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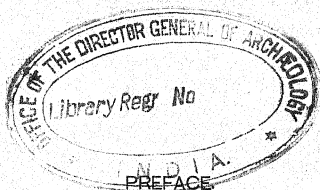
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The MSS. from which this edition has been prepared, are these: —

1. A — the Copenhagen MS. No. VI (Singh. character).
2. M — the Phayre MS. of the India Office Library (Burm. character).¹

It was my purpose to do equal justice to the Singhalese and the Burmese tradition. I was not unaware, from texts edited by Childers and other scholars, that the Birmans are far more conscientious in transcribing canonical writings than the experience derived from Milindapañha and the Jātaka prose might lead us to infer. The collation proved that M² on the whole agrees pretty closely with A, and further, that in some instances it has preserved the original reading with greater fidelity than the MSS. of Ceylon, as far as I can judge from the Copenhagen collection. Thus, the following Burmese readings are certainly preferable to those of the Singh. MSS.: — lokānukampāya p. 21, l. 27; paṭhamam jhānam, etc. p. 21, l. 36; acchodakā, etc. p. 76, l. 27; dhūmayati p. 142, l. 20; vilāngakena p. 207, l. 22; yāvad-e p. 207, l. 31; upapajjati in certain phrases. Also the spellings nikujjati p. 24, l. 3, samīñjati p. 57, l. 7, vambheti p. 19, l. 3, are better than nikkujjati, sammiñjati, vambeti, as the Singhalese write almost always.

In other cases the Burmese readings are much on a par with the Singhalese, as, araṇṇavanapātthāni p. 16, l. 29 (perhaps

¹ For the opportunity of collating it I am indebted to the kindness of Dr. R. Rost, whom I beg to accept my best thanks.

² What I say of M generally, properly refers to the first two thirds. The last paṇṇāsaka still remains uncollated.

to be adopted), svāgata, dakkhanti, sārapiya, tañ-hi, yañ-hi, upekkhā, vimokkha, (bahūnaṃ, mātāpitūnaṃ, sarīmsapa?), and the like. Undoubted errors are bhaddante, rammaṇiya. pahinna, ponobbhavika p. 48, l. 36, vimuttasmiṃ vimutt' ambhīti p. 23, l. 23, sabbhaṃ cetasaṃ samannāharitvā p. 325, l. 7, so āha ajānaṃ vā ahaṃ jānāmīti p. 286, l. 28, etc.

The text of M contains some interpolations, especially from Dīgha-Nikāya; comp. the notes on p. 62, l. 24; p. 126, l. 25; p. 168, l. 19; p. 308, l. 13; p. 387, l. 24; p. 483, l. 18. Asoratā p. 126, l. 12 seems borrowed from the commentary, tena layena p. 210, l. 32 from Vinaya.

Some readings certainly remind of the Burmese redaction of Mil. and Jāt., as, athīnamiddhapariyutthitā p. 42, l. 32, abrahmacariyā veramaṇī p. 44, l. 4, anupanāhitā p. 44, l. 19, anissukitā p. 44, l. 20, amāyāvitā p. 44, l. 22, so sino c' eva p. 79, l. 29; the addition of kaṅkehi vā kh., etc. p. 58, l. 18, gopphakattīhikaṃ, etc. p. 58, ll. 29—30, vihesenti p. 140, l. 16, etc.

M properly speaking represents two texts, the transcriber's (Ma) and the corrector's (Mb). The latter was no very bad scholar, and without his amendments the MS. would have been of much less value. Ma, for instance, never adds anusvāra to -i, frequently confounds -i -ī and -u -ū, and commits all the other errors usual in Burmese MSS. Mb has corrected a great deal of these blunders, but not all, and he is not always in the right. He seems mostly to amend conjecturally, but occasionally he no doubt consulted MSS. Ma is the only authority for the readings bhāsītā p. 256, l. 6, āsajjana p. 338, l. 23, ājanesi p. 368, l. 6. So is Mb for abyābajjha p. 10, l. 20 and often elsewhere, añchanto p. 56, l. 23, apārā pārāṃ p. 134, l. 37.

A is a very good second-rate MS., and, as will be seen from the various readings, has formed the general groundwork of my text. One of its peculiar features is the preservation of some rare forms, probably very old and likely to be genuine: — -as -su p. 77, ll. 25—6, p. 153, l. 16; -as -sāgataṃ p. 212, l. 30; ārūgya p. 451, l. 5, p. 452, l. 8 (cf. Pali Misc. p. 79 n. 1). For -īy- is often written -īyy-, rarely -iyy-. It has some quite wrong readings, as, pāṭeti p. 21, l. 1, asaṃvasitapubbo p. 82, l. 1, kim -pana p. 93, l. 25, anusāsītabbhaṃ p. 97, l. 19, byanti and namati for nati p. 115, l. 22, the transposition of anariyā ca

pariyesanā p. 161, l. 34, etc. I did perhaps place too much confidence in A, when writing vaseyyaṃ p. 82, l. 12, vissajjeyya p. 149, l. 6; nor is the poetical form sokapariddavāṇaṃ p. 56, l. 1. very likely, although there is apparently good Singh. authority for it.

A and M occasionally agree in errors: — vivattayi p. 12, l. 5, udakabindu p. 78, l. 34, upanidhāya p. 79, l. 32, sabbarattikaṃ p. 207, l. 24, honti omitted p. 209, l. 24, sāyitakhāyitaṃ p. 423, l. 9, etc.

Buddhaghosa's commentary has been of very great service. Whenever his readings, from his comments upon them, are unmistakable, they must in my opinion be adopted in spite of other authorities. His MSS. were at least fifteen centuries older than ours, and in a first edition we certainly cannot aim at anything higher than reproducing his text as far as possible.¹ The Copenhagen MS. (C) seems to be tolerably correct; only a most incompetent corrector has been at work in a considerable portion of it, and though his blunders are easily detected, the circumstance tends to render the corrections of that MS. generally speaking doubtful. I have often followed C, where A and M differed, and its readings are sometimes right in spite of their authority; cf. udabindu p. 78, l. 34, nati p. 115, l. 22, adhigacche p. 275, l. 16, etc.

I have often and with great advantage consulted numerous parallels, both passages of some length, as p. 163 et seq., p. 240 et seq., etc., and shorter phrases recurring either in the same Nikāya or in the other three. Some caution in using them is, however, necessary. In the first place, it does happen that the parallels favour a reading very little acceptable, and that the true form is only found at one place or in a minority of sources. Comp. n. on tatiyo, catuttho p. 48, l. 6. (samāpanna p. 72, l. 26?), ajinaṃ p. 78, l. 12, tam eva p. 80, l. 30. Cf. also n. on p. 166, l. 13. Secondly, it must be admitted that in all probability there are real discrepancies between the different Nikāyas — occasionally in the same Nikāya — on points where conformity

¹ Even if his readings may seem questionable, as, pubbāpayamaṇa p. 161, l. 10, piṇḍāya paṭikkamati p. 207, l. 13 (= game piṇḍāya caritaṃ paccāgacchati), etc.

might be expected. Comp. n. on p. 169, l. 9, p. 266, l. 14, p. 276, l. 4, p. 397, l. 24 et seq., p. 407, l. 24, p. 459, l. 30, p. 462, l. 8, etc.

The *Lalita-Vistara* abounds in parallels, but they are not available in fixing the readings of our text, unless it be at p. 481, l. 2 and very few other places.

I have met with a few quotations, which, though they have not been of any great service, have still contributed, in a slight degree, to corroborate a dubious or difficult reading, or have offered some other interest. Comp. n. on p. 64, l. 1, p. 126, l. 5, p. 137, l. 1, p. 190, l. 16; more especially p. 255, l. 16.

I have to offer my thanks to the Trustees of the Carlsberg Funds, whose liberality enabled me to carry this edition through the press.

Copenhagen, March, 1888.

V. Trenckner.

NAMO

TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

1.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Ukkatthāyaṃ viharati Subhagavane sālarājamūle. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: Sabbadhammamūlapariyāyaṃ vo bhikkhave desessāmi, taṃ supātha sādhukaṃ manasikarotha, bhāsissāmi. Evam bhante ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca:

Idha bhikkhave assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinito sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinito paṭhaviṃ paṭhavito sañjānāti, paṭhaviṃ paṭhavito saññatvā paṭhaviṃ maññati, paṭhaviyā maññati, paṭhavito maññati, paṭhavim me ti maññati, paṭhaviṃ abhinandati; taṃ kissa hetu: aparinnātaṃ tassāti vadāmi. Āpaṃ āpato sañjānāti, āpaṃ āpato saññatvā āpaṃ maññati, āpasmiṃ maññati, āpato maññati, āpaṃ me ti maññati, āpaṃ abhinandati; taṃ kissa hetu: aparinnātaṃ tassāti vadāmi. Tejaṃ tejato sañjānāti, tejaṃ tejato saññatvā tejaṃ maññati, tejasmiṃ maññati, tejato maññati, tejaṃ me ti maññati, tejaṃ abhinandati; taṃ kissa hetu: aparinnātaṃ tassāti vadāmi. Vāyaṃ vāyato sañjānāti, vāyaṃ vāyato saññatvā vāyaṃ maññati, vāyasmiṃ maññati, vāyato maññati, vāyaṃ me ti maññati, vāyaṃ abhinandati; taṃ kissa hetu: aparinnātaṃ tas-

sāti vadāmi. Bhūte bhūtato sañjānāti, bhūte bhūtato saññatvā bhūte maññati, bhūtesu maññati, bhūtato maññati, bhūte me ti maññati, bhūte abhinandati; taṃ kissa hetu: apariññātaṃ tassāti vadāmi. Deve devato sañjānāti, deve devato saññatvā deve maññati, devesu maññati, devato maññati, deve me ti maññati, deve abhinandati; taṃ kissa hetu: apariññātaṃ tassāti vadāmi. Pajāpatim Pajāpatito sañjānāti, Pajāpatim Pajāpatito saññatvā Pajāpatim maññati, Pajāpatismiṃ maññati, Pajāpatito maññati, Pajāpatim - me ti maññati, Pajāpatim abhinandati; taṃ kissa hetu: apariññātaṃ tassāti vadāmi. Brahman Brahmato sañjānāti, Brahman Brahmato saññatvā Brahman maññati, Brahmani maññati, Brahmato maññati, Brahman - me ti maññati, Brahman abhinandati; taṃ kissa hetu: apariññātaṃ tassāti vadāmi. Ābhassare Ābhassarato sañjānāti, Ābhassare Ābhassarato saññatvā Ābhassare maññati, Ābhassaresu maññati, Ābhassarato maññati, Ābhassare me ti maññati, Ābhassare abhinandati; taṃ kissa hetu: apariññātaṃ tassāti vadāmi. Subhakiṇṇe Subhakiṇṇato sañjānāti, Subhakiṇṇe Subhakiṇṇato saññatvā Subhakiṇṇe maññati, Subhakiṇṇesu maññati, Subhakiṇṇato maññati, Subhakiṇṇe me ti maññati, Subhakiṇṇe abhinandati; taṃ kissa hetu: apariññātaṃ tassāti vadāmi. Vehapphale Vehapphalato sañjānāti, Vehapphale Vehapphalato saññatvā Vehapphale maññati, Vehapphalesu maññati, Vehapphalato maññati, Vehapphale me ti maññati, Vehapphale abhinandati; taṃ kissa hetu: apariññātaṃ tassāti vadāmi. Abhibhum Abhibhūto sañjānāti, Abhibhum Abhibhūto saññatvā Abhibhum maññati, Abhibhusmiṃ maññati, Abhibhūto maññati, Abhibhum - me ti maññati, Abhibhum abhinandati; taṃ kissa hetu: apariññātaṃ tassāti vadāmi. Ākāsānañcāyatanam ākāsānañcāyatanato sañjānāti, ākāsānañcāyatanam ākāsānañcāyatanato saññatvā ākāsānañcāyatanam maññati, ākāsānañcāyatanasmiṃ maññati, ākāsānañcāyatanato maññati, ākāsānañcāyatanam - me ti maññati, ākāsānañcāyatanam abhinandati; taṃ kissa hetu: apariññātaṃ tassāti vadāmi. Viññānañcāyatanam viññānañcāyatanato sañjānāti, viññānañcāyatanam viññānañcāyatanato saññatvā

viññāṇaṇcāyatanam maññati, viññāṇaṇcāyatanasmiṃ maññati, viññāṇaṇcāyatanato maññati, viññāṇaṇcāyatanam - me ti maññati, viññāṇaṇcāyatanam abhinandati; taṃ kissa hetu: aparinnātaṃ tassāti vadāmi. Ākiñcaṇṇāyatanam ākiñcaṇṇāyatanato sañjānāti, ākiñcaṇṇāyatanam ākiñcaṇṇāyatanato saññatvā ākiñcaṇṇāyatanam maññati, ākiñcaṇṇāyatanasmiṃ maññati, ākiñcaṇṇāyatanato maññati, ākiñcaṇṇāyatanam - me ti maññati, ākiñcaṇṇāyatanam abhinandati; taṃ kissa hetu: aparinnātaṃ tassāti vadāmi. Nevasaññānāsāṇṇāyatanam nevasaññānāsāṇṇāyatanato sañjānāti, nevasaññānāsāṇṇāyatanam nevasaññānāsāṇṇāyatanato saññatvā nevasaññānāsāṇṇāyatanam maññati, nevasaññānāsāṇṇāyatanasmiṃ maññati, nevasaññānāsāṇṇāyatanato maññati, nevasaññānāsāṇṇāyatanam - me ti maññati, nevasaññānāsāṇṇāyatanam abhinandati; taṃ kissa hetu: aparinnātaṃ tassāti vadāmi. Diṭṭham diṭṭhato sañjānāti, diṭṭham diṭṭhato saññatvā diṭṭham maññati, diṭṭhasmiṃ maññati, diṭṭhato maññati, diṭṭham - me ti maññati, diṭṭham abhinandati; taṃ kissa hetu: aparinnātaṃ tassāti vadāmi. Sutaṃ sutato sañjānāti, sutaṃ suṭato saññatvā sutaṃ maññati, sutasmiṃ maññati, sutato maññati, sutaṃ - me ti maññati, sutaṃ abhinandati; taṃ kissa hetu: aparinnātaṃ tassāti vadāmi. Mutam mutato sañjānāti, mutam mutato saññatvā mutam maññati, mutasmiṃ maññati, mutato maññati, mutam - me ti maññati, mutam abhinandati; taṃ kissa hetu: aparinnātaṃ tassāti vadāmi. Viññātam viññātato sañjānāti, viññātam viññātato saññatvā viññātam maññati, viññātasmiṃ maññati, viññātato maññati, viññātam - me ti maññati, viññātam abhinandati; taṃ kissa hetu: aparinnātaṃ tassāti vadāmi. Ekattam ekattato sañjānāti, ekattam ekattato saññatvā ekattam maññati, ekattasmiṃ maññati, ekattato maññati, ekattam - me ti maññati, ekattam abhinandati; taṃ kissa hetu: aparinnātaṃ tassāti vadāmi. Nānatam nānattato sañjānāti, nānatam nānattato saññatvā nānatam maññati, nānattasmiṃ maññati, nānattato maññati, nānatam - me ti maññati, nānatam abhinandati; taṃ kissa hetu: aparinnātaṃ tassāti vadāmi. Sabbam sabbato sañjānāti, sabbam sabbato saññatvā sabbam maññati, sabbas-

mim maññati, sabbato maññati, sabbam - me ti maññati, sabbam abhinandati; tam kissa hetu: apariññātam tassāti vadāmi. Nibbānam nibbānato sañjānāti, nibbānam nibbānato saññatvā nibbānam maññati, nibbānasmiṃ maññati, nibbānato maññati, nibbānam - me ti maññati, nibbānam abhinandati; tam kissa hetu: apariññātam tassāti vadāmi.

Yo pi so bhikkhave bhikkhu sekho appattamānaso anutaram yogakkhemam paṭṭhayamāno viharati, so pi paṭṭhaviṃ paṭṭhavitto abhijānāti, paṭṭhaviṃ paṭṭhavitto abhiññāya paṭṭhaviṃ mā maññi, paṭṭhaviyā mā maññi, paṭṭhavitto mā maññi, paṭṭhaviṃ - me ti mā maññi, paṭṭhaviṃ mā abhinandi; tam kissa hetu: pariññeyyam tassāti vadāmi. Āpaṃ — pe — tejaṃ — vāyam — bhūte — deve — Pajāpatim — Brahmaṃ — Ābhassare — Subhakiṇṇe — Vehapphale — Abhibhum — ākāsānañcāyatanam — viññānañcāyatanam — ākiñcaññāyatanam — nevasaññānāsaññāyatanam — diṭṭham — sutam — mutam — viññātam — ekattam — nānattam — sabbam — nibbānam nibbānato abhijānāti, nibbānam nibbānato abhiññāya nibbānam mā maññi, nibbānasmiṃ mā maññi, nibbānato mā maññi, nibbānam - me ti mā maññi, nibbānam mā abhinandi; tam kissa hetu: pariññeyyam tassāti vadāmi.

Yo pi so bhikkhave bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhava-saṃyojano samma - d - aṇṇā vimutto, so pi paṭṭhaviṃ paṭṭhavitto abhijānāti, paṭṭhaviṃ paṭṭhavitto abhiññāya paṭṭhaviṃ na maññati, paṭṭhaviyā na maññati, paṭṭhavitto na maññati, paṭṭhaviṃ - me ti na maññati, paṭṭhaviṃ nābhinandati; tam kissa hetu: pariññātam tassāti vadāmi. Āpaṃ — pe — tejaṃ — pe — nibbānam nibbānato abhijānāti, nibbānam nibbānato abhiññāya nibbānam na maññati, nibbānasmiṃ na maññati, nibbānato na maññati, nibbānam - me ti na maññati, nibbānam nābhinandati; tam kissa hetu: pariññātam tassāti vadāmi.

Yo pi so bhikkhave bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhava-saṃyojano samma - d - aṇṇā vimutto, so pi paṭṭhaviṃ pa-

ṭhavito abhijānāti, paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati, paṭhaviyā na maññati, paṭhavito na maññati, paṭhaviṃ me ti na maññati, paṭhaviṃ nābhinandati; taṃ kissa hetu: khayā rāgassa vītārāgattā. Āpaṃ — pe — tejaṃ — pe — nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmiṃ na maññati, nibbānato na maññati, nibbānaṃ me ti na maññati, nibbānaṃ nābhinandati; taṃ kissa hetu: khayā rāgassa vītārāgattā.

Yo pi so bhikkhave bhikkhu arahāṃ khīṇāsavo vusitavā katakaraṇiyo ohitabhāro anuppattasadattho parikkhīṇabhava-saṃyojano samma-d-aññā vimutto, so pi paṭhaviṃ paṭhavito abhijānāti, paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati, paṭhaviyā na maññati, paṭhavito na maññati, paṭhaviṃ me ti na maññati, paṭhaviṃ nābhinandati; taṃ kissa hetu: khayā dosassa vītadosattā. Āpaṃ — pe — tejaṃ — pe — nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmiṃ na maññati, nibbānato na maññati, nibbānaṃ me ti na maññati, nibbānaṃ nābhinandati; taṃ kissa hetu: khayā dosassa vītadosattā.

Yo pi so bhikkhave bhikkhu arahāṃ khīṇāsavo vusitavā katakaraṇiyo ohitabhāro anuppattasadattho parikkhīṇabhava-saṃyojano samma-d-aññā vimutto, so pi paṭhaviṃ paṭhavito abhijānāti, paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati, paṭhaviyā na maññati, paṭhavito na maññati, paṭhaviṃ me ti na maññati, paṭhaviṃ nābhinandati; taṃ kissa hetu: khayā mohassa vītamohattā. Āpaṃ — pe — tejaṃ — pe — nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmiṃ na maññati, nibbānato na maññati, nibbānaṃ me ti na maññati, nibbānaṃ nābhinandati; taṃ kissa hetu: khayā mohassa vītamohattā.

Tathāgato pi bhikkhave arahāṃ sammāsambuddho paṭhaviṃ paṭhavito abhijānāti, paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati, paṭhaviyā na maññati, paṭhavito na maññati, paṭhaviṃ me ti na maññati, paṭhaviṃ nābhinan-

dati; tam kissa hetu: pariññātaṃ Tathāgatassāti vadāmi. Apaṃ — pe — tejaṃ — pe — nibbānaṃ nibbānato abhiññāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmiṃ na maññati, nibbānato na maññati, nibbānaṃ — me ti na maññati, nibbānaṃ nābhinaṇdati; tam kissa hetu: pariññātaṃ Tathāgatassāti vadāmi.

Tathāgato pi bhikkhave araham sammāsambuddho paṭhaviṃ paṭhavito abhiññāti, paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññati, paṭhaviyā na maññati, paṭhavito na maññati, paṭhaviṃ — me ti na maññati, paṭhaviṃ nābhinaṇdati; tam kissa hetu: nandī dukkhassa mūlan — ti iti viditvā, bhavā jāti, bhūtaṃ jarāmāraṇan — ti. Tasmātiha bhikkhave Tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho ti vadāmi. Apaṃ — pe — tejaṃ — pe — nibbānaṃ nibbānato abhiññāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmiṃ na maññati, nibbānato na maññati, nibbānaṃ — me ti na maññati, nibbānaṃ nābhinaṇdati; tam kissa hetu: nandī dukkhassa mūlan — ti iti viditvā, bhavā jāti, bhūtaṃ jarāmāraṇan — ti. Tasmātiha bhikkhave Tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho ti vadāmi.

Idam — avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun — ti.

MŪLAPARIYĀYASUTTAṀ PAṬHAMAM.

2.

Evam — me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad — avoca: Sabbāsavaṃ varapariyāyaṃ vo bhikkhave desessāmi, tam su-

nātha sādhukaṃ manasikarotha, bhāsissāmiti. Evam - bhante ti kho te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad-avoca:

Jānato ahaṃ bhikkhave passato āsavānaṃ khayāṃ vadāmi, no ajānato no apassato. Kiṃ - ca bhikkhave jānato kiṃ passato āsavānaṃ khayō hoti: yoniso ca manasikāraṃ ayoniso ca manasikāraṃ. Ayoniso bhikkhave manasikaroto anuppannā c' eva āsavā uppajjanti uppannā ca āsavā pavaddhanti, yoniso ca bhikkhave manasikaroto anuppannā c' eva āsavā na uppajjanti uppannā ca āsavā pahīyanti. Atthi bhikkhave āsavā dassanā pahātābbā, atthi āsavā saṃvarā pahātābbā, atthi āsavā paṭisevanā pahātābbā, atthi āsavā adbhivāsanaṃ pahātābbā, atthi āsavā parivajjanaṃ pahātābbā, atthi āsavā vinodanā pahātābbā, atthi āsavā bhāvanā pahātābbā.

Katame ca bhikkhave āsavā dassanā pahātābbā: Idha bhikkhave assutavā puthujjano ariyānaṃ adassāvi ariya-dhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvi sappurisadhammassa akovido sappurisadhamme avinīto manasikaraṇiye dhamme na - ppajānāti amanasikaraṇiye dhamme na - ppajānāti; so manasikaraṇiye dhamme appajānanto amanasikaraṇiye dhamme appajānanto ye dhammā na manasikaraṇiṃ te dhamme manasikaroti, ye dhammā manasikaraṇiṃ te dhamme na manasikaroti. Katame ca bhikkhave dhammā na manasikaraṇiṃ ye dhamme manasikaroti: Y - assa bhikkhave dhamme manasikaroto anuppanno vā kāmāsavo uppajjati uppanno vā kāmāsavo pavaddhati, anuppanno vā bhavāsavo uppajjati uppanno vā bhavāsavo pavaddhati, anuppanno vā avijjāsavo uppajjati uppanno vā avijjāsavo pavaddhati, ime dhammā na manasikaraṇiṃ ye dhamme manasikaroti. Katame ca bhikkhave dhammā manasikaraṇiṃ ye dhamme na manasikaroti: Y - assa bhikkhave dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati uppanno vā kāmāsavo pahiyati, anuppanno vā bhavāsavo na uppajjati uppanno vā bhavāsavo pahiyati, anuppanno vā avijjāsavo na uppajjati uppanno vā avijjāsavo pahiyati, ime dhammā manasikaraṇiṃ ye dhamme na manasikaroti. Tassa amanasi-

karaṇīyānaṃ dhammānaṃ manasikārā manasikaraṇīyānaṃ dhammānaṃ amanasikārā anuppannā c' eva āsavā uppajjanti uppannā ca āsavā pavaḍḍhanti. So evaṃ ayoniso manasikaroti: Ahosin - nu kho ahaṃ atītaṃ - addhānaṃ, na nu kho ahosiṃ atītaṃ - addhānaṃ, kin - nu kho ahosiṃ atītaṃ - addhānaṃ, kathan - nu kho ahosiṃ atītaṃ - addhānaṃ, kiṃ hutvā kiṃ ahosiṃ nu kho ahaṃ atītaṃ - addhānaṃ; bhavissāmi nu kho ahaṃ anāgataṃ - addhānaṃ, na nu kho bhavissāmi anāgataṃ - addhānaṃ, kin - nu kho bhavissāmi anāgataṃ - addhānaṃ, kathan - nu kho bhavissāmi anāgataṃ - addhānaṃ, kiṃ hutvā kiṃ bhavissāmi nu kho ahaṃ anāgataṃ - addhānaṃ - ti. Etarahi vā paccuppannam - addhānaṃ ajjhataṃ kathamkathī hoti: Ahan - nu kho 'smi, no nu kho 'smi, kin - nu kho 'smi, kathan - nu kho 'smi, ayaṃ nu kho satto kuto āgato, so kuhiṃgāmi bhavissatīti. Tassa evaṃ ayoniso manasikaroto channaṃ dīṭṭhīnaṃ aññatarā dīṭṭhi uppajjati: Atthi me attā ti vā 'ssa saccato thetato dīṭṭhi uppajjati, na tthi me attā ti vā 'ssa saccato thetato dīṭṭhi uppajjati, attanā va attānaṃ sañjānāmiti vā 'ssa saccato thetato dīṭṭhi uppajjati, attanā va anattānaṃ sañjānāmiti vā 'ssa saccato thetato dīṭṭhi uppajjati, anattanā va attānaṃ sañjānāmiti vā 'ssa saccato thetato dīṭṭhi uppajjati. Atha vā pan' assa evaṃ dīṭṭhi hoti: Yo me ayaṃ attā vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākānaṃ paṭisaṃvedeti, so kho pana me ayaṃ attā nicco dhuvo sassato aviparīṇamadhammo sassatisamaṃ tath' eva ṭhassatīti. Idam vuccati bhikkhave dīṭṭhigataṃ dīṭṭhigahanaṃ dīṭṭhikantāraṃ dīṭṭhivisūkaṃ dīṭṭhivipphanditaṃ dīṭṭhisamyojanaṃ. Dīṭṭhisamyojanasamuyutto bhikkhave assutavā puthujjano na parimuccati jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccati dukkhasmā ti vadāmi. Sutavā ca kho bhikkhave ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisdhammassa kovido sappurisdhamme suvinīto manasikaraṇīye dhamme pajānāti amanasikaraṇīye dhamme pajānāti; so manasikaraṇīye dhamme pajānanto amanasikaraṇīye dhamme pajānanto ye dhammā

na manasikaraṇīyā te dhamme na manasikaroti, ye dhammā manasikaraṇīyā te dhamme manasikaroti. Katame ca bhikkhave dhammā na manasikaraṇīyā ye dhamme na manasikaroti: Y-assa bhikkhave dhamme manasikaroto anuppanno vā kāmāsavo uppajjati uppanno vā kāmāsavo pavaḍḍhati, anuppanno vā bhavāsavo — pe — avijjāsavo uppajjati uppanno vā avijjāsavo pavaḍḍhati, ime dhammā na manasikaraṇīyā ye dhamme na manasikaroti. Katame ca bhikkhave dhammā manasikaraṇīyā ye dhamme manasikaroti: Y-assa bhikkhave dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati uppanno vā kāmāsavo pahiyati, anuppanno vā bhavāsavo — pe — avijjāsavo na uppajjati uppanno vā avijjāsavo pahiyati, ime dhammā manasikaraṇīyā ye dhamme manasikaroti. Tassa amanasikaraṇīyānaṃ dhammānaṃ amanasikārā manasikaraṇīyānaṃ dhammānaṃ manasikārā anuppannā c' eva āsavā na uppajjanti uppannā ca āsavā pahiyanti. So: idaṃ dukkhaṃ ti yoniso manasikaroti, ayaṃ dukkhasamudayo ti yoniso manasikaroti, ayaṃ dukkhanirodho ti yoniso manasikaroti, ayaṃ dukkhanirodhagāminī paṭipadā ti yoniso manasikaroti. Tassa evaṃ manasikaroto tīṇi saṃyojanāni pahiyanti: sakkāyaditṭhi vicikicchā silabbataparāmaṣo. Ime vuccanti bhikkhave āsavā dassanā pahātabbā.

Katame ca bhikkhave āsavā saṃvarā pahātabbā: Idha bhikkhave bhikkhu paṭisaṅkhā yoniso cakkhundriyasamvaramvuto viharati. Yaṃ hi 'ssa bhikkhave cakkhundriyasamvaram asaṃvutassa viharato uppajjeyyūṃ āsavā vighātapaṇīlāhā, cakkhundriyasamvaram saṃvutassa viharato evaṃ sa te āsavā vighātapaṇīlāhā na honti. Paṭisaṅkhā yoniso sotindriyasamvaramvuto viharati — pe — ghānindriyasamvaramvuto viharati — jīvhindriyasamvaramvuto viharati — kāyindriyasamvaramvuto viharati — paṭisaṅkhā yoniso manindriyasamvaramvuto viharati. Yaṃ hi 'ssa bhikkhave manindriyasamvaram asaṃvutassa viharato uppajjeyyūṃ āsavā vighātapaṇīlāhā, manindriyasamvaram saṃvutassa viharato evaṃ sa te āsavā vighātapaṇīlāhā na honti. Yaṃ hi 'ssa bhikkhave saṃvaramvuto viharato uppajjeyyūṃ āsavā

vighātaparilāhā, saṁvaram saṁvutassa viharato evaṁ - sa te āsavā vighātaparilāhā na honti. Ime vuccanti bhikkhave āsavā saṁvarā pahātabbā.

Katame ca bhikkhave āsavā paṭisevanā pahātabbā: Idha bhikkhave bhikkhu paṭisaṅkhā yoniso cīvaram paṭisevati, yāvad - eva sītassa paṭighātāya uṇhassa paṭighātāya daṁsa-makasa-vātātapa-siriṁsapasamphassānam paṭighātāya, yāvad - eva hirikopīnapaṭicchādanattham; paṭisaṅkhā yoniso piṇḍapātām paṭisevati, n' eva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvad - eva imassa kāyassa ṭhitiyā yāpanāya, vihiṁsūparatiyā brahmacariyānuggahāya: iti purāṇaṁ - ca vedanam paṭisaṅkhāmi navaṁ - ca vedanam na uppādesāmi, yātrā ca me bhavissati anavajjātā ca phāsuvihāro cāti; paṭisaṅkhā yoniso senāsanaṁ paṭisevati, yāvad - eva sītassa paṭighātāya uṇhassa paṭighātāya daṁsa-makasa-vātātapa-siriṁsapasamphassānam paṭighātāya, yāvad - eva utu-parissayavinodanam paṭisallānārāmattham; paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāram paṭisevati, yāvad - eva uppannānam veyyābādhikānam vedanānam paṭighātāya, abyābajjhaparamatāya. Yaṁ hi 'ssa bhikkhave apaṭisevato uppajjeyyūṁ āsavā vighātaparilāhā, paṭisevato evaṁ - sa te āsavā vighātaparilāhā na honti. Ime vuccanti bhikkhave āsavā paṭisevanā pahātabbā.

Katame ca bhikkhave āsavā adhiṅāsanaṁ pahātabbā: Idha bhikkhave bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uṇhassa jighacchāya pipāsāya daṁsa-makasa-vātātapa-siriṁsapasamphassānam, duruttānam durāgatānam vacana-pathānam, uppannānam sārīrikānam vedanānam dukkhānam tippānam kharānam kaṭukānam asātānam amanāpānam pāpaharānam adhiṅāsakajātiko hoti. Yaṁ hi 'ssa bhikkhave anadhiṅāsayato uppajjeyyūṁ āsavā vighātaparilāhā, adhiṅāsayato evaṁ - sa te āsavā vighātaparilāhā na honti. Ime vuccanti bhikkhave āsavā adhiṅāsanaṁ pahātabbā.

Katame ca bhikkhave āsavā parivajjanā pahātabbā: Idha bhikkhave bhikkhu paṭisaṅkhā yoniso caṇḍam hatthim parivajjeti, caṇḍam assam parivajjeti, caṇḍam goṇam parivajjeti, caṇḍam kukkuram parivajjeti, ahim khānum kaṇṭa-

kadhānaṃ sobbhaṃ papātaṃ candanikaṃ oḷigallaṃ; yathārūpe anāsane nisinnaṃ yathārūpe agocare carantaṃ yathārūpe pāpake mitte bhajantaṃ viññū sabrahmacārī pāpakesu ṭhānesu okappeyyuṃ, so tañ-ca anāsanaṃ tañ-ca agocaraṃ te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti. Yaṃ hi 'ssa bhikkhave aparivajjayato uppajjeyyuṃ āsavā vighātapariḷāhā, parivajjayato evaṃ-sa te āsavā vighātapariḷāhā na honti. Ime vuccanti bhikkhave āsavā parivajjanaṃ pahātabbā.

Katame ca bhikkhave āsavā vinodanā pahātabbā: Idha bhikkhave bhikkhu paṭisaṅkhā yoniso uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantikaṃ anabhāvaṃ gameti, uppannaṃ byāpādavittakkaṃ nādhivāseti pajahati vinodeti byantikaṃ anabhāvaṃ gameti, uppannaṃ vihiṃsāvittakkaṃ nādhivāseti pajahati vinodeti byantikaṃ anabhāvaṃ gameti, uppannapanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantikaṃ anabhāvaṃ gameti. Yaṃ hi 'ssa bhikkhave avinodayato uppajjeyyuṃ āsavā vighātapariḷāhā, vinodayato evaṃ-sa te āsavā vighātapariḷāhā na honti. Ime vuccanti bhikkhave āsavā vinodanā pahātabbā.

Katame ca bhikkhave āsavā bhāvanā pahātabbā: Idha bhikkhave bhikkhu paṭisaṅkhā yoniso satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, paṭisaṅkhā yoniso dhammavicayasambojjhaṅgaṃ bhāveti — pe — viriyasambojjhaṅgaṃ bhāveti — pītisambojjhaṅgaṃ bhāveti — passaddhisambojjhaṅgaṃ bhāveti — samādhisambojjhaṅgaṃ bhāveti — upekkhasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Yaṃ hi 'ssa bhikkhave abhāvayato uppajjeyyuṃ āsavā vighātapariḷāhā, bhāvayato evaṃ-sa te āsavā vighātapariḷāhā na honti. Ime vuccanti bhikkhave āsavā bhāvanā pahātabbā.

Yato kho bhikkhave bhikkhuno ye āsavā dassanā pahātabbā te dassanā pahinā honti, ye āsavā saṃvarā pahātabbā te saṃvarā pahinā honti, ye āsavā paṭisevanā pahātabbā te paṭisevanā pahinā honti, ye āsavā adhivāsanaṃ pahātabbā te adhivāsanaṃ pahinā honti, ye āsavā parivajjanaṃ

pahātabbā te parivajjanā pahinā honti, ye āsavā vinodanā pahātabbā te vinodanā pahinā honti, ye āsavā bhāvanā pahātabbā te bhāvanā pahinā honti, ayaṃ vuccati bhikkhave bhikkhu sabbāsavasamaṃvarasaṃvuto viharati, accehcehi tanhaṃ, vāvattayi saṃyojanāṃ, sammā mānābhisamayā antamaṃ akāsi dukkhaṃsati.

Idaṃ avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandan - ti.

SABBĀSAVASUTTAM DUTIYAM.

3.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca:

Dhammadāyādā me bhikkhave bhavatha mā āmisadāyādā; atthi me tumhesu anukampā: kinti me sāvakā dhammadāyādā bhaveyyun no āmisadāyādā ti. Tumhe ca me bhikkhave āmisadāyādā bhaveyyātha no dhammadāyādā, tumhe pi tena ādisā bhaveyyātha: āmisadāyādā Satthu sāvakā viharanti no dhammadāyādā ti, aham - pi tena ādisso bhaveyyam: āmisadāyādā Satthu sāvakā viharanti no dhammadāyādā ti. Tumhe ca me bhikkhave dhammadāyādā bhaveyyātha no āmisadāyādā, tumhe pi tena na ādisā bhaveyyātha: dhammadāyādā Satthu sāvakā viharanti no āmisadāyādā ti, aham - pi tena na ādisso bhaveyyam: dhammadāyādā Satthu sāvakā viharanti no āmisadāyādā ti. Tasmātiha me bhikkhave dhammadāyādā bhavatha mā āmisadāyādā; atthi me tumhesu anukampā: kinti me sāvakā dhammadāyādā bhaveyyun no āmisadāyādā ti.

Idhāhaṃ bhikkhave bhuttāvi assaṃ pavārito paripunnā pariyoṣito suhito yāvadattho, siyā ca me piṇḍapāto atireka - dhammo chaḍḍiyadhammo, atha dve bhikkhū āgaccheyyun

jighacchādubbalyaparetā. Tyāhaṃ evaṃ vadeyyāmi: Ahaṃ kho 'mhi bhikkhave bhuttāvi pavārito paripuṇṇo pariyosito suhito yāvadattho, atthi ca me ayaṃ piṇḍapāto atireka-dhammo chaḍḍiyadhammo, sace ākaṅkatha bhujjatha, sace tumhe na bhujjissatha idānāhaṃ appaharite vā chaḍḍessāmi appāṇake vā udae opilāpessāmi. Tatr' ekassa bhikkhuno evaṃ assa: Bhagavā kho bhuttāvi pavārito paripuṇṇo pariyosito suhito yāvadattho, atthi cāyaṃ Bhagavato piṇḍapāto atireka-dhammo chaḍḍiyadhammo, sace mayaṃ na bhujjissāma idāni Bhagavā appaharite vā chaḍḍessati appāṇake vā udae opilāpessati; vuttam kho pan' etaṃ Bhagavatā: Dhammadāyādā me bhikkhave bhavatha mā āmisadāyādā ti; āmisāññata-raṃ kho pan' etaṃ yadidaṃ piṇḍapāto, yaṇ-nūnāhaṃ imaṃ piṇḍapātaṃ abhujjivā iminā jighacchādubballena evaṃ imaṃ rattindivaṃ vitināmeyyaṃ ti. So taṃ piṇḍapātaṃ abhujjivā ten' eva jighacchādubballena evaṃ taṃ rattindivaṃ vitināmeyya. Atha dutiyassa bhikkhuno evaṃ assa: Bhagavā kho bhuttāvi pavārito paripuṇṇo pariyosito suhito yāvadattho, atthi cāyaṃ Bhagavato piṇḍapāto atirekadhammo chaḍḍiyadhammo, sace mayaṃ na bhujjissāma idāni Bhagavā appaharite vā chaḍḍessati appāṇake vā udae opilāpessati, yaṇ-nūnāhaṃ imaṃ piṇḍapātaṃ bhujjivā jighacchādubballaṃ paṭivinetvā evaṃ imaṃ rattindivaṃ vitināmeyyaṃ ti. So taṃ piṇḍapātaṃ bhujjivā jighacchādubballaṃ paṭivinetvā evaṃ taṃ rattindivaṃ vitināmeyya. Kiñcāpi so bhikkhave bhikkhu taṃ piṇḍapātaṃ bhujjivā jighacchādubballaṃ paṭivinetvā evaṃ taṃ rattindivaṃ vitināmeyya, ātha kho asu yeva me purimo bhikkhu pujjatara ca pāsāmsatara ca; taṃ kissa hetu: taṃ hi tassa bhikkhave bhikkhuno dīgharattaṃ appicchatāya santuṭṭhiyā sallekāya subharatāya viriyārambhāya saṇvattissati. Tasmātiha me bhikkhave dhammadāyādā bhavatha mā āmisadāyādā; atthi me tumhesu anukampā: kinti me sāvakā dhammadāyādā bhaveyyuṃ no āmisadāyādā ti. Idam avoca Bhagavā, idaṃ vatvā Sugato utthāy' āsānā vihāraṃ pāvisi.

Tatra kho āyasmā Sāriputto acirapakkantassa Bhagavato bhikkhū āmantesi: Āvuso bhikkhavo ti. Āvuso ti kho

te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etad - avoca: Kittāvatā nu kho āvuso Satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti, kittāvatā ca pana Satthu pavivittassa viharato sāvakā vivekaṃ - anusikkhantīti. — Dūrato pi kho mayaṃ āvuso āgaccheyyāma āyasmato Sāriputtassa santike etassa bhāsitaṃ attham - aññātuṃ, sādhu vat' āyasmantaṃ yeva Sāriputtaṃ paṭibhātu etassa bhāsitaṃ attho, āyasmato Sāriputtassa sutvā bhikkhū dhāressantīti. — Tena h' āvuso supāṭha sādhu kaṃ manasikarotha, bhāsissāmiti. Evam - āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etad - avoca:

Idh' āvuso Satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti, yesaṃ - ca dhammānaṃ Satthā pahānam - āha te ca dhamme na - ppajahanti, bāhulikā ca honti sāthalikā, okkamane pubbaṅgamā paviveke nikkhattadhurā. Tatr' āvuso therā bhikkhū tihi ṭhānehi gārayhā bhavanti: Satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhantīti, iminā paṭhamena ṭhānena therā bhikkhū gārayhā bhavanti. Yesaṃ - ca dhammānaṃ Satthā pahānam - āha te ca dhamme na - ppajahantīti, iminā dutiyena ṭhānena therā bhikkhū gārayhā bhavanti. Bāhulikā ca sāthalikā, okkamane pubbaṅgamā paviveke nikkhattadhurā ti, iminā tatiyena ṭhānena therā bhikkhū gārayhā bhavanti. Therā h' āvuso bhikkhū imehi tihi ṭhānehi gārayhā bhavanti. Tatr' āvuso majjhimā bhikkhū — pe — navā bhikkhū tihi ṭhānehi gārayhā bhavanti: Satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhantīti, iminā paṭhamena ṭhānena navā bhikkhū gārayhā bhavanti. Yesaṃ - ca dhammānaṃ Satthā pahānam - āha te ca dhamme na - ppajahantīti, iminā dutiyena ṭhānena navā bhikkhū gārayhā bhavanti. Bāhulikā ca sāthalikā, okkamane pubbaṅgamā paviveke nikkhattadhurā ti, iminā tatiyena ṭhānena navā bhikkhū gārayhā bhavanti. Navā h' āvuso bhikkhū imehi tihi ṭhānehi gārayhā bhavanti. Ettāvatā kho āvuso Satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti.

Kittāvatā ca pana Satthu pavivittassa viharato sāvakā

vivekam - anusikkhanti: Idh' āvuso Satthu pavivittassa viharato sāvakā vivekam - anusikkhanti, yesaṃ - ca dhammānaṃ Satthā pahānam - āha te ca dhamme pajahanti, na ca bāhulikā honti na sāthalikā, okkamane nikkhattadhurā paviveke pubbaṅgamā. Tatr' āvuso therā bhikkhū tihi ṭhānehi pāsamsā bhavanti: Satthu pavivittassa viharato sāvakā vivekam - anusikkhantīti, iminā paṭhamena ṭhānena therā bhikkhū pāsamsā bhavanti. Yesaṃ - ca dhammānaṃ Satthā pahānam - āha te ca dhamme pajahantīti, iminā dutiyena ṭhānena therā bhikkhū pāsamsā bhavanti. Na ca bāhulikā na sāthalikā, okkamane nikkhattadhurā paviveke pubbaṅgamā ti, iminā tatiyena ṭhānena therā bhikkhū pāsamsā bhavanti. Therā h' āvuso bhikkhū imehi tihi ṭhānehi pāsamsā bhavanti. Tatr' āvuso majjhimā bhikkhū — pe — navā bhikkhū tihi ṭhānehi pāsamsā bhavanti: Satthu pavivittassa viharato sāvakā vivekam - anusikkhantīti, iminā paṭhamena ṭhānena navā bhikkhū pāsamsā bhavanti. Yesaṃ - ca dhammānaṃ Satthā pahānam - āha te ca dhamme pajahantīti, iminā dutiyena ṭhānena navā bhikkhū pāsamsā bhavanti. Na ca bāhulikā na sāthalikā, okkamane nikkhattadhurā paviveke pubbaṅgamā ti, iminā tatiyena ṭhānena navā bhikkhū pāsamsā bhavanti. Navā h' āvuso bhikkhū imehi tihi ṭhānehi pāsamsā bhavanti. Ettāvatā kho āvuso Satthu pavivittassa viharato sāvakā vivekam - anusikkhanti.

Tatr' āvuso lobho ca pāpako doso ca pāpako, lobhassa ca pahānāya dosassa ca pahānāya atthi majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati. Katamā ca sā āvuso majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati: Ayam - eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāajivo sammāvāyāmo sammāsati sammāsamādhī. Ayam kho sā āvuso majjhimā paṭipadā cakkhukaraṇī... nibbānāya samvattati. Tatr' āvuso kodho ca pāpako upanāho ca pāpako — makkho ca pāpako palāso ca pāpako — issā ca pāpikā maccheraṇī - ca pāpakam — māyā ca pāpikā sātheyyaṇī - ca pāpakam — thambo ca pāpako

sārambho ca pāpako — māno ca pāpako atimāno ca pāpako — mado ca pāpako pamādo ca pāpako, madassa ca pahānāya pamādassa ca pahānāya atthi majjhimā paṭipadā cakkhukaraṇī... nibbānāya saṁvattati. Katamā ca sā āvuso majjhimā paṭipadā cakkhukaraṇī... nibbānāya saṁvattati: Ayam - eva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākanmanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayam kho sā āvuso majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattatīti.

Idam - avoca āyasmā Śāriputto. Attamanā te bhikkhū āyasmato Śāriputtassa bhāsitaṁ abhinandun - ti.

DHAMMADĀYĀDASUTTAM TATTHAM.

4.

Evam - me sutam. Ekaṁ samayaṁ Bhagavā Sāvattiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Jāṇussoṇi brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṁ sammodi, sammodaniyaṁ kathaṁ sārāṇiyaṁ vitisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho Jāṇussoṇi brāhmaṇo Bhagavantaṁ etad - avoca: Ye 'me bho Gotama kulaputtā bhavantaṁ Gotamaṁ uddissa saddhā agārasmā anagāriyaṁ pabbajitā bhavaṁ tesaṁ Gotamo pubbaṅgamo, bhavaṁ tesaṁ Gotamo bahukāro, bhavaṁ tesaṁ Gotamo samādapetā, bho to ca pana Gotamassa sā janatā diṭṭhānugatiṁ āpajjatīti. — Evam - etaṁ brāhmaṇa, evam - etaṁ brāhmaṇa: ye te brāhmaṇa kulaputtā mamaṁ uddissa saddhā agārasmā anagāriyaṁ pabbajitā ahaṁ tesaṁ pubbaṅgamo, ahaṁ tesaṁ bahukāro, ahaṁ tesaṁ samādapetā, mamaṁ - ca pana sā janatā diṭṭhānugatiṁ āpajjatīti. — Durabhisambhavāni hi bho Gotama araṇṇe - vanapatthāni pantāni senāsanaṇi, dukkaraṁ pavivekaṁ, durabhiraṁaṁ ekatte, haranti maṇṇe mano vanāni samādhim alabhamānassa

bhikkhuno ti. — Evam - etam brāhmaṇa, evam - etam brāhmaṇa: durabbhisambhavāni hi brāhmaṇa araṇṇe-vanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, dhurabbhiraṃ ekatte, haranti maṇṇe mano vanāni samādhiṃ alabhamānassa bhikkhuno ti.

Mayham - pi kho brāhmaṇa pubbe va sambodhā ana-bhisambuddhassa bodhisattass' eva sato etad - ahosi: Durabbhisambhavāni hi kho araṇṇe-vanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, durabbhiraṃ ekatte, haranti maṇṇe mano vanāni samādhiṃ alabhamānassa bhikkhuno ti. Tassa mayham brāhmaṇa etad - ahosi: Ye kho keci samaṇā vā brāhmaṇā vā aparisuddhakāyakammantā araṇṇe-vanapatthāni pantāni senāsanāni paṭisevanti, aparisuddhakāyakamanta-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhayanti; na kho paṇāhaṃ aparisuddhakāyakammanto araṇṇe-vanapatthāni pantāni senāsanāni paṭisevāmi, parisuddhakāyakammanto 'ham - asmi, ye hi vo ariyā parisuddhakāyakammantā araṇṇe-vanapatthāni pantāni senāsanāni paṭisevanti tesam - ahaṃ aññatamo. Etam - ahaṃ brāhmaṇa parisuddhakāyakammantataṃ attani sampassamāno bhiyyo pallomam - āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad - ahosi: Ye kho keci samaṇā vā brāhmaṇā vā aparisuddhavacikammantā — pe — aparisuddhamanokammantā — aparisuddhājīvā araṇṇe-v. p. s. paṭisevanti, aparisuddhājīva-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhayanti; na kho paṇāhaṃ aparisuddhājīvo araṇṇe-v. p. s. paṭisevāmi, parisuddhājīvo 'ham - asmi, ye hi vo ariyā parisuddhājīvā araṇṇe-v. p. s. paṭisevanti tesam - ahaṃ aññatamo. Etam - ahaṃ brāhmaṇa parisuddhājīvataṃ attani sampassamāno bhiyyo pallomam - āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad - ahosi: Ye kho keci samaṇā vā brāhmaṇā vā abhijjhālū kāmesu tibbasārāgā araṇṇe-v. p. s. paṭisevanti, abhijjhālū kāmesu tibbasārāga-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhayanti; na kho paṇāhaṃ abhijjhālū kāmesu tibbasārāgā araṇṇe-v. p. s. paṭisevāmi, anabhijjhālū 'ham - asmi, ye hi vo ariyā anabhijjhālū araṇṇe-v. p. s.

paṭisevanti tesam - ahaṃ aññatamo. Etam - ahaṃ brāhmaṇa anabhihājālutaṃ attani sampassamāno bhiyyo pallomam - āpādiṃ araṇṇe viharāya. Tassa mayhaṃ brāhmaṇa etad - ahosi: Ye kho keci samaṇā vā brāhmaṇā vā byāpannacittā paduṭṭhamanasāṅkappā araṇṇe-v. p. s. paṭisevanti, byāpannacittapaduṭṭhamanasāṅkappa-sandosahetu have te bhonto samaṇa-brāhmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho panāhaṃ byāpannacitto paduṭṭhamanasāṅkappo araṇṇe-v. p. s. paṭisevāmi, mettacitto 'ham - asmi, ye hi vo ariyā mettacittā araṇṇe-v. p. s. paṭisevanti tesam - ahaṃ aññatamo. Etam - ahaṃ brāhmaṇa mettacittaṃ attani sampassamāno bhiyyo pallomam - āpādiṃ araṇṇe viharāya. Tassa mayhaṃ brāhmaṇa etad - ahosi: Ye kho keci samaṇā vā brāhmaṇā vā thīnamiddhapariyutṭhitaṃ araṇṇe-v. p. s. paṭisevanti, thīnamiddhapariyutṭhāna-sandosahetu have te bhonto samaṇa-brāhmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho panāhaṃ thīnamiddhapariyutṭhito araṇṇe-v. p. s. paṭisevāmi, vigatathīnamiddho 'ham - asmi, ye hi vo ariyā vigatathīnamiddhā araṇṇe-v. p. s. paṭisevanti tesam - ahaṃ aññatamo. Etam - ahaṃ brāhmaṇa vigatathīnamiddhataṃ attani sampassamāno bhiyyo pallomam - āpādiṃ araṇṇe viharāya. Tassa mayhaṃ brāhmaṇa etad - ahosi: Ye kho keci samaṇā vā brāhmaṇā vā uddhatā avūpasantacittā araṇṇe-v. p. s. paṭisevanti, uddhatāvūpasantacitta-sandosahetu have te bhonto samaṇa-brāhmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho panāhaṃ uddhato avūpasantacitto araṇṇe-v. p. s. paṭisevāmi, vūpasantacitto 'ham - asmi, ye hi vo ariyā vūpasantacittā araṇṇe-v. p. s. paṭisevanti tesam - ahaṃ aññatamo. Etam - ahaṃ brāhmaṇa vūpasantacittaṃ attani sampassamāno bhiyyo pallomam - āpādiṃ araṇṇe viharāya. Tassa mayhaṃ brāhmaṇa etad - ahosi: Ye kho keci samaṇā vā brāhmaṇā vā kaṅkhi vecikicchī araṇṇe-v. p. s. paṭisevanti, kaṅkhi-vecikicchī-sandosahetu have te bhonto samaṇa-brāhmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho panāhaṃ kaṅkhi vecikicchī araṇṇe-v. p. s. paṭisevāmi, tiṇṇavicikicchā 'ham - asmi, ye hi vo ariyā tiṇṇavicikicchā araṇṇe-v. p. s. paṭisevanti tesam - ahaṃ aññatamo. Etam - ahaṃ brāhmaṇa tiṇṇavicikicchataṃ attani

sampassamāno bhiyyo pallomam-āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad-ahosi: Ye kho keci samaṇā vā brāhmaṇā vā attukkaṃsakā paravambhī araṇṇe-v. p. s. paṭisevanti, attukkaṃsana-paravambhana-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhayanti; na kho panāham attukkaṃsako paravambhī araṇṇe-v. p. s. paṭisevāmi, anattukkaṃsako aparavambhī 'ham-asmi, ye hi vo ariyā anattukkaṃsakā aparavambhī araṇṇe-v. p. s. paṭisevanti tesam-aham aññatamo. Etam-aham brāhmaṇa anattukkaṃsakataṃ aparavambhitaṃ attani sampassamāno bhiyyo pallomam-āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad-ahosi: Ye kho keci samaṇā vā brāhmaṇā vā chambhī bhīruka-jātikā araṇṇe-v. p. s. paṭisevanti, chambhī-bhīruka-jātika-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhaya-bheravaṃ avhayanti; na kho panāham chambhī bhīruka-jātiko araṇṇe-v. p. s. paṭisevāmi, vigatalomahaṃso 'ham-asmi, ye hi vo ariyā vigatalomahaṃsā araṇṇe-v. p. s. paṭisevanti tesam-aham aññatamo. Etam-aham brāhmaṇa vigatalomahaṃsataṃ attani sampassamāno bhiyyo pallomam-āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad-ahosi: Ye kho keci samaṇā vā brāhmaṇā vā lābhasakkārasilokaṃ nikāyammanā araṇṇe-v. p. s. paṭisevanti, lābhasakkārasilokanikāma-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhayanti; na kho panāham lābhasakkārasilokaṃ nikāmayamano araṇṇe-v. p. s. paṭisevāmi, appiccho 'ham-asmi, ye hi vo ariyā appicchā araṇṇe-v. p. s. paṭisevanti tesam-aham aññatamo. Etam-aham brāhmaṇa appicchataṃ attani sampassamāno bhiyyo pallomam-āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad-ahosi: Ye kho keci samaṇā vā brāhmaṇā vā kusitā hīnaviriyaṃ araṇṇe-v. p. s. paṭisevanti, kusitā-hīnaviriya-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhayanti; na kho panāham kusitā hīnaviriyaṃ araṇṇe-v. p. s. paṭisevāmi, āradhavi-riyo 'ham-asmi, ye hi vo ariyā āradhavi-riyā araṇṇe-v. p. s. paṭisevanti tesam-aham aññatamo. Etam-aham brāhmaṇa āradhavi-riyataṃ attani sampassamāno bhiyyo pallomam-āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad-ahosi:

Ye kho keci samaṇā vā brāhmaṇā vā mutṭhassatī asampajānā araṇṇe-v. p. s. paṭisevanti, mutṭhassati-asampajāna-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhayanti; na kho paṇāhaṃ mutṭhassati asampajāno araṇṇe-v. p. s. paṭisevāmi, upatṭhitasati 'ham-asmi, ye hi vo ariyā upatṭhitasatī araṇṇe-v. p. s. paṭisevanti tesam-ahaṃ aṇṇatamo. Etam-ahaṃ brāhmaṇa upatṭhitasatitani attani sampassamāno bhiyyo pallomam-āpādiṃ araṇṇe viharāya. Tassa mayhaṃ brāhmaṇa etad-ahosi: Ye kho keci samaṇā vā brāhmaṇā vā asamāhitā vibbhantacittā araṇṇe-v. p. s. paṭisevanti, asamāhita-vibbhantacitta-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhayanti; na kho paṇāhaṃ asamāhito vibbhantacitto araṇṇe-v. p. s. paṭisevāmi, samādhisampanno 'ham-asmi, ye hi vo ariyā samādhisampannā araṇṇe-v. p. s. paṭisevanti tesam-ahaṃ aṇṇatamo. Etam-ahaṃ brāhmaṇa samādhisampadaṃ attani sampassamāno bhiyyo pallomam-āpādiṃ araṇṇe viharāya. Tassa mayhaṃ brāhmaṇa etad-ahosi: Ye kho keci samaṇā vā brāhmaṇā vā duppaṇṇā eḷamūgā araṇṇe-v. p. s. paṭisevanti, duppaṇṇa-eḷamūga-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhayanti; na kho paṇāhaṃ duppaṇṇo eḷamūgo araṇṇe-v. p. s. paṭisevāmi, paṇṇāsampanno 'ham-asmi, ye hi vo ariyā paṇṇāsampannā araṇṇe-v. p. s. paṭisevanti tesam-ahaṃ aṇṇatamo. Etam-ahaṃ brāhmaṇa paṇṇāsampadaṃ attani sampassamāno bhiyyo pallomam-āpādiṃ araṇṇe viharāya.

Tassa mayhaṃ brāhmaṇa etad-ahosi: Yan-nūnāhaṃ yā tā rattīyo abhinñatā abhilakkhitā, cātuddasī pañcadasī aṭṭhamī ca pakkhassa, tathārūpāsu rattisu yāni tāni āramacetiyāni vanacetiyāni rukkhacetiyāni bhīmisanakāni salomahaṃsāni tathārūpesu senāsanesu vihareyyaṃ, app-eva nāma taṃ bhayabheravaṃ passeyyaṃ-ti. So kho ahaṃ brāhmaṇa apareṇa samayena yā tā rattīyo abhinñatā abhilakkhitā, cātuddasī pañcadasī aṭṭhamī ca pakkhassa, tathārūpāsu rattisu yāni tāni āramacetiyāni vanacetiyāni rukkhacetiyāni bhīmisanakāni salomahaṃsāni tathārūpesu senāsanesu viharāmi. Tatra ca me brāhmaṇa viharato mago vā āgacchati moro vā

kaṭṭhaṃ pāteti vāto vā paṇṇasaṭaṃ ereti; tassa mayhaṃ evaṃ hoti: etaṃ nūna taṃ bhayabheravaṃ āgacchatīti. Tassa mayhaṃ brāhmaṇa etaḍ-ahosi: Kin-nu kho ahaṃ aññad-atthu bhayaapaṭikaṅkhi viharāmi; yaṃ nūnāhaṃ yathābhūtaṃ yathābhūtaṃ me taṃ bhayabheravaṃ āgacchati tathābhūtaṃ tathābhūto va taṃ bhayabheravaṃ paṭivineyyaṃ-ti. Tassa mayhaṃ brāhmaṇa caṅkamantassa taṃ bhayabheravaṃ āgacchati. So kho ahaṃ brāhmaṇa n' eva tāva tiṭṭhāmi na nisīdāmi na nipaṇṇāmi yāva caṅkamanto va taṃ bhayabheravaṃ paṭivinemi. Tassa mayhaṃ brāhmaṇa tṭhitassa taṃ bhayabheravaṃ āgacchati. So kho ahaṃ brāhmaṇa n' eva tāva caṅkamāmi na nisīdāmi na nipaṇṇāmi yāva tṭhito va taṃ bhayabheravaṃ paṭivinemi. Tassa mayhaṃ brāhmaṇa nisinnassa taṃ bhayabheravaṃ āgacchati. So kho ahaṃ brāhmaṇa n' eva tāva nipaṇṇāmi na tiṭṭhāmi na caṅkamāmi yāva nisinna va taṃ bhayabheravaṃ paṭivinemi. Tassa mayhaṃ brāhmaṇa nipannassa taṃ bhayabheravaṃ āgacchati. So kho ahaṃ brāhmaṇa n' eva tāva nisīdāmi na tiṭṭhāmi na caṅkamāmi yāva nipanna va taṃ bhayabheravaṃ paṭivinemi.

Santi kho pana brāhmaṇa eke samaṇabrāhmaṇā rattinā yeva samānaṃ divā ti sañjānanti, divā yeva samānaṃ rattitī sañjānanti; idaṃ ahaṃ tesāṃ samaṇabrāhmaṇānaṃ sammohavīhārasmiṃ vadāmi. Ahaṃ kho pana brāhmaṇa rattinā yeva samānaṃ rattitī sañjānāmi, divā yeva samānaṃ divā ti sañjānāmi. Yaṃ kho taṃ brāhmaṇa sammā vadamāno vadeyya: asammohadhammo satto loke uppanno bahujana-hitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ-ti, maṃ eva taṃ sammā vadamāno vadeyya: asammohadhammo satto loke uppanno bahujana-hitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ-ti. Āraddhaṃ kho pana me brāhmaṇa viriyaṃ ahosi asallinaṃ, upatṭhitā sati asammuttā, passaddho kāyo asāraddho, samāhitā cittaṃ ekaggaṃ. So kho ahaṃ brāhmaṇa vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja vihāsim; vitakkavicāraṇaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avi-

takkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsiṃ; pītiyā ca virāgā upekhako ca vihāsiṃ sato ca sampajāno sukhaṃ - ca kāyena paṭisaṃvedesiṃ yantaṃ ariyā ācikkhanti: upekhako satimā sukhavihāri ti tatiyaṃ jhānaṃ upasampajja vihāsiṃ; sukhasa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsiṃ.

So evaṃ samāhite citte parisuddhe pariyodāte anāgaṇe vigatūpakkilēse mudubhūte kammaniye t̥hite ānejjappatte pubbenivāsānussatiṇāṇāya cittaṃ abhininnāmesim. So aneka-vihitaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ: ekam - pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo visatiṃ - pi jātiyo tiṃsaṃ - pi jātiyo cattārisaṃ - pi jātiyo paññāsaṃ - pi jātiyo jātisataṃ - pi jātisahassam - pi jātisatasahassam - pi, aneke pi saṃvattakappe aneke pi vivattakappe aneke pi saṃvattavivattakappe; amutr' āsiṃ evaṇṇāmo evaṇṇotto evaṇvaṇṇo evamāhāro evaṃ sukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādīṃ, tatra p' āsiṃ evaṇṇāmo evaṇṇotto evaṇvaṇṇo evamāhāro evaṃ sukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno ti. Iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi. Ayaṃ kho me brāhmaṇa rattiyā paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamatassa ātāpino pahitattassa viharato.

So evaṃ samāhite citte parisuddhe pariyodāte anāgaṇe vigatūpakkilēse mudubhūte kammaniye t̥hite ānejjappatte sattānaṃ cutūpapātāṇāṇāya cittaṃ abhininnāmesim. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upājjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate, yathākkammūpage satte pajjānāmi: ime vata bhonto sattā kāyaduccaritena samannāgatā vaciduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchāditt̥hikā micchāditt̥hikammasamādānā, te kāyassa bhedaṃ param - maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena

samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavāḍakā sammāditṭhikā sammāditṭhikammasamāḍānā, te kāyassa bhedā param-maraṇā sugatīṃ saggam lokaṃ upapannā ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne, hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāmi. Ayaṃ kho me brāhmaṇa rattiya majjhime yāme dutiya vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

So evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudubbhūte kammaniye ṭhite ānejjappatte āsavānaṃ khayañāpāya cittaṃ abhininnāmesim. So idam dukkhaṃ - ti yathābhūtaṃ abbaññāsim. ayaṃ dukkhasamudayo ti yathābhūtaṃ abbaññāsim, ayaṃ dukkhanirodho ti yathābhūtaṃ abbaññāsim, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ abbaññāsim; ime āsavā ti yathābhūtaṃ abbaññāsim, ayaṃ āsavasamudayo ti yathābhūtaṃ abbaññāsim, ayaṃ āsavanirodho ti yathābhūtaṃ abbaññāsim, ayaṃ āsavanirodhagāminī paṭipadā ti yathābhūtaṃ abbaññāsim. Tassa me evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccittha. bhavāsavā pi cittaṃ vimuccittha, avijjāsavā pi cittaṃ vimuccittha. vimuttasmiṃ vimuttam - iti nāṇaṃ ahoṣi; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaniyaṃ nāparam itthattāyāti abbaññāsim. Ayaṃ kho me brāhmaṇa rattiya pacchime yāme tatiya vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

Siyā kho pana te brāhmaṇa evam - assa: Ajjāpi nūna samaṇo Gotamo avītarāgo avītadoso avītamoho, tasmā araṇṇie-vanapatthāni pantāni senāsanaṇi paṭisevatitī. Na kho paṇ' etaṃ brāhmaṇa evaṃ daṭṭhabbaṃ. Dve kho ahaṃ brāhmaṇa atthavase sampassamāno araṇṇie-vanapatthāni pantāni senāsanaṇi paṭisevāmi: attano ca diṭṭhadhammasukhavihāraṃ sampassamāno pacchimaṃ - ca janataṃ anukampamāno ti.

Anukampitarūpā 'yaṃ bhotā Gotamena pacchimā ja-

natā, yathā taṃ arahatā sammāsambuddhena. Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintiti. evaṃ-evaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ - ca bhikkhusaṅghaṃ - ca. Upāsakam - maṃ bhavaṃ Gotamo dhāretu ajjatagge paṇupetaṃ saraṇagataṃ - ti.

BHAYABHERAVASUTTAṀ CATUTTHAṀ.

5.

Evam - me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: Āvuso bhikkhavo ti. Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosuiṃ. Āyasmā Sāriputto etad - avoca:

Cattāro 'me āvuso puggalā santo saṃvijjamānā lokasmiṃ, katame cattāro: Idh' āvuso ekacco puggalo sāṅgaṇo va samāno: atthi me ajjhattaṃ aṅgaṇaṃ - ti yathābhūtaṃ na - ppajānāti; idha paṇ' āvuso ekacco puggalo sāṅgaṇo va samāno: atthi me ajjhattaṃ aṅgaṇaṃ - ti yathābhūtaṃ pajānāti. Idh' āvuso ekacco puggalo anaṅgaṇo va samāno: na - tthi me ajjhattaṃ aṅgaṇaṃ - ti yathābhūtaṃ na - ppajānāti; idha paṇ' āvuso ekacco puggalo anaṅgaṇo va samāno: na - tthi me ajjhattaṃ aṅgaṇaṃ - ti yathābhūtaṃ pajānāti. Tatr' āvuso yvāyaṃ puggalo sāṅgaṇo va samāno: atthi me ajjhattaṃ aṅgaṇaṃ - ti yathābhūtaṃ na - ppajānāti, ayaṃ imesaṃ dvinnāṃ puggalānaṃ sāṅgaṇānaṃ yeva sataṃ hīnapuriso akkhāyati. Tatr' āvuso yvāyaṃ puggalo sāṅgaṇo va samāno: atthi me ajjhattaṃ aṅgaṇaṃ - ti yathābhūtaṃ pajānāti, ayaṃ imesaṃ dvinnāṃ puggalānaṃ sāṅgaṇānaṃ yeva sataṃ seṭṭhapuriso akkhāyati. Tatr' āvuso yvāyaṃ puggalo anaṅgaṇo

va samāno: na - tthi me ajjhataṃ aṅgaṇaṃ - ti yathābhūtaṃ na - ppajānāti, ayaṃ imesaṃ dvinnāṃ puggalānaṃ anaṅgaṇānaṃ yeva sataṃ hīnapuriso akkhāyati. Tatr' āvuso yvāyaṃ puggalo anaṅgaṇo va samāno: na - tthi me ajjhataṃ aṅgaṇaṃ - ti yathābhūtaṃ pajānāti, ayaṃ imesaṃ dvinnāṃ puggalānaṃ anaṅgaṇānaṃ yeva sataṃ seṭṭhapuriso akkhāyati.

Evam vutte āyasmā Mahāmoggallāno āyasmantaṃ Sāriputtaṃ etad - avoca: Ko nu kho āvuso Sāriputta hetu ko paccayo yen' imesaṃ dvinnāṃ puggalānaṃ sāṅgaṇānaṃ yeva sataṃ eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati; ko pan' āvuso Sāriputta hetu ko paccayo yen' imesaṃ dvinnāṃ puggalānaṃ anaṅgaṇānaṃ yeva sataṃ eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati.

Tatr' āvuso yvāyaṃ puggalo sāṅgaṇo va samāno: atthi me ajjhataṃ aṅgaṇaṃ - ti yathābhūtaṃ na - ppajānāti, tass' etaṃ pāṭikaṅkham: na chandaṃ janessati, na vāyamiṃsati, na viriyaṃ ārabhissati tass' aṅgaṇassa pahānāya, so sarāgo sadoso samoho sāṅgaṇo saṅkiliṭṭhacitto kālaṃ karissati. Seyyathā pi āvuso kaṃsapāti ābhatā āpaṇā vā kammārakulā vā rajena ca malena ca pariyaṇaddhā, tam - enaṃ sāmikā na c' eva paribhuñjeyyūṃ na ca pariyaḍapeyyūṃ, rajāpathe ca naṃ nikkhipeyyūṃ, evaṃ hi sū āvuso kaṃsapāti apareṇa samayena saṅkiliṭṭhatarā assa malaggahitā ti. — Evam - āvuso ti. — Evam - eva kho āvuso yvāyaṃ puggalo sāṅgaṇo va samāno: atthi me ajjhataṃ aṅgaṇaṃ - ti yathābhūtaṃ na - ppajānāti, tass' etaṃ pāṭikaṅkham: na chandaṃ janessati, na vāyamiṃsati, na viriyaṃ ārabhissati tass' aṅgaṇassa pahānāya, so sarāgo sadoso samoho sāṅgaṇo saṅkiliṭṭhacitto kālaṃ karissati. Tatr' āvuso yvāyaṃ puggalo sāṅgaṇo va samāno: atthi me ajjhataṃ aṅgaṇaṃ - ti yathābhūtaṃ pajānāti, tass' etaṃ pāṭikaṅkham: chandaṃ janessati, vāyamiṃsati, viriyaṃ ārabhissati tass' aṅgaṇassa pahānāya, so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālaṃ karissati. Seyyathā pi āvuso kaṃsapāti ābhatā āpaṇā vā kammārakulā vā rajena ca malena ca pariyaṇaddhā, tam - enaṃ sāmikā paribhuñjeyyūṃ - c' eva pariyaḍapeyyūṃ - ca, na ca naṃ rajāpathe nikkhipeyyūṃ,

evam hi sã āvuso kãṁsapātī aparena samayena parisuddhatarā assa pariyodātā ti. — Evam-āvuso ti. — Evam-eva kho āvuso yvāyaṁ puggalo sãṅgaṇo va samāno: atthi me ajjhattaṁ aṅgaṇan-ti yathābhūtaṁ pajānāti, tass' etaṁ pāṭikaṅkhaṁ: chandaṁ janessati, vāyamiṣṣati, viriyaṁ ārabhissati tass' aṅgaṇassa pahānāya, so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālaṁ karissati. Tatr' āvuso yvāyaṁ puggalo anaṅgaṇo va samāno: na-tthi me ajjhattaṁ aṅgaṇan-ti yathābhūtaṁ na-ppajānāti, tass' etaṁ pāṭikaṅkhaṁ: subhanimittaṁ manasikarissati, tassa subhanimittassa manasikārā rāgo cittaṁ anuddhamiṣṣati, so sarāgo sadoso samoho sãṅgaṇo saṅkiliṭṭhacitto kālaṁ karissati. Seyyathā pi āvuso kãṁsapātī ābhatā āpaṇā vā kammārakulā vā parisuddhā pariyodātā, tam-enam sāmikā na c' eva paribhuñjeyyūṁ na ca pariyodapeyyūṁ, rajāpathe ca naṁ nikkhipeyyūṁ, evam hi sã āvuso kãṁsapātī aparena samayena saṅkiliṭṭhatarā assa malaggahitā ti. — Evam-āvuso ti. — Evam-eva kho āvuso yvāyaṁ puggalo anaṅgaṇo va samāno: na-tthi me ajjhattaṁ aṅgaṇan-ti yathābhūtaṁ na-ppajānāti, tass' etaṁ pāṭikaṅkhaṁ: subhanimittaṁ manasikarissati, tassa subhanimittassa manasikārā rāgo cittaṁ anuddhamiṣṣati, so sarāgo sadoso samoho sãṅgaṇo saṅkiliṭṭhacitto kālaṁ karissati. Tatr' āvuso yvāyaṁ puggalo anaṅgaṇo va samāno: na-tthi me ajjhattaṁ aṅgaṇan-ti yathābhūtaṁ pajānāti, tass' etaṁ pāṭikaṅkhaṁ: subhanimittaṁ na manasikarissati, tassa subhanimittassa amanasikārā rāgo cittaṁ nānuddhamiṣṣati, so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālaṁ karissati. Seyyathā pi āvuso kãṁsapātī ābhatā āpaṇā vā kammārakulā vā parisuddhā pariyodātā, tam-enam sāmikā paribhuñjeyyūṁ-c' eva pariyodapeyyūṁ-ca, na ca naṁ rajāpathe nikkhipeyyūṁ, evam hi sã āvuso kãṁsapātī aparena samayena parisuddhatarā assa pariyodātā ti. — Evam āvuso ti. — Evam-eva kho āvuso yvāyaṁ puggalo anaṅgaṇo va samāno: na-tthi me ajjhattaṁ aṅgaṇan-ti yathābhūtaṁ pajānāti, tass' etaṁ pāṭikaṅkhaṁ: subhanimittaṁ na manasikarissati, tassa subhanimittassa amanasikārā rāgo cittaṁ nānuddhamiṣṣati, so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālaṁ karissati. Ayaṁ kho āvuso

Moggallāna hetu ayaṃ paccayo yen' imesaṃ dvinnāṃ puggalānaṃ sūṅgaṇānaṃ yeva sataṃ eko hinapuriso akkhāyati, eko seṭṭhapuriso akkhāyati; ayaṃ pan' āvuso Moggallāna hetu ayaṃ paccayo yen' imesaṃ dvinnāṃ puggalānaṃ anaṅgaṇānaṃ yeva sataṃ eko hinapuriso akkhāyati, eko seṭṭhapuriso akkhāyatiti.

Āṅgaṇaṃ aṅgaṇaṃ - ti āvuso vuccati, kissa nu kho etaṃ āvuso adbhivacanāṃ yadidaṃ aṅgaṇaṃ - ti. — Pāpakānaṃ kho etaṃ āvuso akusalānaṃ icchāvacarānaṃ adbhivacanāṃ yadidaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Āpattiṃ - ca vata āpanno assaṃ, na 'ca maṃ bhikkhū jāneyyūṃ: āpattiṃ āpanno ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ - taṃ bhikkhūṃ bhikkhū jāneyyūṃ: āpattiṃ āpanno ti; jānanti maṃ bhikkhū: āpattiṃ āpanno ti, iti so kupito hoti appatīto. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam - etaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Āpattiṃ - ca vata āpanno assaṃ, anuraho maṃ bhikkhū codeyyūṃ no saṅghamajje ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ - taṃ bhikkhūṃ bhikkhū saṅghamajje codeyyūṃ no anuraho; saṅghamajje maṃ bhikkhū codenti no anuraho ti, iti so kupito hoti appatīto. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam - etaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Āpattiṃ - ca vata āpanno assaṃ, sappatipuggalo maṃ codeyya no sappatipuggalo ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ - taṃ bhikkhūṃ sappatipuggalo codeyya no sappatipuggalo; sappatipuggalo maṃ codeti no sappatipuggalo ti, iti so kupito hoti appatīto. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam - etaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata maṃ - eva Satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ deseyya, na aṇṇaṃ bhikkhūṃ Satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ deseyyāti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ aṇṇaṃ bhikkhūṃ Satthā p. p. bh. dh. deseyya, na taṃ

bhikkhuṃ Satthā p. p. bh. dh. deseyya; aññaṃ bhikkhuṃ Satthā p. p. bh. dh. deseti, na maṃ Satthā p. p. bh. dh. desetīti, iti so kupito hoti appatīto. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam-etaṃ aṅgaṇaṃ. Thānaṃ kho paṇ' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata maṃ-eva bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya paviseyyuṃ, na aññaṃ bhikkhuṃ bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya paviseyyuṃ - ti; thānaṃ kho paṇ' etaṃ āvuso vijjati yaṃ aññaṃ bhikkhuṃ bhikkhū p. p. g. bhattāya paviseyyuṃ, na taṃ bhikkhuṃ bhikkhū p. p. g. bhattāya paviseyyuṃ; aññaṃ bhikkhuṃ bhikkhū p. p. g. bhattāya pavisaṃti, na maṃ bhikkhū p. p. g. bhattāya pavisaṃtīti, iti so kupito hoti appatīto. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam-etaṃ aṅgaṇaṃ. Thānaṃ kho paṇ' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata ahaṃ-eva labheyyaṃ bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ, na añño bhikkhu labheyya bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ - ti; thānaṃ kho paṇ' etaṃ āvuso vijjati yaṃ añño bhikkhu labheyya bhattagge a. a. a., na so bhikkhu labheyya bhattagge a. a. a.; añño bhikkhu labhati bhattagge a. a. a., nāhaṃ labhāmi bhattagge a. a. aggapiṇḍaṃ - ti, iti so kupito hoti appatīto. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam-etaṃ aṅgaṇaṃ. Thānaṃ kho paṇ' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata ahaṃ-eva bhattagge bhuttāvi anumodeyyaṃ, na añño bhikkhu bhattagge bhuttāvi anumodeyyāti; thānaṃ kho paṇ' etaṃ āvuso vijjati yaṃ añño bhikkhu bh. bh. anumodeyya, na so bhikkhu bh. bh. anumodeyya; añño bhikkhu bh. bh. anumodati, nāhaṃ bh. bh. anumodāmiti, iti so kupito hoti appatīto. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam-etaṃ aṅgaṇaṃ. Thānaṃ kho paṇ' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata ahaṃ-eva āramagatānaṃ bhikkhūnaṃ dhammaṃ deseyyaṃ, na añño bhikkhu āramagatānaṃ bhikkhūnaṃ dhammaṃ deseyyāti; thānaṃ kho paṇ' etaṃ āvuso vijjati yaṃ añño bhikkhu ā. bh. dh. deseyya. na so bhikkhu

ā. bh. dh. deseyya; añño bhikkhu ā. bh. dh. deseti, nāham ā. bh. dh. desemiti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam - etaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata aham - eva āramagatānaṃ bhikkhunīnaṃ dhammaṃ deseyyaṃ — pe — upāsakānaṃ dhammaṃ deseyyaṃ — pe — upāsikānaṃ dhammaṃ deseyyaṃ, na añño bhikkhu āramagatānaṃ upāsikānaṃ dhammaṃ deseyyāti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ añño bhikkhu āramagatānaṃ upāsikānaṃ dhammaṃ deseyya, na so bhikkhu ā. u. dh. deseyya; añño bhikkhu ā. u. dh. deseti, nāham ā. u. dh. desemiti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam - etaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata mam - eva bhikkhū sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyuṃ, na aññaṃ bhikkhuṃ bhikkhū sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyun - ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ aññaṃ bhikkhuṃ bhikkhū s. g. m. pūjeyyuṃ, na taṃ bhikkhuṃ bhikkhū s. g. m. pūjeyyuṃ; aññaṃ bhikkhuṃ bhikkhū sakkaronti garukaronti mānenti pūjenti, na maṃ bhikkhū s. g. m. pūjentiti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam - etaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata mam - eva bhikkhuniyo — pe — upāsakā — pe — upāsikā s. g. m. pūjeyyuṃ, na aññaṃ bhikkhuṃ upāsikā s. g. m. pūjeyyun - ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ aññaṃ bhikkhuṃ upāsikā s. g. m. pūjeyyuṃ, na taṃ bhikkhuṃ upāsikā s. g. m. pūjeyyuṃ; aññaṃ bhikkhuṃ upāsikā s. g. m. pūjenti, na maṃ upāsikā s. g. m. pūjentiti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam - etaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata aham - eva lābhi assaṃ panitānaṃ cīvarānaṃ, na añño bhikkhu lābhi assa panitānaṃ cīvarānaṃ - ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ

añño bhikkhu lābhī assa paṇitānaṃ cīvarānaṃ, na so bhikkhu lābhī assa paṇitānaṃ cīvarānaṃ; añño bhikkhu lābhī paṇitānaṃ cīvarānaṃ, nāhaṃ lābhī paṇitānaṃ cīvarānaṃ - ti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopō yo ca appaccayo ubhayam - etaṃ aṅgaṇaṃ. Thānaṃ kho paṇ' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata ahaṃ - eva lābhī assaṃ paṇitānaṃ piṇḍapātānaṃ — pe — paṇitānaṃ senāsanānaṃ — paṇitānaṃ gilānapaccayabhesajjaparikkhārānaṃ, na añño bhikkhu lābhī assa paṇitānaṃ gilānapaccayabhesajjaparikkhārānaṃ - ti; thānaṃ kho paṇ' etaṃ āvuso vijjati yaṃ añño bhikkhu lābhī assa p. g., na so bhikkhu lābhī assa p. g.; añño bhikkhu lābhī p. g., nāhaṃ lābhī p. gilānapaccayabhesajjaparikkhārānaṃ - ti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopō yo ca appaccayo ubhayam - etaṃ aṅgaṇaṃ. Imesaṃ kho etaṃ āvuso pāpakānaṃ akusalānaṃ icchāvacarānaṃ adhivacanaṃ yaḍidaṃ aṅgaṇaṃ - ti.

Yassa kassaci āvuso bhikkhuno ime pāpakā akusalā icchāvacarā appahinā dissanti c' eva sūyanti ca, kiñcāpi so hoti ārañṇako pantasenāsano, piṇḍapātiko sapadānacārī, paṃsukūliko lūkhacīvaradharo, atha kho naṃ sabrahmacārī na sakkaronti na garukaronti na mānenti na pūjenti; taṃ kissa hetu: te hi tassa āyasmato pāpakā akusalā icchāvacarā appahinā dissanti c' eva sūyanti ca. Seyyathā pi āvuso kamsapātī ābhatā āpaṇā vā kammārakulā vā parisuddhā pariyodātā, tam - enaṃ sāmikā ahikuṇapaṃ vā kukkurakuṇapaṃ vā manussakuṇapaṃ vā racayitvā aññissā kamsapātīyā paṭikujjītvā antarāpaṇaṃ paṭipajjeyyūṃ, tam - enaṃ jano disvā evaṃ vadeyya: Ambho, kim - ev' idaṃ hariyati jaññajaññaṃ viyāti; tam - enaṃ utthahitvā apāpuritvā olokeyya, tassa saha dassanena amanāpatā ca saṇṭhaheyya paṭikulyatā ca saṇṭhaheyya jegucchitā ca saṇṭhaheyya, jighacchitānaṃ - pi na bhottukamyatā assa, pag - eva suhitānaṃ; evaṃ - eva kho āvuso yassa kassaci bhikkhuno ime pāpakā akusalā icchāvacarā appahinā dissanti c' eva sūyanti ca, kiñcāpi so hoti ārañṇako pantasenāsano, piṇḍapātiko sapadānacārī, paṃsukūliko lūkhacīvaradharo, atha kho naṃ sabrahmacārī na sakkaronti na garu-

karonti na mānenti na pūjenti; taṃ kissa hetu: te hi tassa āyasmato pāpakā akusalā icchāvacarā appahinā dissanti c' eva sūyanti ca.

Yassa kassaci āvuso bhikkhuno ime pāpakā akusalā icchāvacarā pahinā dissanti c' eva sūyanti ca, kiñcāpi so hoti gāmantavihārī nemantaṇiko gahapaticīvaradharo, atha kho naṃ sabrahmacārī sakkaronti garukaronti mānenti pūjenti; taṃ kissa hetu: te hi tassa āyasmato pāpakā akusalā icchāvacarā pahinā dissanti c' eva sūyanti ca. Seyyathā pi āvuso kaṃsapāti ābhata āpaṇā vā kammārakulā vā parisuddhā pariyoḍātā, tam - enaṃ sāmikā sālināṃ odanaṃ vicitakālakāṃ anekasūpaṃ anekabyañjanaṃ racayitvā aññissā kaṃsapātiyā paṭikujjitvā antarāpaṇaṃ paṭipajjeyyūṃ, tam - enaṃ jano disvā evaṃ vadeyya: Ambho, kim - ev' idaṃ hariyati jaṇṇa - jaṇṇaṃ viyāti; tam - enaṃ utṭhahitvā apāpuritvā olokeyya, tassa saha dassanena manāpatā ca saṇṭhaheyya appaṭikul - yatā ca saṇṭhaheyya ajegucchitā ca saṇṭhaheyya, suhitānaṃ pi bhottukamyatā assa, pag - eva jighacchitānaṃ; evaṃ - eva kho āvuso yassa kassaci bhikkhuno ime pāpakā akusalā icchāvacarā pahinā dissanti c' eva sūyanti ca, kiñcāpi so hoti gāmantavihārī nemantaṇiko gahapaticīvaradharo, atha kho naṃ sabrahmacārī sakkaronti garukaronti mānenti pūjenti; taṃ kissa hetu: te hi tassa āyasmato pāpakā akusalā icchāvacarā pahinā dissanti c' eva sūyanti cāti.

Evaṃ vutte āyasmā Mahāmoggallāno āyasmantaṃ Sāriputtaṃ etad - avoca: Upanā maṃ āvuso Sāriputta paṭibhātīti. — Paṭibhātu taṃ āvuso Moggallānāti. — Ekam - idāhaṃ āvuso samayaṃ Rājagahe viharāmi Giribbaje. Atha khvāhaṃ āvuso pubbanhasamayaṃ nivāsetvā pattācīvaraṃ ādāya Rājagahaṃ piṇḍāya pāvisim. Tena kho pana samayena Samīti yānakāraputto rathassa nemiṃ tacchati, tam - enaṃ Paṇḍuputto ājiviko purāṇayānakāraputto paccupaṭṭhito hoti. Atha kho āvuso Paṇḍuputtassa ājivikassa purāṇayānakāraputtassa evaṃ cetaso parivitakko udapādi: Aho vatāyaṃ Samīti yānakāraputto imissā nemiyaṃ imaṃ - ca vaṅkaṃ imaṃ - ca jimhaṃ imaṃ - ca dosaṃ taccheyya, evāyaṃ nemi apagata - vaṅkā apagatajimhā apagatadosā suddhā 'ssa sāre paṭi-

ñhitā ti. Yathā yathā kho āvuso Paṇḍuputtassa ājivikassa purāṇayānakāraputtassa cetaso parivitakkitaṃ hoti, tathā tathā Samīti yānakāraputto tassā nemiya taṃ-ca vaṅkaṃ taṃ-ca jimhaṃ taṃ-ca dosaṃ tacchati. Atha kho āvuso Paṇḍuputto ājiviko purāṇayānakāraputto attamano attamanavācamā nicchāresi: Hadayā hadayaṃ maññe aññāya tacchatiti. Evam-eva kho āvuso ye te puggalā assaddhā jivikatthā na saddhā agārasmā anagāriyaṃ pabbajitā, saṭhā māyāvino keṭubhino, uddhatā unnaḷā, capalā mukharā vikiṇṇavācā, indriyesu aguttadvārā, bhojane amattaññuno, jāgariyaṃ ananuyuttā, sāmāññe anapekhavanto, sikkhāya na tibbagāravā, bāhulikā sāthalikā, okkamane pubbaṅgamā paviveke nikkhattadhurā, kusitā hinaviriya, mutṭhassati asampajānā, asamāhitā vibbhantacittā, duppaññā eḷamūgā, tesam āyasmā Sāriputto iminā dhammapariyāyena hadayā hadayaṃ maññe aññāya tacchati. Ye pana te kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā, asaṭhā amāyāvino akeṭubhino, anuddhatā anunnaḷā, acapalā amukharā avikiṇṇavācā, indriyesu gutta-dvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā, sāmāññe apekhavanto, sikkhāya tibbagāravā, na bāhulikā na sāthalikā, okkamane nikkhattadhurā paviveke pubbaṅgamā, āraddhavi-riyā pahitattā, upaṭṭhitasatī sampajānā, samāhitā ekaggacittā, paññāvanto aneḷamūgā, te āyasmato Sāriputtassa imaṃ dhammapariyāyaṃ sutvā pipanti maññe ghasanti maññe vacasā c' eva manasā ca, sādhu vata bho sabrahmacārī akusalaṃ vuṭṭhāpetvā kusale patiṭṭhāpeti. Seyyathā pi āvuso itthi vā puriso vā daharo yuvā maṇḍanakaṇṭhiko sīsaṃ nahāto uppalamālaṃ vā vassikamālaṃ vā atimuttakamālaṃ vā labhivā ubhohi hatthehi paṭiggahetvā uttamaṅge sirasmiṃ patiṭṭhāpeyya, evam-eva kho āvuso ye te kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā, asaṭhā . . . , sādhu vata bho sabrahmacārī akusalaṃ vuṭṭhāpetvā kusale patiṭṭhāpetiti.

Itiha te ubho mahānāgā aññamaññassa subhāsitaṃ sam-anumodimsūti.

6.

Evam-me sutam. Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad'avoca:

Sampannasilā bhikkhave viharatha sampannapātimokkhā, pātimokkhasamvarasamvutā viharatha ācāragocarasampannā, anumattesu vajjesu bhayadassāvī, samādāya sikkhatha sikkhāpadesu. Ākaṅkheyya ce bhikkhave bhikkhu: sabrahmacārīnam piyo c' assam manāpo garu bhāvaniyo cāti, silesv-ev' assa paripūrakārī ajjhataṃ cetosamatham-anuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānam. Ākaṅkheyya ce bhikkhave bhikkhu: lābhi assam cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārānam ti, silesv-ev' assa paripūrakārī ajjhataṃ cetosamatham-anuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānam. Ākaṅkheyya ce bhikkhave bhikkhu: yesāham cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārānam pari-bhuñjāmi tesam te kārā mahapphalā assu mahānisamsā ti, silesv-ev' assa paripūrakārī—pe—brūhetā suññāgārānam. Ākaṅkheyya ce bhikkhave bhikkhu: ye me nātisālohitā petā kālakatā pasannacittā anussaranti tesam tam mahapphalaṃ assa mahānisamsan-ti, silesv-ev' assa—pe—brūhetā suññāgārānam. Ākaṅkheyya ce bhikkhave bhikkhu: aratiratisaḥo assam na ca maṃ aratī saheyya, uppannaṃ aratī abbi-bhuyya abbi-bhuyya vihareyyan ti, silesv-ev' assa paripūrakārī—pe—brūhetā suññāgārānam. Ākaṅkheyya ce bhikkhave bhikkhu: bhayabheravasaho assam na ca maṃ bhaya-bheravaṃ saheyya, uppannaṃ bhayabheravaṃ abbi-bhuyya vihareyyan ti, silesv-ev' assa paripūrakārī—pe—b. s. Ākaṅkheyya ce bhikkhave bhikkhu: catunnaṃ jhānānam ābhicetasikānam diṭṭhadhammasukhavihārānam nikāmalābhi assam akicchalābhi akasiralābhi ti, silesv-ev' assa paripūrakārī—pe—b. s. Ākaṅkheyya ce bhikkhave bhikkhu: ye te santā vimokhā atikkamma rūpe āruppā te kāyena phassitvā vihareyyan ti, silesv-ev' assa paripūrakārī—pe—b. s.

Ākaṅkheyya ce bhikkhave bhikkhu: tiṇṇaṃ saṃyojanānaṃ parikkhaya sotaṇṇaṃ assaṃ avinipātadhammo niyato sambodhiparāyano ti, silesv-ev' assa paripūrakārī — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: tiṇṇaṃ saṃyojanānaṃ parikkhaya rāgadosamohānaṃ tanuttā sakadāgāmi assaṃ, sakid-eva imaṃ lokaṃ āgantvā dukkhass' antaṃ kareyyaṃ ti, silesv-ev' assa paripūrakārī — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhaya opapātiko assaṃ tatthaparinibbāyī anāvattidhammo tas-mā lokā ti, silesv-ev' assa paripūrakārī — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: anekavihitaṃ iddhividhaṃ paccanubhaveyyaṃ, eko pi hutvā bahudhā assaṃ, bahudhā pi hutvā eko assaṃ, āvibhavaṃ tirobhavaṃ tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ asajjamāno gaccheyyaṃ seyyathā pi ākāse, paṭhaviyā pi ummujjanimujjaṃ kareyyaṃ seyyathā pi uduke, uduke pi abhijjamāne gaccheyyaṃ seyyathā pi paṭhaviyaṃ, ākāse pi pallaṅkena kameyyaṃ seyyathā pi pakkhi sakunaṃ, ime pi candimasuriye evaṃ mahiddhike evaṃ mahānubhāve pañinā parimaseyyaṃ parimajjeyyaṃ, yāva brahmalokā pi kāyena vasaṃ vatteyyaṃ ti, silesv-ev' assa paripūrakārī — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde supeyyaṃ, dibbe ca mānuse ca, ye dūre santike cāti, silesv-ev' assa paripūrakārī — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: parasattānaṃ parapuggalānaṃ cetasa ceto paricca pajāneyyaṃ; sarāgaṃ vā cittaṃ: sarāgaṃ cittaṃ ti pajāneyyaṃ, vitarāgaṃ vā cittaṃ: vitarāgaṃ cittaṃ ti pajāneyyaṃ, sadosaṃ vā cittaṃ: sadosaṃ cittaṃ ti pajāneyyaṃ, vitadosaṃ vā cittaṃ: vitadosaṃ cittaṃ ti pajāneyyaṃ, samohaṃ vā cittaṃ: samohaṃ cittaṃ ti pajāneyyaṃ, vitamohaṃ vā cittaṃ: vitamohaṃ cittaṃ ti pajāneyyaṃ, saṅkhittaṃ vā cittaṃ: saṅkhittaṃ cittaṃ ti pajāneyyaṃ, vikkhittaṃ vā cittaṃ: vikkhittaṃ cittaṃ ti pajāneyyaṃ, mahaggataṃ vā cittaṃ: mahaggataṃ cittaṃ ti pajāneyyaṃ, amahaggataṃ vā cittaṃ: amahaggataṃ cittaṃ ti pajāneyyaṃ, sa-uttaraṃ vā cittaṃ: sa-uttaraṃ cittaṃ ti pajāneyyaṃ, anuttaraṃ vā cittaṃ: anuttaraṃ cittaṃ ti pajāneyyaṃ, samāhitaṃ vā cittaṃ: samā-

hitam cittan - ti pajāneyyam, asamāhitam vā cittam: asamāhitam cittan - ti pajāneyyam, vimuttam vā cittam: vimuttam cittan - ti pajāneyyam, avimuttam vā cittam: avimuttam cittan - ti pajāneyyan - ti, silesv - ev' assa paripūrakārī — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: anekavihitam pubbenivāsam anussareyyam, seyyathidam: ekam - pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo viṣaṭṭim - pi jātiyo tinisam - pi jātiyo cattālissam - pi jātiyo paññāsam - pi jātiyo jātissam - pi jātissasahassam - pi, aneke pi samvattakappe aneke pi vivattakappe aneke pi samvattavivattakappe; amutr' āsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evam sukhadukkhaṭṭisaṃvedī evamāyupariyānto, so tato cuto amutra udapādīm, tatrap' āsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evam sukhadukkhaṭṭisaṃvedī evamāyupariyānto, so tato cuto idhūpapanno ti. iti sākāram sa - uddesam anekavihitam pubbenivāsam anussareyyan - ti, silesv - ev' assa paripūrakārī — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: dibbena cakḥhunā visuddhena atikkantamānusakena satte passeyyam cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyam: ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānam upavādakā micchādīṭṭhikā micchādīṭṭhikkammasamādhānā, te kāyassa bheda param - maraṇā apāyam duggatim vinipātān nirayam upapannā, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānam anupavādakā sammādīṭṭhikā sammādīṭṭhikkammasamādhānā, te kāyassa bheda param - maraṇā sugatim saggaṃ lokam upapannā ti, iti dibbena cakḥhunā visuddhena atikkantamānusakena satte passeyyam cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyan - ti, silesv - ev' assa paripūrakārī ajjhataṃ cetosamatham - anuyutto anirakatajjhāno vipassanāya samannāgato brūhetā sunnāgārānam. Ākaṅkheyya ce bhikkhave bhikkhu: āsavānam khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññāya sacchi-

katvā upasampajja vihareyyan - ti, silesv - ev' assa paripūra -
kāri ajjhataṃ cetosamatham - anuyutto anirākatajjhāno vi -
passanāya samannāgato brūhetā suññāgārānaṃ.

Sampannasilā bhikkhave viharatha sampannapātimokkhā,
pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasaṃpannā,
aṇumattesu vajjesu bhayadassāvī, samādāya sikkhatha sikkhā -
padesūti, iti yaṃ - taṃ vuttaṃ idam - etaṃ paṭicca vuttan - ti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bha -
gavato bhāsitaṃ abhinandun - ti.

ĀKAṆHEYYASUTTAṀ CHATṬHAM.

7.

Evam - me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthi -
yaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho
Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te
bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca:

Seyyathā pi bhikkhave vatthaṃ saṅkiliṭṭhaṃ malagga -
hitaṃ, taṃ - enaṃ rajako yasmiṃ yasmiṃ raṅgajāte upasaṃ -
hāreyya, yadi nilakāya yadi pitakāya yadi lohitaḍḍakāya yadi
mañjetṭhakāya, dūrattavaṇṇam - ev' assa, aparisuddhavaṇṇam -
ev' assa; taṃ kissa hetu: aparisuddhattā bhikkhave vatthassa;
evam - eva kho bhikkhave citte saṅkiliṭṭhe duggati paṭikaṇ -
khā. Seyyathā pi bhikkhave vatthaṃ parisuddhaṃ pariyo -
dātaṃ, taṃ - enaṃ rajako yasmiṃ yasmiṃ raṅgajāte upasaṃ -
hāreyya, yadi nilakāya yadi pitakāya yadi lohitaḍḍakāya yadi
mañjetṭhakāya, surattavaṇṇam - ev' assa, parisuddhavaṇṇam -
ev' assa; taṃ kissa hetu: parisuddhattā bhikkhave vatthassa;
evam - eva kho bhikkhave citte asaṅkiliṭṭhe sugati paṭikaṇkhā.

Katame ca bhikkhave cittassa upakkilesā: Abhiṇṇhā -
visamalobho cittassa upakkilesa, byāpādo cittassa upakkilesa,
kodho c. u., upanāho c. u., makkho c. u., paḷāso c. u., issā
c. u., macchariyaṃ c. u., māyā c. u., sāttheyyaṃ c. u., tham -
bho c. u., sārāmbho c. u., māno c. u., atimāno c. u., mado

c. u., pamādo cittassa upakkilesa. Sa kho so bhikkhave bhikkhu: abhijjhāvisamalobho cittassa upakkilesa ti iti veditvā abhijjhāvisamalobham cittassa upakkilesam pajahati, byāpādo cittassa upakkilesa ti iti veditvā byāpādam cittassa upakkilesam pajahati, kodho..., upanāho..., makkho..., pa-lāso..., issā..., macchariyam..., māyā..., sātheyyam..., thambho..., sārambho..., māno..., atimāno..., mado..., pamādo cittassa upakkilesa ti iti veditvā pamādam cittassa upakkilesam pajahati. Yato kho bhikkhave bhikkhuno: abhijjhāvisamalobho cittassa upakkilesa ti iti veditvā abhijjhāvisamalobho cittassa upakkilesa palīno hoti, byāpādo..., kodho..., upanāho..., makkho..., palāso..., issā..., macchariyam..., māyā..., sātheyyam..., thambho..., sārambho..., māno..., atimāno..., mado..., pamādo cittassa upakkilesa ti iti veditvā pamādo cittassa upakkilesa pahīno hoti, so Buddhhe aveccappasādena samannāgato hoti: Iti pi so Bhagavā araham samnāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā ti; dhamme aveccappasādena samannāgato hoti: Svākkhāto Bhagavatā dhammo sandīṭṭhiko akaliko ehipassiko opanayiko paccattam veditabbo viññūhīti; saṅghe aveccappasādena samannāgato hoti: Supaṭipanno Bhagavato sāvakasaṅgho, ujupaṭipanno Bhagavato sāvakasaṅgho, nāyapaṭipanno Bhagavato sāvakasaṅgho, sāmīcipaṭipanno Bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa Bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo, anuttaram puññakkhetam lokassāti. Yathodhi kho pan' assa cattam hoti vaṇṭam muttam pahīnam paṭinissatṭham. So: Buddhhe aveccappasādena samannāgato 'mhīti labhati atthavedam, labhati dhammavedam, labhati dhammūpasamhitam pāmujaṃ, pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, passaddhakāyo sukham vedeti, sukhino cittaṃ samādhīyati; dhamme aveccappasādena samannāgato 'mhīti labhati atthavedam, labhati dhammavedam, labhati dhammūpasamhitam pāmujaṃ, pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, passaddhakāyo sukham vedeti, sukhino cittaṃ samādhī-

yati; saṅghe aveccappasādena samannāgato 'mḥiti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam pāmujjam, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukham vedeti, sukhino cittaṃ samādhīyati. Yathodhi kho pana me cittaṃ vantaṃ muttaṃ pahīnaṃ paṭinissatṭhaṃ - ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam pāmujjam, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukham vedeti, sukhino cittaṃ samādhīyati.

Sa kho so bhikkhave bhikkhu evaṃsilo evaṃdhammo evaṃpaṇño sālīnaṃ - ce pi piṇḍapātaṃ bhuñjati vicitakālakam anekasūpaṃ anekabyañjanam n' ev' assa taṃ hoti antarāyāya. Seyyathā pi bhikkhave vatthaṃ saṅkiliṭṭhaṃ malaggaḥitaṃ acchaṃ udakaṃ āgamma parisuddhaṃ hoti pariyoḍātam, ukkāmuḥkaṃ vā pan' āgamma jātarūpaṃ parisuddhaṃ hoti pariyoḍātam, evaṃ - eva kho bhikkhave bhikkhu evaṃsilo evaṃdhammo evaṃpaṇño sālīnaṃ - ce pi piṇḍapātaṃ bhuñjati vicitakālakam anekasūpaṃ anekabyañjanam n' ev' assa taṃ hoti antarāyāya.

So mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthim, iti uddham - adho tiriyaṃ sabbadhi sabbatthatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Karaṇāsahagatena cetasā — pe — muditāsahagatena cetasā — upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthim, iti uddham - adho tiriyaṃ sabbadhi sabbatthatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

So: Atthi idaṃ, atthi hīnaṃ atthi paṇitaṃ, atthi imassa saṇṇāgatassa uttarim nissaraṇaṃ - ti pajānāti. Tassa evaṃ jānato evaṃ passato kāmasavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttasmiṃ vimuttam - iti ñāṇam hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pa-

jānāti. Ayam vuccati bhikkhave bhikkhu sināto antarena sinānenāti.

Tena kho pana samayena Sundarikabhāradvājo brāhmaṇo Bhagavato avidūre nisinno hoti. Atha kho Sundarika-bhāradvājo brāhmaṇo Bhagavantaṃ etad-avoca: Gacchati pana bhavaṃ Gotamo Bāhukaṃ nadiṃ sināyitun-ti. — Kiṃ brāhmaṇa Bāhukāya nadiyā, kiṃ Bāhukā nadi karissatīti. — Makkhasammata hi bho Gotama Bāhukā nadi bahujanassa, puññasammata hi bho Gotama Bāhukā nadi bahujanassa, Bāhukāya ca pana nadiyā bahujaṇo pāpaṃ kataṃ kammaṃ pavāhetīti. Atha kho Bhagavā Sundarikabhāradvājaṃ brāhmaṇaṃ gāthāhi ajjhabhāsi:

Bāhukaṃ Adhikakkaṇ-ca, Gayam Sundarikāṃ-api,
Sarassatiṃ Payāgaṇ-ca, atho Bāhumatiṃ nadiṃ

Niccam-pi bālo pakkhanno kaṇhakamma na sujjhati,
kiṃ Sundarikā karissati, kiṃ Payāgo, kiṃ Bāhukā nadi.

Veriṃ katakibbisam naram

na hi nam sodhaye pāpakamminam;
suddhassa ve sadā phaggu, suddhass' uposatho sadā,
suddhassa sucikammasa sadā sampajjate vataṃ.

Idh' eva sināhi brāhmaṇa,

sabbabhūtesu karoḥi khemataṃ;

sace musā na bhaṇasi, sace pāpaṃ na hiṃsasi,

Sace adinnaṃ n' ādiyasi, saddahāno amacchari,
kiṃ kāhasi Gayam gantvā, udapāno pi te Gayā ti.

Evam vutte Sundarikabhāradvājo brāhmaṇo Bhagavantaṃ etad-avoca: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujjeya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintīti, evam-evam bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṇ-ca bhikkhusaṅghaṇ-ca. Labheyyāhaṃ bhoto Gotamassa santike pabbajjāṃ, labheyyāṃ upasampadaṇ-ti. Alattha kho Sundarikabhāradvājo brāhmaṇo Bhagavato santike pabbajjāṃ, alattha upasampadaṃ. Acirū-

pasampanno kho pan' āyasmā Bhāradvājo eko vūpakattho appamatto ātāpī pahitatto viharanto nacirass' eva yass' atthāya kulaputtā samma - d - eva agārasmā anagāriyaṃ pab-
bajanti tad - anuttaraṃ brahmacariyapariyosānaṃ diṭṭhe va
dhamme sayāṃ abhiññāya sacchikatvā upasampajja vihāsi;
khinā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nā-
paraṃ itthattāyāti abbhaññāsi, aññataro kho pan' āyasmā
Bhāradvājo arahataṃ ahoṣīti.

VATTHŪPAMASUTTAM SATTAMAM.

8.

Evam - me sutāṃ. Ekam samayaṃ Bhagavā Sāvatti-
yaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho
āyasmā Mahācundo sāyanhasamayaṃ paṭisallānā vuṭṭhito
yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ
abhiwādetvā ekamantaṃ nisīdi. Ekamantaṃ nisimmo kho
āyasmā Mahācundo Bhagavantaṃ etad - avoca: Yā imā
bhante anekavihitā diṭṭhiyo loke uppajjanti attavāda paṭisaṃ-
yuttā vā lokavāda paṭisaṃyuttā vā. ādim - eva nu kho bhante
bhikkhuno manasikaroto evam - etāsaṃ diṭṭhinaṃ pahānaṃ
hoti, evam - etāsaṃ diṭṭhinaṃ paṇinissaggo hoti.

Yā imā Cunda anekavihitā diṭṭhiyo loke uppajjanti
attavāda paṭisaṃyuttā vā lokavāda paṭisaṃyuttā vā, yattha c'
etā diṭṭhiyo uppajjanti yattha ca anusenti yattha ca sam-
udācaranti, taṃ: n' etaṃ mama, n' eso 'ham - asmi, na
mēso attā ti evam - etaṃ yathābhūtaṃ sammappaññāya pas-
sato evam - etāsaṃ diṭṭhinaṃ pahānaṃ hoti, evam - etāsaṃ
diṭṭhinaṃ paṇinissaggo hoti. Thānaṃ kho pan' etaṃ Cunda
vijjati yaṃ idh' ekacco bhikkhu vivice' eva kāmehi vivicca
akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pīti-
sukhaṃ paṭhamāṃ jhānaṃ upasampajja vihareyya; tassa
evam - assa: sallekkena viharāmiti. Na kho pan' ete Cunda
ariyassa vinaye sallekhā vuccanti, diṭṭhadhammasukhavihārā

ete ariyassa vinaye vuccanti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihareyya; tassa evaṃ-assa: sallekkena viharāmiti. Na kho pan' ete... vuccanti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu pītiyā ca virāgā upekkhako ca vihareyya sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeyya yaṃ taṃ ariyā ācikkhanti: upekkhako satimā sukha-vihārī ti tatiyaṃ jhānaṃ upasampajja vihareyya; tassa evaṃ-assa: sallekkena viharāmiti. Na kho pan' ete... vuccanti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihareyya; tassa evaṃ-assa: sallekkena viharāmiti. Na kho pan' ete Cunda ariyassa vinaye sallekha vuccanti dīṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu sabbaso rūpasāññānaṃ samatikkamā paṭighasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsañācāyatanāṃ upasampajja vihareyya; tassa evaṃ-assa: sallekkena viharāmiti. Na kho pan' ete Cunda ariyassa vinaye sallekha vuccanti, santā ete viharā ariyassa vinaye vuccanti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu sabbaso ākāsañācāyatanāṃ samatikkamma anantaṃ viññānaṃ ti viññānañcāyatanāṃ upasampajja vihareyya; tassa evaṃ-assa: sallekkena viharāmiti. Na kho pan' ete Cunda... vuccanti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu sabbaso viññānañcāyatanāṃ samatikkamma na-tthi kiñcīti ākiñcaññāyatanāṃ upasampajja vihareyya; tassa evaṃ-assa: sallekkena viharāmiti. Na kho pan' ete Cunda... vuccanti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu sabbaso ākiñcaññāyatanāṃ samatikkamma nevasaññānāsaññāyatanāṃ upasampajja vihareyya; tassa evaṃ-assa: sallekkena viharāmiti.

Na kho pan' ete Cunda ariyassa vinaye sallekhā vuccanti, santā ete vihārā ariyassa vinaye vuccanti.

Idha kho pana vo Cunda sallekho karaṇiyo: Pare vihiṃsakā bhavissanti, mayam-ettha avihiṃsakā bhavissāmāti sallekho karaṇiyo. Pare pāṇātipātī bhavissanti, mayam-ettha pāṇātipātā paṭiviratā bhavissāmāti sallekho karaṇiyo. Pare adinnādāyī bhavissanti, mayam-ettha adinnādānā paṭiviratā bhavissāmāti s. k. Pare abrahmacārī bhavissanti, mayam-ettha brahmacārī bhavissāmāti s. k. Pare musāvādī bhavissanti, mayam-ettha musāvādā paṭiviratā bhavissāmāti s. k. Pare pisuṇāvācā bhavissanti, mayam-ettha pisuṇāya vācāya paṭiviratā bhavissāmāti s. k. Pare pharusāvācā bhavissanti, mayam-ettha pharusāya vācāya paṭiviratā bhavissāmāti s. k. Pare samphappalāpī bhavissanti, mayam-ettha samphappalāpā paṭiviratā bhavissāmāti s. k. Pare abhijjhālū bhavissanti, mayam-ettha anabhijjhālū bhavissāmāti s. k. Pare byāpannacittā bhavissanti, mayam-ettha abyāpannacittā bhavissāmāti s. k. Pare micchādittī bhavissanti, mayam-ettha sammādittī bhavissāmāti s. k. Pare micchāsankappā bhavissanti, mayam-ettha sammāsankappā bhavissāmāti s. k. Pare micchāvācā bhavissanti, mayam-ettha sammāvācā bhavissāmāti s. k. Pare micchākammantā bhavissanti, mayam-ettha sammākammantā bhavissāmāti s. k. Pare micchāājīvā bhavissanti, mayam-ettha sammāājīvā bhavissāmāti s. k. Pare micchāvāyāmā bhavissanti, mayam-ettha sammāvāyāmā bhavissāmāti s. k. Pare micchāsati bhavissanti, mayam-ettha sammāsati bhavissāmāti s. k. Pare micchāsamādhī bhavissanti, mayam-ettha sammāsamādhī bhavissāmāti s. k. Pare micchānāṇī bhavissanti, mayam-ettha sammānāṇī bhavissāmāti s. k. Pare micchāvimuttī bhavissanti, mayam-ettha sammāvimuttī bhavissāmāti s. k. Pare thīnamiddhapariyuṭṭhitā bhavissanti, mayam-ettha vigatathīnamiddhā bhavissāmāti s. k. Pare uddhatā bhavissanti, mayam-ettha anuddhatā bhavissāmāti s. k. Pare vecikicchī bhavissanti, mayam-ettha tiṇṇavickicchā bhavissāmāti s. k. Pare kodhanā bhavissanti, mayam-ettha akkodhanā bhavissāmāti s. k. Pare upanāhī bhavissanti, mayam-ettha anupanāhī bhavissāmāti s. k.

Pare makkhī bhavissanti, mayam - ettha amakkhī bhavissāmāti s. k. Pare paḷāsī bhavissanti, mayam - ettha apaḷāsī bhavissāmāti s. k. Pare issukī bhavissanti, mayam - ettha anissukī bhavissāmāti s. k. Pare maccharī bhavissanti, mayam - ettha amaccharī bhavissāmāti s. k. Pare saṭhā bhavissanti, mayam - ettha asaṭhā bhavissāmāti s. k. Pare māyāvi bhavissanti, mayam - ettha amāyāvi bhavissāmāti s. k. Pare thaddhā bhavissanti, mayam - ettha atthaddhā bhavissāmāti s. k. Pare atimānī bhavissanti, mayam - ettha anati-mānī bhavissāmāti s. k. Pare dubbacā bhavissanti, mayam - ettha suvacā bhavissāmāti s. k. Pare pāpamittā bhavissanti, mayam - ettha kalyāṇamittā bhavissāmāti s. k. Pare pamattā bhavissanti, mayam - ettha appamattā bhavissāmāti s. k. Pare assaddhā bhavissanti, mayam - ettha saddhā bhavissāmāti s. k. Pare ahirikā bhavissanti, mayam - ettha hirimanā bhavissāmāti s. k. Pare anottāpī bhavissanti, mayam - ettha ottāpī bhavissāmāti s. k. Pare appassutā bhavissanti, mayam - ettha bahussutā bhavissāmāti s. k. Pare kusitā bhavissanti, mayam - ettha āradhaviyā bhavissāmāti s. k. Pare muṭṭhassatī bhavissanti, mayam - ettha upaṭṭhitasatī bhavissāmāti s. k. Pare duppaññā bhavissanti, mayam - ettha paññāsampannā bhavissāmāti s. k. Pare sandiṭṭhiparāmāsī-ādhānagāhi-duppaṭinissaggī bhavissanti, mayam - ettha asandiṭṭhiparāmāsī-anādhānagāhi-suppaṭinissaggī bhavissāmāti sallekho karaṇīyo.

Cittupṇādam - pi kho ahaṃ Cunda kusalesu dhammesu bahukāraṃ vadāmi, ko pana vādo kāyena vācāya anuvidhiyanāsu. Tasmātiha Cunda: Pare vibhīṃsakā bhavissanti, mayam - ettha avibhīṃsakā bhavissāmāti cittaṃ uppādetabbaṃ. Pare pāṇātipātī bhavissanti, mayam - ettha pāṇātipātā paṭiviratā bhavissāmāti cittaṃ uppādetabbaṃ — pe —. Pare sandiṭṭhiparāmāsī-ādhānagāhi-duppaṭinissaggī bhavissanti, mayam - ettha asandiṭṭhiparāmāsī-anādhānagāhi-suppaṭinissaggī bhavissāmāti cittaṃ uppādetabbaṃ.

Seyyathā pi Cunda visamo maggo, tassāssa añño samo maggo parikkamanāya, seyyathā pi pana Cunda visamaṃ tithaṃ, tassāssa aññaṃ samaṃ tithaṃ parikkamanāya,

evam - eva kho Cunda vihiṃsakassa purisapuggalassa avihiṃsā hoti parikkamanāya, pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī hoti parikkamanāya, adinnādāyissa p. adinnādānā veramaṇī h. p., abrahmacāriṣṣa p. brahmacariyaṃ h. p., musāvādissa p. musāvādā veramaṇī h. p., piṣuṇāvācassa p. piṣuṇāya vācāya veramaṇī h. p., pharusāvācassa p. pharusāya vācāya veramaṇī h. p., samphappalāpissa p. samphappalāpā veramaṇī h. p., abhiḥhālussa p. anabhiḥhā h. p., lyāpannacittassa p. abyāpādo h. p., micchādittḥissa p. sammādittḥi h. p., micchāsāṅkappassa p. sammāsāṅkappo h. p., micchāvācassa p. sammāvācā h. p., micchākammantassa p. sammākammanto h. p., micchāājivassa p. sammāājivo h. p., micchāvāyāmassa p. sammāvāyāmo h. p., micchāsatiṣṣa p. sammāsati h. p., micchāsammādhissa p. sammāsammādhi h. p., micchāñāṇissa p. sammāñāṇaṃ h. p., micchāvimuttissa p. sammāvimutti h. p., thīnamiddhapariyutṭhitassa p. vigata-thīnamiddhatā h. p., uddhatassa p. anuddhaccaṃ h. p., vecikicchissa p. tiṇṇavicikicchataḥ h. p., kodhanassa p. akkodho h. p., upanāhissa p. anupanāho h. p., makkhissa p. amakkho h. p., paḷāsisṣa p. apaḷāso h. p., issukissa p. anissā h. p., macecharissa p. amacchariyaṃ h. p., saṭṭhassa p. asāṭṭheyyaṃ h. p., māyāvissa p. amāyā h. p., thaddhassa p. atthaddhiyaṃ h. p., atimānisṣa p. anatimāno h. p., dubbacassa p. sovacasatā h. p., pāpamittassa p. kalyāṇamittatā h. p., pamattassa p. appamādo h. p., assaddhassa p. saddhā h. p., ahirikassa p. hiri h. p., anottāpissa p. ottappaṃ h. p., appassutassa p. bāhusaccaṃ h. p., kusitassa p. viriyārambho h. p., mutṭhasatissa p. upatṭṭhasatitā h. p., duppaññassa p. paññāsampadā h. p., sandiṭṭhiparāmāsi-ādhānagāhi-duppaṭṭinissaggissa purisapuggalassa asandiṭṭhiparāmāsi-anādhānagāhi-suppaṭṭinissaggitā hoti parikkamanāya.

Seyyathā pi Cunda ye keci akusalā dhammā sabbe te adhobhāvaṅgamanīyā, ye keci kusalā dhammā sabbe te upari-bhāvaṅgamanīyā, evam - eva kho Cunda vihiṃsakassa purisapuggalassa avihiṃsā hoti upari-bhāvāya, pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī hoti upari-bhāvāya, adinnādāyissa — pe — sandiṭṭhiparāmāsi-ādhānagāhi-duppaṭṭinissag-

gissa purisapuggalassa asandiṭṭhiparāmāsi-anādhānagāhi-suppa-
ṭṭinissaggitā hoti uparibbhāvāya.

So vata Cunda attanā palipapalipanno param palipa-
palipannam uddharissatīti n' etaṃ ṭhānam vijjati. So vata
Cunda attanā apalipapalipanno param palipapalipannam ud-
dharissatīti ṭhānam-etaṃ vijjati. So vata Cunda attanā
adanto avinito aparinibbuto param damessati vinessati pari-
nibbāpessatīti n' etaṃ ṭhānam vijjati. So vata Cunda at-
tanā danto vinito parinibbuto param damessati vinessati
parinibbāpessatīti ṭhānam-etaṃ vijjati. Evam-eva kho
Cunda vihiṃsakassa purisapuggalassa avihiṃsā hoti parinib-
bhāyā, pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī
hoti parinibbhāyā, adinnādāyissa p. adinnādānā veramaṇī
h. p., abrahmacāriṣsa p. brahmacariyam h. p., musāvādiṣsa
p. musāvādā veramaṇī h. p., piṣuṇāvācassa p. piṣuṇāya vā-
cāya veramaṇī h. p., pharusāvācassa p. pharusāya vācāya ve-
ramaṇī h. p., samphappalāpissa p. samphappalāpā veramaṇī
h. p., abhijjhālussa p. anabhijjhā h. p., byāpannacittassa p.
abyāpādo h. p., micchādiṭṭhissa p. sammādiṭṭhi h. p., micchā-
saṅkappassa p. sammāsaṅkappo h. p., micchāvācassa p. sammā-
vācā h. p., micchākammantassa p. sammākammanto h. p.,
micchāājīvassa p. sammāājīvo h. p., micchāvāyāmassa p.
sammāvāyāmo h. p., micchāsattissa p. sammāsati h. p., micchā-
samādhissa p. sammāsamādhi h. p., micchāñāpissa p. sammā-
ñāpaṃ h. p., micchāvimuttissa p. sammāvimutti h. p., thina-
middhappariyutṭhitassa p. vigatathīnamiddhatā h. p., uddha-
tassa p. anuddhaccaṃ h. p., vecikicchissa p. tiṇṇavicikicchataṃ
h. p., kodhanassa p. akkodho h. p., upanāhissa p. anupanāho
h. p., makkhissa p. amakkho h. p., palāsissa p. apalāso h. p.,
issukissa p. anissā h. p., maccharissa p. amacchariyam h. p.,
saṭhassa p. asāṭheyyam h. p., māyāvissa p. amāyā h. p., thad-
dhassa p. atthaddhiyam h. p., atimānissa p. anatimāno h. p.,
dubbacassa p. sovacassatā h. p., pāpamittassa p. kalyāṇa-
mittatā h. p., pamattassa p. appamādo h. p., assaddhassa p.
saddhā h. p., ahirikassa p. hiri h. p., anottāpissa p. ottappaṃ
h. p., appassutassa p. bāhusaccaṃ h. p., kusitassa p. viriyā-
rambho h. p., mutṭhassattissa upatṭhitasatitā h. p., duppañāssa

p. paññāsampadā h. p., sandiṭṭhiparāmāsi-ādhānagāhi-duppa-
ṭinissaggissa purisapuggalassa asandiṭṭhiparāmāsi-anādhāna-
gāhi-suppaṭinissaggitā hoti parinibbānāya.

Iti kho Cunda desito mayā sallekhapariyāyo, desito
cittuppadapariyāyo, desito parikkamanapariyāyo, desito upari-
bhāvapariyāyo, desito parinibbānapariyāyo. Yaṃ kho Cunda
satthārā karaṇiyam sāvakanāṃ hitesinā anukampakena anu-
kampani upādāya kataṃ vo taṃ mayā. Etāni Cunda rukkha-
mūlāni, etāni suññāgārāni. Jhāyatha Cunda, mā pamādattha,
ma pacchā vippaṭisārino ahuvattha, ayaṃ vo ambhakaṃ anu-
sāsāni ti.

Idam avoca Bhagavā. Attamano āyasmā Mahācundo
Bhagavato bhāsitaṃ abhinanditi.

SALLEKHASUTTAM ATTHAMAM.

9.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthi-
yaṃ viharati Jetavane Anāthapiṇḍikaṃsā ārāme. Tatra kho
āyasmā Sāriputto bhikkhū āmantesi: Bhikkhavo ti. Āvuso
ti kho te bhikkhū āyasmato Sāriputtassa paccassosum.
Āyasmā Sāriputto etad avoca:

Sammādiṭṭhi sammādiṭṭhīti āvuso vuccati. Kittāvatā nu
kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatā'ssa diṭṭhi,
dhamme aveccappasādena samannāgato, āgato imaṃ sad-
dhammaṃ ti. — Dūrato pi kho mayaṃ āvuso āgaccheyyāma
āyasmato Sāriputtassa santike etassa bhāsitassa attham-aññā-
tum, sādhu vat' āyasmantaṃ yeva Sāriputtaṃ paṭibhātu etassa
bhāsitassa attho, āyasmato Sāriputtassa sutvā bhikkhū dhāres-
santi. — Tena h' āvuso suṇātha, sādhu kaṃ manasikarotha,
bhāsissāmi ti. Evam āvuso ti kho te bhikkhū āyasmato Sāri-
puttassa paccassosum. Āyasmā Sāriputto etad avoca:

Yato kho āvuso ariyasāvako akusalaṃ-ca pajānāti aku-
salamūlaṃ-ca pajānāti, kusalaṃ-ca pajānāti kusalamūlaṃ-ca

pajānāti, ettāvata pi kho āvuso ariyasāvako sammāditthi hoti, ujugatā 'ssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaññi saddhammaññi. Katamaññi pan' āvuso akusalaññi, katamaññi akusalamūlaññi, katamaññi kusalaññi, katamaññi kusalamūlaññi: Pāṇātipāto kho āvuso akusalaññi, adinnādānaññi akusalaññi, kāmesu micchācāro akusalaññi, musāvādo akusalaññi, piṣuṇā vācā akusalaññi, pharusā vācā akusalaññi, samphappalāpo akusalaññi, abhijjhā akusalaññi, byāpādo akusalaññi, micchāditthi akusalaññi. Idaññi vuccat' āvuso akusalaññi. Katamaññi -c' āvuso akusalamūlaññi: Lobho akusalamūlaññi, doso akusalamūlaññi, moho akusalamūlaññi. Idaññi vuccat' āvuso akusalamūlaññi. Katamaññi -c' āvuso kusalaññi: Pāṇātipātā veramaññi kusalaññi, adinnādāna veramaññi kusalaññi, kāmesu micchācārā veramaññi kusalaññi, musāvādā veramaññi kusalaññi, piṣuṇāya vācāya veramaññi kusalaññi, pharusāya vācāya veramaññi kusalaññi, samphappalāpā veramaññi kusalaññi, anabhijjhā kusalaññi, abyāpādo kusalaññi, sammāditthi kusalaññi. Idaññi vuccat' āvuso kusalaññi. Katamaññi -c' āvuso kusalamūlaññi: Alobo kusalamūlaññi, adoso kusalamūlaññi, amoho kusalamūlaññi. Idaññi vuccat' āvuso kusalamūlaññi. Yato kho āvuso ariyasāvako evaññi akusalaññi pajānāti evaññi akusalamūlaññi pajānāti, evaññi kusalaññi pajānāti evaññi kusalamūlaññi pajānāti, so sabbaso rāgānusayaññi pahāya paṭighānusayaññi paṭivinodetvā asmīti diṭṭhimāññi anusayaññi samūhanitvā avijjaññi pahāya vijjaññi uppādetvā diṭṭhe va dhamme dukkhass' antakaro hoti. Ettāvata pi kho āvuso ariyasāvako sammāditthi hoti, ujugatā 'ssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaññi saddhammaññi -ti.

Sādh' āvuso ti kho te bhikkhū āyasmato Sāriputtassa bhāsitaññi abhinanditvā anumoditvā āyasmantaññi Sāriputtaññi uttariññi paññaññi apucchun: Siyā pan' āvuso añño pi pariyaayo yathā ariyasāvako sammāditthi hoti, ujugatā 'ssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaññi saddhammaññi -ti. — Siyā āvuso. Yato kho āvuso ariyasāvako āhāraññi -ca pajānāti āhārasamudayaññi -ca pajānāti āhāranirodhaññi -ca pajānāti āhāranirodhagāmini-paṭipadaññi -ca pajānāti, ettāvata pi kho āvuso ariyasāvako sammāditthi hoti, ujugatā 'ssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato

imaṃ saddhammaṃ. Katamo paṇ' āvuso āhāro, katamo āhārasamudayo, katamo āhāranirodho, katamā āhāranirodhagāmini-paṭipadā: Cattāro 'me āvuso āhārā bhūtānaṃ vā sattānaṃ tṭhiyā sambhavesiṇaṃ vā anuggahāya, katame cattāro: Kabaḷinkāro āhāro oḷāriko vā sukhumo vā, phasso duttiyo, manosañcetanā tatiyo, viññāṇaṃ catuttho. Taṇhāsamudayā āhārasamudayo, taṇhānirodhā āhāranirodho, ayam eva ariyo aṭṭhaṅgiko maggo āhāranirodhagāmini-paṭipadā, seyyathidaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammā-kammanto sammāājīvo sammāvāyāmo sammāsaṭi sammāsamādhi. Yato kho āvuso ariyasāvako evaṃ āhāraṃ pajānāti, evaṃ āhārasamudayaṃ pajānāti, evaṃ āhāranirodhaṃ pajānāti, evaṃ āhāranirodhagāmini-paṭipadaṃ pajānāti, so sabaso rūgānusayaṃ pahāya paṭighānusayaṃ paṭivinodetvā asmiṃ diṭṭhimānānusayaṃ samūhanitvā avijjaṃ pahāya vijjaṃ uppādetvā diṭṭhe va dhamme dukkhass' antakaroḥ hoti. Ettāvata pi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatā 'ssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ - ti.

Sādh' āvuso ti kho te bhikkhū āyasmato Sāriputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ Sāriputtaṃ uttariṃ paṇhaṃ apucchun: Siyā paṇ' āvuso añño pi pariyaṃ yathā ariyasāvako sammādiṭṭhi hoti—pe—āgato imaṃ saddhammaṃ - ti. —Siyā āvuso. Yato kho āvuso ariyasāvako dukkhaṃ - ca pajānāti dukkhasamudayaṃ - ca pajānāti dukkhanirodhaṃ - ca pajānāti dukkhanirodhagāmini-paṭipadaṃ - ca pajānāti, ettāvata pi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatā 'ssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ paṇ' āvuso dukkhaṃ, katamo dukkhasamudayo, katamo dukkhanirodho, katamā dukkhanirodhagāmini-paṭipadā. Jāti pi dukkhā, jarā pi dukkhā, byādhi pi dukkhā, maraṇaṃ pi dukkhaṃ, sokaparideva-dukkhadomanassupāyāsā pi dukkhā, yaṃ - p' icchaṃ na labhati taṃ - pi dukkhaṃ, saṅkhittena pañc' upādānakkhandhā dukkhā. Idaṃ vuccat' āvuso dukkhaṃ. Katamo c' āvuso dukkhasamudayo: Yā 'yaṃ taṇhā ponobhavikā nandirāga-sahagatā tatratatrābhinandinī, seyyathidaṃ: kāmataṇhā bhava-

taṇhā vibhavataṇhā, ayaṃ vuccat' āvuso dukkhasamudayo. Katamo c' āvuso dukkhanirodho: Yo tassā yeva taṇhāya asesavirāgaṇirodho cāgo paṭinissaggo mutti anālayo, ayaṃ vuccat' āvuso dukkhanirodho. Katamā c' āvuso dukkhanirodhagāminī-paṭipadā: Ayam - eva ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminī-paṭipadā, seyyathidam: sammādiṭṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ dukkhaṃ pajānāti, evaṃ dukkhasamudayaṃ pajānāti, evaṃ dukkhanirodhaṃ pajānāti, evaṃ dukkhanirodhagāminī-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya paṭighānusayaṃ paṭivinodetvā — pe —. Ettāvata pi kho ... saddhamman - ti.

Sādh' āvuso ti kho ... apucchum: Siyā pan' āvuso añño pi pariyaṇṇo yathā ariyasāvako sammādiṭṭhi hoti — pe — āgato imaṃ saddhamman - ti. — Siyā āvuso. Yato kho āvuso ariyasāvako jarāmarañāṇ - ca pajānāti jarāmarāṇasamudayaṇ - ca pajānāti jarāmarāṇanirodhaṇ - ca pajānāti jarāmarāṇanirodhagāminī-paṭipadaṇ - ca pajānāti, ettāvata pi kho ... saddhamman. Katamaṃ pan' āvuso jarāmarāṇaṃ, katamo jarāmarāṇasamudayo, katamo jarāmarāṇanirodho, katamā jarāmarāṇanirodhagāminī-paṭipadā: Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ palīccaṃ valittacatā, āyuno saṃhāni indriyānaṃ paripāko, ayaṃ vuccat' āvuso jarā. [Katamaṃ - c' āvuso maraṇaṃ:] Yaṃ tesāṃ tesāṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antara-dhānaṃ maccumarāṇaṃ kālakiriya, khandhānaṃ bhedo kaḷe-barassa nikkhepo, idaṃ vuccat' āvuso maraṇaṃ. Iti ayaṇ - ca jarā idaṇ - ca maraṇaṃ idaṃ vuccat' āvuso jarāmarāṇaṃ. Jāṭisamudaya jarāmarāṇasamudayo, jāṭinirodhā jarāmarāṇanirodho, ayaṃ - eva ariyo aṭṭhaṅgiko maggo jarāmarāṇanirodhagāminī-paṭipadā, seyyathidam: sammādiṭṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ jarāmarāṇaṃ pajānāti, evaṃ jarāmarāṇasamudayaṃ pajānāti, evaṃ jarāmarāṇanirodhaṃ pajānāti, evaṃ jarāmarāṇanirodhagāminī-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya paṭighānusayaṃ paṭivinodetvā — pe —. Ettāvata pi kho ... saddhamman - ti.

Sādh' āvuso ti kho ... apucchum: Siyā pan' āvuso —

pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako jātiñ-ca pajānāti jātisamudayañ-ca pajānāti jātinirodhañ-ca pajānāti jātinirodhagāmini-paṭipadañ-ca pajānāti, ettāvatā pi kho... saddhammañ. Katamā pan' āvuso jāti, katamo jātisamudayo, katamo jātinirodho, katamā jātinirodhagāmini-paṭipadā: Ya tesam tesam sattānañ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti, khandhānañ pātubhāvo āyatanānañ paṭilābho, ayam vuccat' āvuso jāti. Bhavasamudayā jātisamudayo, bhavanirodhā jātinirodho, ayam-eva ariyo aṭṭhaṅgiko maggo jātinirodhagāmini-paṭipadā, seyyathidam: sammādiṭṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ jātīm pajānāti, evaṃ jātisamudayañ pajānāti, evaṃ jātinirodhañ pajānāti, evaṃ jātinirodhagāmini-paṭipadañ pajānāti, so sabbaso rāgānusaayañ pahāya — pe —. Ettāvatā pi kho... saddhammañ - ti.

Sādh' āvuso ti kho... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako bhavañ-ca pajānāti bhavasamudayañ-ca pajānāti bhavanirodhañ-ca pajānāti bhavanirodhagāmini-paṭipadañ-ca pajānāti, ettāvatā pi kho... saddhammañ. Katamo pan' āvuso bhavo, katamo bhavasamudayo, katamo bhavanirodho, katamā bhavanirodhagāmini-paṭipadā: Tayo 'me āvuso bhavā: kāma-bhavo rūpabhavo arūpabhavo. Upādānasamudayā bhavasamudayo, upādānanirodhā bhavanirodho, ayam-eva ariyo aṭṭhaṅgiko maggo bhavanirodhagāmini-paṭipadā, seyyathidam: sammādiṭṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ bhavañ pajānāti, evaṃ bhavasamudayañ pajānāti, evaṃ bhavanirodhañ pajānāti, evaṃ bhavanirodhagāmini-paṭipadañ pajānāti, so sabbaso rāgānusaayañ pahāya — pe —. Ettāvatā pi kho... saddhammañ - ti.

Sādh' āvuso ti kho... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako upādānañ-ca pajānāti upādānasamudayañ-ca pajānāti upādānanirodhañ-ca pajānāti upādānanirodhagāmini-paṭipadañ-ca pajānāti, ettāvatā pi kho... saddhammañ. Katamañ pan' āvuso upādānañ, katamo upādānasamudayo, katamo upādānanirodho, katamā upādānanirodhagāmini-paṭipadā: Cattāro 'me āvuso

upādānā: kāmupādānaṃ diṭṭhupādānaṃ silabbatupādānaṃ attavādupādānaṃ. Taṇhāsamudayaṃ upādānasamudayaṃ, taṇhānirodhā upādānanirodho, ayaṃ - eva ariyo aṭṭhaṅgiko maggo upādānanirodhagāmini-paṭipadā, seyyathidaṃ: sammāditthi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ upādānaṃ pajānāti, evaṃ upādānasamudayaṃ pajānāti, evaṃ upādānanirodhaṃ pajānāti, evaṃ upādānanirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvataṃ pi kho ... saddhammaṃ - ti.

Sādh' āvuso ti kho ... apucchun: Siyā paṇ' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako taṇhaṃ - ca pajānāti taṇhāsamudayaṃ - ca pajānāti taṇhānirodhaṃ - ca pajānāti taṇhānirodhagāmini-paṭipadaṃ - ca pajānāti, ettāvataṃ pi kho ... saddhammaṃ. Katamā paṇ' āvuso taṇhā, katamo taṇhāsamudayo, katamo taṇhānirodho, katamā taṇhānirodhagāmini-paṭipadā: Cha - y - ime āvuso taṇhākāyā: rūpatañhā saddatañhā gandhatañhā rasatañhā phoṭṭhabbatañhā dhammatañhā. Vedanāsamudayaṃ taṇhāsamudayo, vedanānirodhā taṇhānirodho, ayaṃ - eva ariyo aṭṭhaṅgiko maggo taṇhānirodhagāmini-paṭipadā, seyyathidaṃ: sammāditthi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ taṇhaṃ pajānāti, evaṃ taṇhāsamudayaṃ pajānāti, evaṃ taṇhānirodhaṃ pajānāti, evaṃ taṇhānirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvataṃ pi kho ... saddhammaṃ - ti.

Sādh' āvuso ti kho ... apucchun: Siyā paṇ' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako vedanāṃ - ca pajānāti vedanāsamudayaṃ - ca pajānāti vedanānirodhaṃ - ca pajānāti vedanānirodhagāmini-paṭipadaṃ - ca pajānāti, ettāvataṃ pi kho ... saddhammaṃ. Katamā paṇ' āvuso vedanā, katamo vedanāsamudayo, katamo vedanānirodho, katamā vedanānirodhagāmini-paṭipadā: Cha - y - ime āvuso vedanākāyā: cakkhusamphassajā vedanā, sotasaṃphassajā vedanā, ghāṇasaṃphassajā vedanā, jivhāsaṃphassajā vedanā, kāyasaṃphassajā vedanā, manosaṃphassajā vedanā. Phassa - samudayaṃ vedanāsamudayo, phassanirodhā vedanānirodho, ayaṃ - eva ariyo aṭṭhaṅgiko maggo vedanānirodhagāmini-paṭipadā, seyyathidaṃ: sammāditthi — pe — sammāsamādhī.

Yato kho āvuso ariyasāvako evaṃ vedanaṃ pajānāti, evaṃ vedanāsamudayaṃ pajānāti, evaṃ vedanānirodhaṃ pajānāti, evaṃ vedanānirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvatā pi kho ... saddhammaṃ - ti.

Sādh' āvuso ti kho ... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako phassaṇ - ca pajānāti phassasamudayaṇ - ca pajānāti phassanirodhaṇ - ca pajānāti phassanirodhagāmini-paṭipadaṇ - ca pajānāti, ettāvatā pi kho ... saddhammaṃ. Katamo pan' āvuso phasso, katamo phassasamudayo, katamo phassanirodho, katamā phassanirodhagāmini-paṭipadā: Cha - y - ime āvuso phassakāyā: cakkhūsamphasso sotāsamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso. Saḷāyatanaśamudayā phassasamudayo, saḷāyatanaśanirodhā phassanirodho, ayam - eva ariyo atthaṅgiko maggo phassanirodhagāmini-paṭipadā, seyyathidaṃ: sammāditṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ phassaṇ pajānāti, evaṃ phassasamudayaṃ pajānāti, evaṃ phassanirodhaṃ pajānāti, evaṃ phassanirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvatā pi kho ... saddhammaṃ - ti.

Sādh' āvuso ti kho ... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako saḷāyatanaṇ - ca pajānāti saḷāyatanaśamudayaṇ - ca pajānāti saḷāyatanaśanirodhaṇ - ca pajānāti saḷāyatanaśanirodhagāmini-paṭipadaṇ - ca pajānāti, ettāvatā pi kho ... saddhammaṃ. Katamaṃ pan' āvuso saḷāyatanaṃ, katamo saḷāyatanaśamudayo, katamo saḷāyatanaśanirodho, katamā saḷāyatanaśanirodhagāmini-paṭipadā: Cha - y - imāni āvuso āyatanaṇi: cakkhāyatanaṃ sotāyatanaṃ ghāṇāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ manāyatanaṃ. Nāmarūpasamudayā saḷāyatanaśamudayo, nāmarūpaśanirodhā saḷāyatanaśanirodho, ayam - eva ariyo atthaṅgiko maggo saḷāyatanaśanirodhagāmini-paṭipadā, seyyathidaṃ: sammāditṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ saḷāyatanaṃ pajānāti, evaṃ saḷāyatanaśamudayaṃ pajānāti, evaṃ saḷāyatanaśanirodhaṃ

pajānāti, evaṃ saḷāyatana-nirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvataṃ pi kho ... saddhammaṃ - ti.

Sādh' āvuso ti kho ... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako nāma-rūpaṃ - ca pajānāti nāmarūpasamudayaṃ - ca pajānāti nāma-rūpanirodhaṃ - ca pajānāti nāmarūpanirodhagāmini-paṭipadaṃ - ca pajānāti, ettāvataṃ pi kho ... saddhammaṃ. Katamaṃ pan' āvuso nāmarūpaṃ, katamo nāmarūpasamudayo, katamo nāmarūpanirodho, katamā nāmarūpanirodhagāmini-paṭipadā: Vedanā saññā cetanā phasso manasikāro, idaṃ vuccat' āvuso nāmaṃ; cattāri ca mahābhūtāni catunnaṃ - ca mahābhūtānaṃ upādāya rūpaṃ, idaṃ vuccat' āvuso rūpaṃ; iti idaṃ - ca nāmaṃ idaṃ - ca rūpaṃ idaṃ vuccat' āvuso nāma-rūpaṃ. Viññāṇasamudayā nāmarūpasamudayo, viññāṇa-nirodhā nāmarūpanirodho, ayam - eva ariyo aṭṭhaṅgiko maggo nāmarūpanirodhagāmini-paṭipadā, seyyathidaṃ: sammāditthi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ nāmarūpaṃ pajānāti, evaṃ nāmarūpasamudayaṃ pajānāti, evaṃ nāmarūpanirodhaṃ pajānāti, evaṃ nāmarūpanirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvataṃ pi kho ... saddhammaṃ - ti.

Sādh' āvuso ti kho ... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako viññā-ṇaṃ - ca pajānāti viññāṇasamudayaṃ - ca pajānāti viññāṇa-nirodhaṃ - ca pajānāti viññāṇa-nirodhagāmini-paṭipadaṃ - ca pajānāti, ettāvataṃ pi kho ... saddhammaṃ. Katamaṃ pan' āvuso viññāṇaṃ, katamo viññāṇasamudayo, katamo viññāṇa-nirodho, katamā viññāṇa-nirodhagāmini-paṭipadā: Cha - y - ime āvuso viññāṇakāyā: cakkhuvīññāṇaṃ sotavīññāṇaṃ ghāna-vīññāṇaṃ jivhāvīññāṇaṃ kāyavīññāṇaṃ manovīññāṇaṃ. Saṅkhārasamudayā viññāṇasamudayo, saṅkhāra-nirodhā viññā-ṇa-nirodho, ayam - eva ariyo aṭṭhaṅgiko maggo viññāṇa-nirodhagāmini-paṭipadā, seyyathidaṃ: sammāditthi — pe — sammā-samādhī. Yato kho āvuso ariyasāvako evaṃ viññāṇaṃ pa-jānāti, evaṃ viññāṇasamudayaṃ pajānāti, evaṃ viññāṇa-nirodhaṃ pajānāti, evaṃ viññāṇa-nirodhagāmini-paṭipadaṃ pa-

jānāti, so sabbaso rāgānusaayaṃ pahāya — pe —. Ettāvataṃ pi kho... saddhamman — ti — pe —.

Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako saṅkhāraṃ — ca pajānāti saṅkhārasamudayaṃ — ca pajānāti saṅkhāranirodhaṃ — ca pajānāti saṅkhāranirodhagāmini-paṭipadaṃ — ca pajānāti, ettāvataṃ pi kho... saddhammaṃ. Katame pan' āvuso saṅkhārā, katamo saṅkhārasamudayo, katamo saṅkhāranirodho, katamā saṅkhāranirodhagāmini-paṭipadā: Tayo 'me āvuso saṅkhārā: kāyasāṅkhāro vacīsāṅkhāro cittasāṅkhāro. Avijjāsamudayā saṅkhārasamudayo, avijjānirodhā saṅkhāranirodho. ayaṃ — eva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāmini-paṭipadā, seyyathidaṃ: sammādiṭṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ saṅkhāraṃ pajānāti, evaṃ saṅkhārasamudayaṃ pajānāti, evaṃ saṅkhāranirodhaṃ pajānāti, evaṃ saṅkhāranirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusaayaṃ pahāya — pe —. Ettāvataṃ pi kho... saddhamman — ti — pe —.

Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako avijjāṃ — ca pajānāti avijjāsamudayaṃ — ca pajānāti avijjānirodhaṃ — ca pajānāti avijjānirodhagāmini-paṭipadaṃ — ca pajānāti, ettāvataṃ pi kho... saddhammaṃ. Katamā pan' āvuso avijjā, katamo avijjāsamudayo, katamo avijjānirodho, katamā avijjānirodhagāmini-paṭipadā: Yaṃ kho āvuso dukkhe aññānaṃ dukkhasamudaye aññānaṃ dukkhanirodhe aññānaṃ dukkhanirodhagāmini-paṭipadāya aññānaṃ, ayaṃ vuccat' āvuso avijjā. Āsavaṃ samudayā avijjāsamudayo, āsavaṃ nirodhā avijjānirodho, ayaṃ — eva ariyo aṭṭhaṅgiko maggo avijjānirodhagāmini-paṭipadā, seyyathidaṃ: sammādiṭṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ avijjāṃ pajānāti, evaṃ avijjāsamudayaṃ pajānāti, evaṃ avijjānirodhaṃ pajānāti, evaṃ avijjānirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusaayaṃ pahāya — pe —. Ettāvataṃ pi kho... saddhamman — ti.

Sādh' āvuso ti kho te bhikkhū āyasmato Sāriputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ Sāriputtaṃ uttariṃ paṇhaṃ apucchum: Siyā pan' āvuso añño pi pari-

yāyo yathā ariyasāvako sammāditthi hoti, ujugatā 'ssa ditthi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman - ti. — Siyā āvuso. Yato kho āvuso ariyasāvako āsavaṃ - ca pajānāti āsavasamudayaṃ - ca pajānāti āsavanirodhaṃ - ca pajānāti āsavanirodhagāminī - paṭipadaṃ - ca pajānāti, ettāvatā pi kho āvuso ariyasāvako sammāditthi hoti, ujugatā 'ssa ditthi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamo pan' āvuso āsavo, katamo āsavasamudayo, katamo āsavanirodho, katamā āsavanirodhagāminī - paṭipadā: Tayo 'me āvuso āsavā: kāmāsavo bhavāsavo avijjāsavo. Avijjāsamudayā āsavasamudayo, avijjā - nirodhā āsavanirodho, ayam - eva ariyo atthaṅgiko maggo āsavanirodhagāminī - paṭipadā, seyyathidaṃ: sammāditthi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. Yato kho āvuso ariyasāvako evaṃ āsavaṃ pajānāti, evaṃ āsavasamudayaṃ pajānāti, evaṃ āsavanirodhaṃ pajānāti, evaṃ āsavanirodhagāminī - paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya paṭighānusayaṃ paṭivinodetvā asmiti ditthimānānusayaṃ samūhanitvā avijjaṃ pahāya vijjaṃ uppādetvā ditthe va dhamme dukkhass' antakaro hoti. Ettāvatā pi kho āvuso ariyasāvako sammāditthi hoti, ujugatā 'ssa ditthi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman - ti.

Idam - avoca āyasmā Sāriputto. Attamaṇi te bhikkhū āyasmato Sāriputtassa bhāsitaṃ abhinandun - ti.

SAMMĀDITTHISUTTAM NAVAMAṀ.

10.

Evam - me suttaṃ. Ekaṃ samayaṃ Bhagavā Kurūsu viharati; Kammāssadhamman - nāma Kurūnaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca:

Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā

sokapariddavānaṃ samatikkamāya dukkhadomanassānaṃ atthagamāya nīyassa adhigamāya nibbānassa sacchikiriya, yadidaṃ cattāro satipatṭhānā, katame cattāro: Idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Kathaṃ-ca bhikkhave bhikkhu kāye kāyānupassī viharati: Idha bhikkhave bhikkhu araṇṇagato vā rukkhamūlagato vā suñṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upatṭhapetvā. So sato va assasati, sato passasati. Dīghaṃ vā assasanto: dīghaṃ assasāmiti pajānāti, dīghaṃ vā passasanto: dīghaṃ passasāmiti pajānāti; rassaṃ vā assasanto: rassaṃ assasāmiti pajānāti, rassaṃ vā passasanto: rassaṃ passasāmiti pajānāti. Sabbakāyapaṭisaṃvedī assasissāmiti sikkhati, sabbakāyapaṭisaṃvedī passasissāmiti sikkhati. Passambhayaṃ kāyasaṅkhāraṃ assasissāmiti sikkhati, passambhayaṃ kāyasaṅkhāraṃ passasissāmiti sikkhati. Seyyathā pi bhikkhave dakkho bhama-kāro vā bhamakārantevāsī vā dīghaṃ vā añchanto: dīghaṃ añchāmiti pajānāti, rassaṃ vā añchanto: rassaṃ añchāmiti pajānāti, evaṃ-eva kho bhikkhave bhikkhu dīghaṃ vā assasanto: dīghaṃ assasāmiti pajānāti — pe — passambhayaṃ kāyasaṅkhāraṃ passasissāmiti sikkhati. Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati; samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. Atthi kāyo ti vā pan' assa sati paccupatṭhitā hoti yāvad-eva nānamattāya patissatimattāya, anisito ca viharati na ca kiñci loke upādiyati. Evaṃ-pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca paraṃ bhikkhave bhikkhu gacchanto vā: gacchāmiti pajānāti, tīto vā: tīto 'mhīti pajānāti, nisinna vā

nisinno 'mhīti pajānāti, sayāno vā: sayāno 'mhīti pajānāti, yathā yathā vā pan' assa kāyo paṇihito hoti tathā tathā naṃ pajānāti. Iti ajjhataṃ vā kāye kāyānupassī viharati... upādiyati. Evam - pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca paraṃ bhikkhave bhikkhu abhikkante paṭik-kante sampajānakāri hoti, ālokite vilokite sampajānakāri hoti, samījite pasārite s. h., saṅghāṭipattacivaradhāraṇe s. h., asite pīte khāyite sāyite s. h., uccārapassāvakamme s. h., gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhibhāve sampajānakāri hoti. Iti ajjhataṃ vā kāye kāyānupassī viharati... upādiyati. Evam - pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca paraṃ bhikkhave bhikkhu imam - eva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṇānappakārassa asucino paccavekkhati: Atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nahāru atṭhī atṭhi-minjā vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antaṃ antaguṇam udariyaṃ karisaṃ, pittam semham pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan - ti. Seyyathā pi bhikkhave ubhato-mukhā mutoḷi pūrā nānāvihitassa dhañṇassa, seyyathidaṃ: sālinaṃ vihinam muggānam māsānam tilānam taṇḍulānam, tam - enaṃ cakkhumā puriso muñcitvā paccavekkheyya: ime sālī, ime vihi, ime muggā, ime māsā, ime tilā, ime taṇḍulā ti, evam - eva kho bhikkhave bhikkhu imam - eva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṇānappakārassa asucino paccavekkhati: Atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nahāru atṭhī atṭhi-minjā vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antaṃ antaguṇam udariyaṃ karisaṃ, pittam semham pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan - ti. Iti ajjhataṃ vā kāye kāyānupassī viharati... upādiyati. Evam - pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca paraṃ bhikkhave bhikkhu imam - eva kāyaṃ yathāṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati: Atthi imasmiṃ kāye paṭhavīdhātu āpodhātu tejodhātu vāyodhātūti.

Seyyathā pi bhikkhave dakkho goghātako vā goghātakante-vāsī vā gāvin vadhivā cātummahāpathe bilaso paṭivibhajitvā nisinno assa, evam-eva kho bhikkhave bhikkhu imam-eva kāyaṃ yathāṭṭhitam yathāpaṇihitam dhātuso paccavekkhati: Atthi imasmiṃ kāye paṭhavīdhātu āpodhātu tejodhātu vāyodhātūti. Iti ajjhataṃ vā kāye kāyānupassī viharati... upādiyati. Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca param bhikkhave bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tihamataṃ vā uddhumātakaṃ vinīlakaṃ vipubbakajātaṃ, so imam-eva kāyaṃ upasaṃharati: Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto ti. Iti ajjhataṃ vā kāye kāyānupassī viharati... upādiyati. Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati. Puna ca param bhikkhave bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ giṇṇhehi vā khajjamānaṃ supāṇhehi vā khajjamānaṃ sigālehi vā khajjamānaṃ vividhehi vā pāṇakajātehi khajjamānaṃ, so imam-eva kāyaṃ upasaṃharati: Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto ti. Iti ajjhataṃ vā k. k. viharati... upādiyati. Evam-pi bhikkhave bhikkhu k. k. viharati. Puna ca param bhikkhave bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ, atṭhikasāṅkhalikaṃ samaṃsalohitaṃ nahārusambandhaṃ, — atṭhikasāṅkhalikaṃ nimmaṃsa-lohitamakkhitaṃ nahārusambandhaṃ, — atṭhikasāṅkhalikaṃ apagataṃsamaṃsalohitaṃ nahārusambandhaṃ, — atṭhikāni apagatasambandhāni disāvidisū vikkhittāni, añṇena hatthaṭṭhikaṃ añṇena pādattṭhikaṃ añṇena jaṅghattṭhikaṃ añṇena ūratṭhikaṃ añṇena kaṭattṭhikaṃ añṇena piṭṭhikaṇṭakaṃ añṇena sīsakaṭāhaṃ, so imam-eva kāyaṃ upasaṃharati: Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto ti. Iti ajjhataṃ vā k. k. viharati... upādiyati. Evam-pi bhikkhave bhikkhu k. k. viharati. Puna ca param bhikkhave bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ, atṭhikāni setāni saṅkhavaṇṇūpanibhāni, — atṭhikāni puṇjakitāni terovassikāni, — atṭhikāni pūṭini cuṇṇa-

kajātāni, so imam - eva kāyaṃ upasaṃharati: Ayam - pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatito ti. Iti ajjhattaṃ vā k. k. viharati, bahiddhā vā k. k. viharati, ajjhattabahiddhā vā k. k. viharati; samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati, samudayavayadhammānupassī vā kāyasmiṃ viharati. Atthi kāyo ti vā pan' assa sati paccupatthitā hoti yāvad - eva nāṇamattāya patissatimattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu kāye kāyānupassī viharati.

Kathaṃ - ca bhikkhave bhikkhu vedanāsu vedanānupassī viharati: Idha bhikkhave bhikkhu sukhaṃ vedanaṃ vediyamāno: sukhaṃ vedanaṃ vediyāmiti pajānāti, dukkhaṃ vedanaṃ vediyamāno: dukkhaṃ v. v. pajānāti, adukkham - asukhaṃ vedanaṃ vediyamāno: adukkham - asukhaṃ v. v. pajānāti; sāmisaṃ vā sukhaṃ vedanaṃ vediyamāno: sāmisaṃ sukhaṃ vedanaṃ vediyāmiti pajānāti, nirāmisaṃ vā sukhaṃ ..., sāmisaṃ vā dukkhaṃ ..., nirāmisaṃ vā dukkhaṃ ..., sāmisaṃ vā adukkham - asukhaṃ ..., nirāmisaṃ vā adukkham - asukhaṃ vedanaṃ vediyamāno: nirāmisaṃ adukkham - asukhaṃ vedanaṃ vediyāmiti pajānāti. Iti ajjhattaṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā v. v. viharati, ajjhattabahiddhā vā v. v. viharati; samudayadhammānupassī vā vedanāsu viharati, vayadhammānupassī vā v. v., samudayavayadhammānupassī vā v. v. Atthi vedanā ti vā pan' assa sati paccupatthitā hoti yāvad - eva nāṇamattāya patissatimattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu vedanāsu vedanānupassī viharati.

Kathaṃ - ca bhikkhave bhikkhu citta cittānupassī viharati: Idha bhikkhave bhikkhu sarāgaṃ vā cittaṃ sarāgaṃ cittaṃ - ti pajānāti, vitarāgaṃ vā cittaṃ vitarāgaṃ cittaṃ - ti pajānāti, sadosaṃ ..., vitadosaṃ ..., samohaṃ ..., vitamohaṃ ..., saṅkhittaṃ ..., vikkhittaṃ ..., mahaggataṃ ..., amahaggataṃ ..., sa - uttaraṃ ..., anuttaraṃ ..., samāhitaṃ ..., asamāhitaṃ ..., vimuttaṃ ..., avimuttaṃ vā cittaṃ avimuttaṃ cittaṃ - ti pajānāti. Iti ajjhattaṃ vā citta cittānupassī viharati, bahiddhā vā c. c. viharati, ajjhattabahiddhā vā c. c. viharati; samu-

dayadhammānupassī vā cittasmiṃ viharati, vayadhammānupassī vā cittasmiṃ viharati, samudayavayadhammānupassī vā cittasmiṃ viharati. Atthi cittaṇ-ṭi vā paṇ' assa sati paccupatṭhitā hoti yāvad-eva nāṇamattāya patissatimattāya, anisito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu citte cittānupassī viharati.

Kathaṇ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati: Idha bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nivarāṇesu. Kathaṇ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nivarāṇesu: Idha bhikkhave bhikkhu santaṃ vā ajjhattaṃ kāmaccandaṃ: atthi me ajjhattaṃ kāmaccando ti pajānāti, asantaṃ vā ajjhattaṃ kāmaccandaṃ: na-tthi me ajjhattaṃ kāmaccando ti pajānāti, yathā ca anuppannassa kāmaccandassa uppādo hoti taṇ-ca pajānāti, yathā ca uppannassa kāmaccandassa pahānaṃ hoti taṇ-ca pajānāti, yathā ca pahīnassa kāmaccandassa āyatim anuppādo hoti taṇ-ca pajānāti. Santaṃ vā ajjhattaṃ byāpādaṃ: atthi me ajjhattaṃ byāpādo ti ... pajānāti. Santaṃ vā ajjhattaṃ thīnamiddhaṃ: atthi me ajjhattaṃ thīnamiddhaṇ-ṭi ... pajānāti. Santaṃ vā ajjhattaṃ uddhaccakukkuccaṃ: atthi me ajjhattaṃ uddhaccakukkucan-ṭi ... pajānāti. Santaṃ vā ajjhattaṃ vicikicchā: atthi me ajjhattaṃ vicikicchā ti pajānāti, asantaṃ vā ajjhattaṃ vicikicchā: na-tthi me ajjhattaṃ vicikicchā ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti taṇ-ca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti taṇ-ca pajānāti, yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti taṇ-ca pajānāti. Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dh. dh. viharati, ajjhatabhiddhā vā dh. dh. viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dh. v., samudayavayadhammānupassī vā dh. v. Atthi dhammā ti vā paṇ' assa sati paccupatṭhitā hoti yāvad-eva nāṇamattāya patissatimattāya, anisito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nivarāṇesu.

Puna ca param bhikkhave bhikkhu dhammesu dham-

mānupassī viharati pañcas' upādānakkhandhesu. Kathañ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas' upādānakkhandesu: Idha bhikkhave bhikkhu: iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthagamo; iti vedanā, iti vedanāya s., iti vedanāya a.; iti saññā, iti saññāya s., iti saññāya a.; iti saṅkhārā, iti saṅkhārānaṃ s., iti saṅkhārānaṃ a.; iti viññānaṃ, iti viññānaṃ samudayo, iti viññānaṃ atthagamo ti, iti ajjhataṃ vā dhammesu dhammānupassī viharati... upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas' upādānakkhandhesu.

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu. Kathañ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu: Idha bhikkhave bhikkhu cakkhuṃ-ca pajānāti rūpe ca pajānāti, yaṃ-ca tad-ubhayaṃ paṭicca uppajjati saṃyojanaṃ taṃ-ca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṃ-ca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṃ-ca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti taṃ-ca pajānāti; sotaṃ-ca pajānāti sadde ca pajānāti — pe — ghānaṃ-ca pajānāti gandhe ca pajānāti — jivhaṃ-ca pajānāti rase ca pajānāti — kāyaṃ-ca pajānāti phoṭṭhabbe ca pajānāti — manaṃ-ca pajānāti dhamme ca pajānāti, yaṃ-ca tad-ubhayaṃ paṭicca uppajjati saṃyojanaṃ taṃ-ca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṃ-ca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṃ-ca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti taṃ-ca pajānāti. Iti ajjhataṃ vā dhammesu dhammānupassī viharati... upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu. Kathañ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu: Idha bhikkhave bhikkhu santaṃ vā ajjhataṃ satīsambojjhaṅgaṃ: atthi me ajjhataṃ satisambojjhaṅgo ti pajānāti, asantaṃ vā ajjhataṃ satisambojjhaṅgaṃ: na tthi

me ajjhattaṃ satisambojjhaṅgo ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti tañ-ca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāpāripūri hoti tañ-ca pajānāti. Santaṃ vā ajjhattaṃ dhammavicaya-sambojjhaṅgaṃ... Santaṃ vā ajjhattaṃ viriyasambojjhaṅgaṃ... Santaṃ vā ajjhattaṃ pītisambojjhaṅgaṃ... Santaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ... Santaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ... Santaṃ vā ajjhattaṃ upekhāsambojjhaṅgo ti pajānāti, asantaṃ vā ajjhattaṃ upekhāsambojjhaṅgaṃ: na'tthi me ajjhattaṃ upekhāsambojjhaṅgo ti pajānāti, yathā ca anuppannassa upekhāsambojjhaṅgassa uppādo hoti tañ-ca pajānāti, yathā ca uppannassa upekhāsambojjhaṅgassa bhāvanāpāripūri hoti tañ-ca pajānāti. Iti ajjhattaṃ vā dhammesu dhammānupassī viharati... upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasaccesu. Kathañ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasaccesu: Idha bhikkhave bhikkhu: idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti. Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dh. dh. viharati, ajjhattabahiddhā vā dh. dh. viharati; samudayadhammānupassī vā dhammesu viharati, vaya-dhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. Atthi dhammā ti vā pañ'assa satī paṇḍitaṃ hoti yāvad-eva nānamattāya patissatimattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasaccesu.

Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta vassāni, tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikañkhaṃ: tiṭṭhe va dhamme aññā, satī vā upādisese anāgāmitā. Tiṭṭhantu bhikkhave satta vassāni, yo hi

koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni pañca vassāni cattāri vassāni tīṇi vassāni dve vassāni ekaṃ vassam — tiṭṭhatu bhikkhave ekaṃ vassam, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsāni, tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham: diṭṭhe va dhamme aññā, sati vā upādisese anāgāmitā. Tiṭṭhantu bhikkhave satta māsāni, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni pañca māsāni cattāri māsāni tīṇi māsāni dve māsāni māsam addhamāsam — tiṭṭhatu bhikkhave addhamāso, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāham, tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham: diṭṭhe va dhamme aññā, sati vā upādisese anāgāmitā.

Ekāyano ayaṃ bhikkhave maggo sattānam visuddhiyā sokapariddavānam samatikkamāya dukkhadomanassānam atthagamāya nāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā ti, iti yaṇ - taṃ vuttam idam etaṃ paṭicca vuttan - ti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitam abhinandun - ti.

SATIPAṬṬHĀNASUTTAM DASAMAM.

MŪLAPARIYĀYAVAGGO PATHAMO.

11.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharatī Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etaḍ - avoca:

Idh' eva bhikkhave samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavāda

samaṇehi aññe ti, evaṃ - etaṃ bhikkhave sammā sihanādaṃ nadatha. Thānaṃ kho pan' etaṃ bhikkhave vijjati yaṃ idha aññatitthiyā paribbājakā evaṃ vadeyyuṃ: Ko pan' āyasman-tānaṃ assāso kiṃ balaṃ yena tumhe āyasanto evaṃ vadetha: idh' eva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇehi aññe ti. Evaṃvādinō bhikkhave aññatitthiyā paribbājakā evaṃ - assu vacanīyā: Atthi kho no āvuso tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā akkhātā ye mayāṃ attani sampassamānā evaṃ vadema: idh' eva samaṇo... samaṇehi aññe ti; katame cattāro: Atthi kho no āvuso Satthari pasādo, atthi dhamme pasādo, atthi sīlesu paripūrākārītā, sahadhammikā kho pana no piyā manāpā gahaṭṭhā c' eva pabbajitā ca. Ime kho no āvuso tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā akkhātā ye mayāṃ attani sampassamānā evaṃ vade-ma: idh' eva samaṇo... samaṇehi aññe ti. Thānaṃ kho pan' etaṃ bhikkhave vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ: Amhākaṃ - pi kho āvuso atthi satthari pasādo, so amhākaṃ satthā, amhākaṃ - pi atthi dhamme pasādo, so amhākaṃ dhammo, mayāṃ - pi sīlesu paripūrākārīno yaṃ amhākaṃ silāni, amhākaṃ - pi sahadhammikā piyā manāpā gahaṭṭhā c' eva pabbajitā ca; idha no āvuso ko viseso ko adhippāyo kiṃ nānākaraṇaṃ yadidaṃ tumhākaṃ - c' eva amhākaṃ - cāti. Evaṃvādinō bhikkhave aññatitthiyā paribbā-jakā evaṃ - assu vacanīyā: Kim - pan' āvuso ekā niṭṭhā udāhu puthū niṭṭhā ti. Sammā byākaramānā bhikkhave aññatitthiyā paribbājakā evaṃ byākareyyuṃ: Ekā h' āvuso niṭṭhā, na puthū niṭṭhā ti. Sā pan' āvuso niṭṭhā sarāgassa udāhu vi-tarāgassāti. Sammā byākaramānā bhikkhave aññatitthiyā paribbājakā evaṃ byākareyyuṃ: Vitarāgass' āvuso sā niṭṭhā, na sā niṭṭhā sarāgassāti. Sā pan' āvuso niṭṭhā sadosassa udāhu vitadosassāti. Sammā... byākareyyuṃ: Vitadosass' āvuso sā niṭṭhā, na sā niṭṭhā sadosassāti. Sā pan' āvuso niṭṭhā samohassa udāhu vitamohassāti. Sammā... byāka-reyyuṃ: Vitamohass' āvuso sā niṭṭhā, na sā niṭṭhā samohas-sāti. Sā pan' āvuso niṭṭhā satanḥassa udāhu vitatanḥassāti.

Sammā... byākareyyuṃ: Vitatanhass' āvuso sā niṭṭhā, na sā niṭṭhā satanḥassāti. Sā pan' āvuso niṭṭhā sa-upādānassa udāhu anupādānassāti. Sammā... byākareyyuṃ: Anupādānass' āvuso sā niṭṭhā, na sā niṭṭhā sa-upādānassāti. Sā pan' āvuso niṭṭhā viddasuno udāhu aviddasuno ti. Sammā... byākareyyuṃ: Viddasuno āvuso sā niṭṭhā, na sā niṭṭhā aviddasuno ti. Sā pan' āvuso niṭṭhā anuruddha-paṭiviruddhassa udāhu ananuruddha-appaṭiviruddhassāti. Sammā... byākareyyuṃ: Ananuruddha-appaṭiviruddhass' āvuso sā niṭṭhā, na sā niṭṭhā anuruddha-paṭiviruddhassāti. Sā pan' āvuso niṭṭhā papañcārāmassa papañcaratino udāhu nippapañcārāmassa nippapañcaratino ti. Sammā byākaramānā bhikkhave aññatitthiyā paribbājakā evaṃ byākareyyuṃ: Nippapañcārāmass' āvuso sā niṭṭhā nippapañcaratino, na sā niṭṭhā papañcārāmassa papañcaratino ti.

Dve 'mā bhikkhave diṭṭhiyo: bhavaditṭhi ca vibhavaditṭhi ca. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā bhavaditṭhiṃ allinā bhavaditṭhiṃ upagatā bhavaditṭhiṃ ajjhositā, vibhavaditṭhiyā te paṭiviruddhā. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā vibhavaditṭhiṃ allinā vibhavaditṭhiṃ upagatā vibhavaditṭhiṃ ajjhositā, bhavaditṭhiyā te paṭiviruddhā. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā imāsaṃ dvinnāṃ diṭṭhināṃ samudayaṇī - ca atthagamaṇī - ca assādaṇī - ca ādinavaṇī - ca nissaraṇaṇī - ca yathābhūtaṃ nappajānanti, te sarāgā te sadosā te samohā te satanḥā te sa-upādānā te aviddasuno te anuruddha-paṭiviruddhā te papañcārāmā papañcaratino, te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccanti dukkhasmā ti vadāmi. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā imāsaṃ dvinnāṃ diṭṭhināṃ samudayaṇī - ca atthagamaṇī - ca assādaṇī - ca ādinavaṇī - ca nissaraṇaṇī - ca yathābhūtaṃ pajānanti, te vītaraṇā te vītadosā te vītamaḥā te vītatanḥā te anupādānā te viddasuno te ananuruddha-appaṭiviruddhā te nippapañcārāmā nippapañcaratino, te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccanti dukkhasmā ti vadāmi.

Cattār' imāni bhikkhave upādānāni, katamāni cattāri: kāmupādānaṃ, diṭṭhupādānaṃ, silabbatupādānaṃ, attavādupādānaṃ. Santi bhikkhave eke samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā te na sammā sabbupādānapariññāṃ paññāpenti: kāmupādānassa pariññāṃ paññāpenti, na diṭṭhupādānassa pariññāṃ paññāpenti, na silabbatupādānassa p. p., na attavādupādānassa p. p.; taṃ kissa hetu: imāni hi te bhonto samaṇabrāhmaṇā tiṇi ṭhānāni yathābhūtaṃ na -ppajānanti, tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā te na sammā sabbupādānapariññāṃ paññāpenti: kāmupādānassa pariññāṃ paññāpenti, na diṭṭhupādānassa p. p., na silabbatupādānassa p. p., na attavādupādānassa p. p. Santi bhikkhave eke samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā te na sammā sabbupādānapariññāṃ paññāpenti: kāmupādānassa p. p., diṭṭhupādānassa p. p., na silabbatupādānassa p. p., na attavādupādānassa p. p.; taṃ kissa hetu: imāni hi te bhonto samaṇabrāhmaṇā dve ṭhānāni yathābhūtaṃ na -ppajānanti, tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā te na sammā sabbupādānapariññāṃ paññāpenti: kāmupādānassa p. p., diṭṭhupādānassa p. p., na silabbatupādānassa p. p., na attavādupādānassa p. p. Santi bhikkhave eke samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā te na sammā sabbupādānapariññāṃ paññāpenti: kāmupādānassa p. p., diṭṭhupādānassa p. p., silabbatupādānassa p. p., na attavādupādānassa p. p.; taṃ kissa hetu: imāni hi te bhonto samaṇabrāhmaṇā ekaṃ ṭhānaṃ yathābhūtaṃ na -ppajānanti, tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā te na sammā sabbupādānapariññāṃ paññāpenti: kāmupādānassa p. p., diṭṭhupādānassa p. p., silabbatupādānassa p. p., na attavādupādānassa pariññāṃ paññāpenti. Evarūpe kho bhikkhave dhammavinaye yo satthari pasādo so na sammaggato akkhāyati, yo dhamme pasādo so na sammaggato akkhāyati, yā silesu paripūrakāritā sā na sammaggatā akkhāyati, yā sahadhammikesu piyamanāpatā sā na sammaggatā akkhāyati; taṃ kissa hetu: evaṃ h' etaṃ bhikkhave hoti yathā taṃ

durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite.

Tathāgato ca kho bhikkhave araham sammāsambuddho sabbupādānapariññāvādo paṭijānamāno sammā sabbupādānapariññam paññāpeti: kāmupādānassa pariññam paññāpeti, diṭṭhupādānassa p. p., silabbatupādānassa p. p., attavādupādānassa pariññam paññāpeti. Evarūpe kho bhikkhave dhammavinaye yo satthari pasādo so sammaggato akkhāyati, yo dhamme pasādo so sammaggato akkhāyati, yā silesu paripūrakārītā sā sammaggatā akkhāyati, yā sahadhammikesu piyamanāpatā sā sammaggatā akkhāyati; tam kissa hetu: evam h' etaṃ bhikkhave hoti yathā taṃ svākkhāte dhammavinaye suppavedite niyyānike upasamasamvattanike sammāsambuddhappavedite.

Ime ca bhikkhave cattāro upādānā kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabbhavā: ime cattāro upādānā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabbhavā. Taṇhā cāyaṃ bhikkhave kiṃnidānā k. k. kiṃpabbhavā: taṇhā vedanānidānā v. v. vedanāpabbhavā. Vedanā cāyaṃ bhikkhave kiṃnidānā k. k. kiṃpabbhavā: vedanā phassanidānā ph. ph. phassapabbhavā. Phasso cāyaṃ bhikkhave kiṃnidāno k. k. kiṃpabbhavo: phasso saḷāyatananidāno s. s. saḷāyatanapabbhavo. Saḷāyatanaṃ - c' idaṃ bhikkhave kiṃnidānaṃ k. k. kiṃpabbhavaṃ: saḷāyatanaṃ nāmarūpanidānaṃ n. n. nāmarūpabbhavaṃ. Nāmarūpaṃ - c' idaṃ bhikkhave kiṃnidānaṃ k. k. kiṃpabbhavaṃ: nāmarūpaṃ viññāṇanidānaṃ v. v. viññāṇapabbhavaṃ. Viññāṇaṃ - c' idaṃ bhikkhave kiṃnidānaṃ k. k. kiṃpabbhavaṃ: viññāṇaṃ saṅkhāranidānaṃ s. s. saṅkhārapabbhavaṃ. Saṅkhārā c' ime bhikkhave kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabbhavā: saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabbhavā. Yato ca kho bhikkhave bhikkhuno avijjā pahīnā hoti vijjā uppannā, so avijjāvirāgā vijjuppadā n'eva kāmupādānaṃ upādiyati, na diṭṭhupādānaṃ upādiyati, na silabbatupādānaṃ upādiyati, na attavādupādānaṃ upādiyati; anupādiyaṃ na paritassati, aparitassaṃ pacattam yeva parinibbāyati; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānātīti.

Idam -avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

CŪLASĪHANĀDASUTTAM PAṬHAMAM.

12.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Vesāliyaṃ viharati bahinagare avarapure vanasaṇḍe. Tena kho pana samayena Sunakkhatto Licchaviputto acirapakkanto hoti imasmā dhammavinayā; so Vesāliyaṃ parisatiṃ etaṃ vācaṃ bhāsati: Na - tthi samaṇassa Gotamassa uttariṃ manussa-dhammā alamariyañāṇadassanaviseso, takkapariyāhataṃ samaṇo Gotamo dhammaṃ deseti vimaṃsānucaritaṃ sayam-paṭibhānaṃ, yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyāti. Atha kho āyasmā Śāriputto pubbanhasamayam nivāsetvā pattacivaraṃ ādāya Vesālīṃ piṇḍāya pāvisi. Assosi kho āyasmā Śāriputto Sunakkhattassa Licchaviputtassa Vesāliyaṃ parisatiṃ etaṃ vācaṃ bhāsamānassa: Na - tthi samaṇassa Gotamassa uttariṃ manussadhammā alamariyañāṇadassanaviseso, takkapariyāhataṃ samaṇo Gotamo dhammaṃ deseti vimaṃsānucaritaṃ sayampatiḥbhānaṃ, yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyāti.

Atha kho āyasmā Śāriputto Vesāliyaṃ piṇḍāya caritvā pacchābhataṃ piṇḍapāṭapaṭikkanto yena Bhagavā ten' upasankami, upasankamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Śāriputto Bhagavantaṃ etad - avoca: Sunakkhatto bhante Licchaviputto acirapakkanto imasmā dhammavinayā, so Vesāliyaṃ parisatiṃ etaṃ vācaṃ bhāsati: Na - tthi samaṇassa Gotamassa... so niyyāti takkarassa sammā dukkhakkhayāyāti.

Kodhano Śāriputta Sunakkhatto moghapuriso, kodhā ca pan' assa esā vācā bhāsita. Avannaṃ bhāsissāmīti so Śāriputta Sunakkhatto moghapuriso vannaṃ yeva Tathāgatassa

bhāsati. Vanno h' eso Sāriputta Tathāgatassa yo evaṃ vadeyya: yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyāti.

Ayam - pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so Bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā ti. Ayam - pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so Bhagavā anekavihitam iddhividham paccanubhoti: eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, avibhavam tirobhavam tirokuḍḍam tiropākāram tiropabbatam asajjamāno gacchati seyyathā pi ākāse, paṭhaviyā pi ummujjanumujjam karoti seyyathā pi udae, udae pi abhijjamāne gacchati seyyathā pi paṭhaviyam, ākāse pi pallaṅkena kamati seyyathā pi pakkhī sakuṇo, ime pi candimasuriye evaṃ mahiddhike evaṃ mahānubhāve pāpinā parimasati parimajjati, yāva Brahmaloḷkā pi kāyena vasaṃ vattetiti. Ayam - pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so Bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusiḷkāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike cāti. Ayam - pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so Bhagavā parasattānam parapuggalānam cetasā ceto paricca pajānāti: sarāgam vā cittam sarāgam cittaṃ - ti pajānāti, vitarāgam vā cittam vitarāgam cittaṃ - ti pajānāti — pe — saṅkhittam ..., vikkhittam ..., mahaggatam ..., amahaggatam ..., sa-uttaram ..., anuttaram ..., samāhitam ..., asamāhitam ..., vimuttam ..., avimuttam vā cittam avimuttam cittaṃ - ti pajānāti.

Dasa kho pan' imāni Sāriputta Tathāgatassa Tathāgatabalāni yehi balehi samannāgato Tathāgato āsabhaṇ - ṭhānam paṭijānāti, parisāsu sīhanādam nadati, brahmacakkaṃ pavatteti, katamāni dasa: Idha Sāriputta Tathāgato ṭhānaṃ - ca ṭhānato aṭṭhānaṃ - ca aṭṭhānato yathābhūtam pajānāti. Yam - pi Sāriputta Tathāgato ṭhānaṃ - ca ṭhānato aṭṭhānaṃ - ca aṭṭhānato yathābhūtam pajānāti, idam - pi Sāriputta Tathā

gatassa Tathāgatabalaṃ hoti yaṃ balaṃ āgama Tathāgato āsabhā - ṭhānaṃ paṭijānāti, parisāsu sihanādaṃ nadati, brahmacakkaṃ pavatteti. Puna ca paraṃ Sāriputta Tathāgato atitānāgatapaccuppannānaṃ kammaśamādhānānaṃ ṭhānaśo hetuso vipākaṃ yathābhūtaṃ pajānāti. Yaṃ - pi Sāriputta Tathāgato atitānāgatapaccuppannānaṃ ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ pajānāti. Yaṃ - pi Sāriputta ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato anekadhātunānādhātu-lokaṃ yathābhūtaṃ pajānāti. Yaṃ - pi Sāriputta ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāti. Yaṃ - pi Sāriputta ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato para-sattānaṃ parapuggalaṇaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti. Yaṃ - pi Sāriputta ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato jhāna-vimokha-samādhi-samāpattinaṃ suñkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti. Yaṃ - pi Sāriputta ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ: ekam - pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo visatim - pi jātiyo tiṃsaṃ - pi jātiyo cattārisaṃ - pi jātiyo paññāsaṃ - pi jātiyo jātisatam - pi jātisahassaṃ - pi jātisatasahassaṃ - pi, aneke pi saṃvattakappe aneke pi vivattakappe aneke pi saṃvattavivattakappe, amutr' āsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃmāhāro evaṃ sukhadukkhapaṭisaṃvedī evaṃāyupariyanto, so tato cuto amutra udapādiṃ, tatrāp' āsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃmāhāro evaṃ sukhadukkhapaṭisaṃvedī evaṃāyupariyanto, so tato cuto idhūpapanno ti, iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati. Yaṃ - pi Sāriputta ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato dibbena cakkhunā visuddhena atikkantaṃānusakena satte passati cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti: ime vata bhonto sattā kāyaduccaritena samannāgatā vaci-duccaritena s. manoduccaritena s. ariyānaṃ upavādaḍḍakā micchādītṭhikā micchādītṭhikakammaśamādhānā, te kāyassa

bhedā param-maraṇā apāyaṃ duggatiṃ vinipātaṃ nira-
yam upapannā, ime vā pana bhonto sattā kāyasucaritena
samannāgatā vacīsucaritena s. manosucaritena s. ariyānaṃ
anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādanā, te
kāyassa bhedā param-maraṇā sugatiṃ saggaṃ lokaṃ upa-
pannā ti, iti dibbena cakkhunā visuddhena atikkantamānusa-
kena satte passati cavaṃāne upapajjamāne, hīne paṇite su-
vaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pa-
jānāti. Yam-pi Sāriputta ... pavatteti. Puna ca param
Sāriputta Tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchi-
katvā upasampajja viharati. Yam-pi Sāriputta Tathāgato
āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭ-
ṭhe vā dhamme sayāṃ abhiññā sacchikatvā upasampajja
viharati, idam-pi Sāriputta Tathāgatassa Tathāgatabalaṃ
hoti yaṃ balaṃ āgamma Tathāgato āsabhaṇ-ṭhānaṃ paṭi-
jānāti, parisāsu sihanādaṃ nadati, brahmacakkaṃ pavatteti.

Imāni kho Sāriputta dasa Tathāgatassa Tathāgatabalāni
yehi balehi samannāgato Tathāgato āsabhaṇ-ṭhānaṃ paṭijānāti,
parisāsu sihanādaṃ nadati, brahmacakkaṃ pavatteti. Yo
kho maṃ Sāriputta evaṃ jānantaṃ evaṃ passantāṃ evaṃ
vadeyya: Na-tthi samaṇassa Gotamassa uttarimā manussa-
dhammā alamariyañāṇadassanaviseso, takkapariyāhataṃ sa-
maṇo Gotamo dhammaṃ deseti vimaṃsānucaritaṃ sayāṃ-
paṭibhānaṃ-ti, taṃ Sāriputta vācam appahāya taṃ cittaṃ
appahāya taṃ diṭṭhiṃ appaṭinissajitvā yathābhattaṃ nikkhitto
evaṃ niraye. Seyyathā pi Sāriputta bhikkhu sīlasampanno
samādhisampanno paññāsampanno diṭṭhe va dhamme aññaṃ
ārādheyya, evaṃsampadam-idam Sāriputta vadāmi: taṃ vā-
cam appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissa-
jitvā yathābhattaṃ nikkhitto evaṃ niraye.

Cattār' imāni Sāriputta Tathāgatassa vesārajjāni yehi
vesārajjehi samannāgato Tathāgato āsabhaṇ-ṭhānaṃ paṭi-
jānāti, parisāsu sihanādaṃ nadati, brahmacakkaṃ pavatteti,
katamāni cattāri: Sammāsambuddhassa te paṭijānato ime
dhammā anabhisambuddhā ti, tatra vata maṃ samaṇo vā
brāhmaṇo vā devo vā Māro vā Brahmā vā koci vā lokasmiṃ

saha dhammena paṭicodessatīti nimittam - etaṃ Sāriputta na samanupassāmi. Etaṃ p' ahaṃ Sāriputta nimittaṃ asamanupassanto khemappatto abhayappatto vesārajappatto viharāmi. Khīṇāsavassa te paṭijānato ime āsavā aparikkhīnā ti, tatra vata maṃ ... na samanupassāmi. Etaṃ p' ahaṃ ... viharāmi. Ye kho pana te antarāyikā dhammā vuttā te paṭisevato nālaṃ antarāyāyāti, tatra vata maṃ ... na samanupassāmi. Etaṃ p' ahaṃ ... viharāmi. Yassa kho pana te atthāya dhammo desito so na niyyāti takkarassa sammā dukkhakkhayāyāti, tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā Māro vā Brahmā vā koci vā lokasmiṃ saha dhammena paṭicodessatīti nimittam - etaṃ na samanupassāmi. Etaṃ p' ahaṃ Sāriputta nimittaṃ asamanupassanto khemappatto abhayappatto vesārajappatto viharāmi.

Imāni kho Sāriputta cattāri Tathāgatassa vesārajāni yehi ... pavatteti. Yo kho maṃ Sāriputta evaṃ jānantaṃ ... evaṃ niraye.

Aṭṭha kho imā Sāriputta parisā, katamā aṭṭha: khattiya-parisā brāhmaṇaparisā gahapatiparisā samaṇaparisā Cātummahārājikaparisā Tāvātimsaparīsā Māraparisā Brahmaparisā. Imā kho Sāriputta aṭṭha parisā. Imehi kho Sāriputta catuhi vesārajehi samannāgato Tathāgato imā aṭṭha parisā upasaṅkamati ajjhogāhati. Abhiñāmi kho panāhaṃ Sāriputta anekasataṃ khattiyaparisaṃ upasaṅkamitā, tatra pi mayā sannisinnaṃ pubbaṇ - c' eva sallapitaṃ pubbaṇ - ca sākacchā ca samāpajjitapubbā. Tatra vata maṃ bhayaṃ vā sārājjaṃ vā okkamissatīti nimittam - etaṃ Sāriputta na samanupassāmi. Etaṃ p' ahaṃ Sāriputta nimittaṃ asamanupassanto khemappatto abhayappatto vesārajappatto viharāmi. Abhiñāmi kho panāhaṃ Sāriputta anekasataṃ brāhmaṇaparisaṃ — pe — gahapatiparisaṃ — samaṇaparisaṃ — Cātummahārājikaparisaṃ — Tāvātimsaparisaṃ — Māraparisaṃ — Brahmaparisaṃ upasaṅkamitā, tatra pi mayā sannisinnaṃ pubbaṇ - c' eva sallapitaṃ pubbaṇ - ca sākacchā ca samāpajjitapubbā. Tatra vata maṃ bhayaṃ vā sārājjaṃ vā okkamissatīti nimittam - etaṃ Sāriputta na samanupassāmi. Etaṃ p' ahaṃ Sāriputta nimittaṃ asamanupassanto khemappatto abhayappatto vesā-

rajjappatto viharāmi. Yo kho mañ Sāriputta evaṃ jānañ-
tañ ... evaṃ niraye.

Catasso kho imā Sāriputta yoniyo, katamā catasso: aṇ-
daḍā yoni, jalābujā yoni, saṃsedajā yoni, opapātikā yoni.
Katamā ca Sāriputta aṇdaḍā yoni: Ye kho te Sāriputta
sattā aṇḍakosaṃ abhinibbhijja jāyanti, ayaṃ vuccati Sāri-
putta aṇdaḍā yoni. Katamā ca Sāriputta jalābujā yoni: Ye
kho te Sāriputta sattā vatthikosā abhinibbhijja jāyanti,
ayaṃ vuccati Sāriputta jalābujā yoni. Katamā ca Sāriputta
saṃsedajā yoni: Ye kho te Sāriputta sattā pūtimacche vā
jāyanti pūtikunape vā pūtikummāse vā candanikāya vā oḷi-
galle vā jāyanti, ayaṃ vuccati Sāriputta saṃsedajā yoni.
Katamā ca Sāriputta opapātikā yoni: Devā nerayikā ekacce
ca manussā ekacce ca vinipātikā, ayaṃ vuccati Sāriputta
opapātikā yoni.

Imā kho Sāriputta catasso yoniyo. Yo kho mañ Sāri-
putta evaṃ jānantañ ... evaṃ niraye.

Pañca kho imā Sāriputta gatiyo, katamā pañca: nirayo
tiracchānayani pīttivisayo manussā devā. Nirayañ-cāhaṃ
Sāriputta pajānāmi nirayaḡāmiñ-ca maggaṃ nirayaḡāminiñ-
ca paṭipadaṃ, yathāpaṭipanno ca kāyassa bhedā param-ma-
raṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañ-ca
pajānāmi. Tiracchānayaniñ-cāhaṃ Sāriputta pajānāmi tirac-
chānayaniḡāmiñ-ca maggaṃ tiracchānayaniḡāminiñ-ca paṭi-
padaṃ, yathāpaṭipanno ca kāyassa bhedā param-maraṇā
tiracchānayaniṃ upapajjati tañ-ca pajānāmi. Pīttivisayañ-
cāhaṃ Sāriputta pajānāmi pīttivisayaḡāmiñ-ca maggaṃ
pīttivisayaḡāminiñ-ca paṭipadaṃ, yathāpaṭipanno ca kāyassa
bhedā param-maraṇā pīttivisayaṃ upapajjati tañ-ca pajā-
nāmi. Manusse cāhaṃ Sāriputta pajānāmi manussalokaḡā-
miñ-ca maggaṃ manussalokaḡāminiñ-ca paṭipadaṃ, yathā-
paṭipanno ca kāyassa bhedā param-maraṇā manussesu upa-
pajjati tañ-ca pajānāmi. Deve cāhaṃ Sāriputta pajānāmi
devalokaḡāmiñ-ca maggaṃ devalokaḡāminiñ-ca paṭipadaṃ,
yathāpaṭipanno ca kāyassa bhedā param-maraṇā sugatiṃ
saggaṃ lokāṃ upapajjati tañ-ca pajānāmi. Nibbānañ-cāhaṃ
Sāriputta pajānāmi nibbānaḡāmiñ-ca maggaṃ nibbānaḡā-

miniñ-ca paṭipadam, yathāpaṭipanno ca āsavānañ khayā anā-savañ cetovimuttiñ paññāvimuttiñ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharati tañ-ca pajānāmi.

Idhāham Sāriputta ekaccañ puggalañ evañ cetasā ceto paricca pajānāmi: Tathā 'yañ puggalo paṭipanno tathā ca iriyati tañ-ca maggañ samārūḷho yathā kāyassa bheda param-maraṇā apāyañ duggatiñ vinipātāñ nirayañ upapajjis-satiti; tam-enañ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bheda param-maraṇā apāyañ duggatiñ vinipātāñ nirayañ upapannañ ekanta-dukkhā tippā kaṭukā vedanā vediyamānañ. Seyyathā pi Sāriputta āṅgārakāsu sādhipaporisā pūr' āṅgārānañ vitac-cikānañ vitadhūmānañ, atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyānena maggena tam-eva āṅgārakāsuñ paṇidhāya, tam-enañ cakkhumā puriso disvā evañ vadeyya: Tathā 'yañ bhavañ puriso paṭipanno tathā ca iriyati tañ-ca maggañ samārūḷho yathā imañ yeva āṅgārakāsuñ āgamiṣsatiti; tam-enañ passeyya aparena samayena tassā āṅgārakāsuṃ patitañ ekanta-dukkhā tippā kaṭukā vedanā vediyamānañ; evam-eva kho aham Sāriputta idh' ekaccañ puggalañ evañ cetasā ceto paricca pajānāmi: Tathā 'yañ puggalo paṭipanno tathā ca iriyati tañ-ca maggañ samārūḷho yathā kāyassa bheda param-maraṇā apāyañ duggatiñ vinipātāñ nirayañ upapajjis-satiti; tam-enañ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bheda param-maraṇā apāyañ duggatiñ vinipātāñ nirayañ upapannañ ekanta-dukkhā tippā kaṭukā vedanā vediyamānañ.

Idha pañāham Sāriputta ekaccañ puggalañ evañ cetasā ceto paricca pajānāmi: Tathā 'yañ puggalo paṭipanno tathā ca iriyati tañ-ca maggañ samārūḷho yathā kāyassa bheda param-maraṇā tiracchānayoñiñ upapajjis-satiti; tam-enañ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bheda param-maraṇā tiracchānayoñiñ upapannañ dukkhā tippā kaṭukā vedanā vediyamānañ. Seyyathā pi Sāriputta gūthakūpo sādhipaporiso pūro gūthassa, atha puriso āgaccheyya ghammābhitatto

ghammapareto kilanto tasito pipāsito ekāyanena maggena tam-eva gūthakūpaṃ paṇidhāya, tam-enam cakkhumā puriso disvā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṃ-ca maggaṃ samārūḷho yathā imaṃ yeva gūthakūpaṃ āgamissatīti; tam-enam passeyya aparena samayena tasmīṃ gūthakūpe patitaṃ dukkhā tippā kaṭukā vedanā vediyamānaṃ; evam-eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ ... vediyamānaṃ.

Idhāhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā 'yaṃ puggalo ... param-maraṇā pīttivisaṃ upapajjissatīti; tam-enam passāmi ... pīttivisaṃ upapannaṃ dukkhabahulā vedanā vediyamānaṃ. Seyyathā pi Sāriputta rukkho visame bhūmibhāge jāto tanupattapalāso kabharacchāyo, atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tam-eva rukkhaṃ paṇidhāya, tam-enam cakkhumā puriso disvā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṃ-ca maggaṃ paṭipanno yathā imaṃ yeva rukkhaṃ āgamissatīti; tam-enam passeyya aparena samayena tassa rukkhassa chāyāya nisinnaṃ vā nipannaṃ vā dukkhabahulā vedanā vediyamānaṃ; evam-eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ ... vediyamānaṃ.

Idha paṇāhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā 'yaṃ puggalo ... param-maraṇā manussesu upapajjissatīti; tam-enam passāmi ... manussesu upapannaṃ sukkhabahulā vedanā vediyamānaṃ. Seyyathā pi Sāriputta rukkho same bhūmibhāge jāto bahalapattapalāso sandacchāyo, atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tam-eva rukkhaṃ paṇidhāya, tam-enam cakkhumā puriso disvā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṃ-ca maggaṃ samārūḷho yathā imaṃ yeva rukkhaṃ āgamissatīti; tam-enam passeyya aparena samayena tassa rukkhassa chāyāya nisinnaṃ vā nipannaṃ vā sukkhabahulā vedanā vediyamānaṃ; evam-eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ ... vediyamānaṃ.

Idhāham Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā 'yaṃ puggalo ... param-maraṇā sugatiṃ saggāṃ lokāṃ upapajjissatīti; tam-enāṃ passāmi ... sugatiṃ saggāṃ lokāṃ upapannaṃ ekantasukkhā vedanā vediyamānaṃ. Seyyathā pi Sāriputta pāsādo, tatr' assa kūtāgāraṃ ullittāvalittaṃ nivātaṃ phassitaggaḷaṃ pihitavāta-pānaṃ, tatr' assa pallaṅko gonakatthato paṭikatthato paṭalikatthato kadalimigapavarapaccattharaṇo sa-uttaracchaddo ubhatolohitakūpadhāno, atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tam-eva pāsādaṃ paṇidhāya, tam-enāṃ cak-khumā puriso disvā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṃ-ca maggaṃ samārūlho yathā imaṃ yeva pāsādaṃ āgamissatīti; tam-enāṃ passeyya aparena samayena tasmīṃ pāsāde tasmīṃ kūtāgāre tasmīṃ pallaṅke nisinnaṃ vā nipannaṃ vā ekantasukkhā vedanā vediyamānaṃ; evam-eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ ... vediyamānaṃ.

Idha pañāhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā 'yaṃ puggalo paṭipanno tathā ca iriyati taṃ-ca maggaṃ samārūlho yathā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissatīti; tam-enāṃ passāmi apareṇa samayena āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharantaṃ ekantasukkhā vedanā vediyamānaṃ. Seyyathā pi Sāriputta pokkharāṇi acchodakā sātodakā sitodakā setakā sūpatitthā ramaṇiyyā, avidūre c' assā tibbo vanasaṇḍo, atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tam-eva pokkharāṇiṃ paṇidhāya, tam-enāṃ cak-khumā puriso disvā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṃ-ca maggaṃ samārūlho yathā imaṃ yeva pokkharāṇiṃ āgamissatīti; tam-enāṃ passeyya aparena samayena taṃ pokkharāṇiṃ ogāhitvā nahātvā ca pivitvā ca sabbadarathakilamathaparilāhaṃ paṭippas-sambhetvā paccuttaritvā tasmīṃ vanasaṇḍe nisinnaṃ vā

nipannaṃ vā ekantasukkhā vedanā vediyamānaṃ; evaṃ-eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā 'yaṃ puggalo paṭipanno tathā ca iriyati taṃ-ca maggaṃ samārūḷho yathā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissatīti; tamenaṃ passāmi aparena samayena āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharantaṃ ekantasukkhā vedanā vediyamānaṃ.

Imā kho Sāriputta pañca gatiyo. Yo kho maṃ Sāriputta evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya: Na-tthi samaṇassa Gotamassa uttariṃ manussadhammā alamariyā-nāpadassanaviseso, takkapariyāhataṃ samaṇo Gotamo dhammaṃ deseti vimaṃsānucaritaṃ sayāmpaṭibhānaṃ-ti, taṃ Sāriputta vācam appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajitvā yathābhataṃ nikkhitto evaṃ niraye. Seyyathā pi Sāriputta bhikkhu silasampanno samādhisampanno paññāsampanno diṭṭhe va dhamme aññaṃ ārādhēyya, evaṃ-sampadam-idam Sāriputta vadāmi: taṃ vācam appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajitvā yathābhataṃ nikkhitto evaṃ niraye.

Abhiññāmi kho pañāhaṃ Sāriputta caturaṅgasamannāgataṃ brahmacariyaṃ caritā: tapassī sudaṃ homi parama-tapassī, lūkhas-sudaṃ homi paramalūkho, jegucchī sudaṃ homi paramajegucchī, pavivittas-sudaṃ homi parama-pavitto.

Tatra-ssu me idaṃ Sāriputta tapassitāya hoti: acelako homi muttācāro hatthāpalekhano, na ehibhadantiko na tiṭṭha-bhadantiko, nābbhihaṭaṃ na uddissakaṭaṃ na nimantaṇaṃ sādīyāmi; so na kumbhīmukhā patigaṇhāmi, na kaḷopimukhā patigaṇhāmi, na ḷakamantaraṃ na daṇḍamantaraṃ na musalamantaraṃ, na dvinnaṃ bhuñjamānānaṃ, na gabbhīniyā, na pāyamānāya, na purisantaragatāya, na saṅkittisu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍa-cārīni, na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivāmi. So ekāgāriko vā homi ekālopiko, dvā-

gāriko vā homi dvālopike — sattāgāriko vā homi sattālopike. Ekissā pi dattiyā yāpemi, dvihi pi dattihi yāpemi — sattahi pi dattihi yāpemi. Ehāhikam - pi āhāraṃ āhāremi, dvihi - kam - pi āhāraṃ āhāremi — sattāhikam - pi āhāraṃ āhāremi. Iti evarūpaṃ addhamāsikam - pi pariyāyabhattabhōjanānuyogam - anuyutto viharāmi. So sākabhakkho vā homi, sāmāka - bhakkho vā homi, nīvārabhakkho ..., daddulabhakkho ..., haṭṭabhakkho ..., kaṇabhakkho ..., ācāmabhakkho ..., piñṇāka - bhakkho ..., tiṇabhakkho ..., gomayabhakko vā homi; vana - mūlaphalāhāro yāpemi pavattaphalabhōjī. So sāṇāni pi dhāremi, masāṇāni pi dhāremi, chavadussāni pi dh., paṇ - sukūlāni pi dh., tiriṭṭāni pi dh., ajinam - pi dh., ajinakkhi - pam - pi dh., kusacīram - pi dh., vākacīram - pi dh., phalaka - cīram - pi dh., kesakambalam - pi dh., vālakambalam - pi dh., ulūkapakkhām - pi dhāremi. Kesamassulocako pi homi ke - samassulocanānuyogam - anuyutto, ubbhaṭṭhako pi homi āsana - paṭikkhitto, ukkuṭiko pi homi ukkuṭikappadhānam - anuyutto, kaṇṭakāpassayiko pi homi kaṇṭakāpassaye seyyaṃ kappemi, sāyatatiyakam - pi udakorohanānuyogam - anuyutto viharāmi. Iti evarūpaṃ anekavihiṭaṃ kāyassa ātāpanaparitāpanānuyogam - anuyutto viharāmi. Idam su me Sāriputta tapassi - taya hoti.

Tatra - ssu me idam Sāriputta lūkhasmiṃ hoti: neka - vassaganikaṃ rajojallam kāye sannicitam hoti papaṭikajātam. Seyyathā pi Sāriputta tindukākhāṇu nekavassaganiko sanni - cito hoti papaṭikajāto, evam - eva - ssu me Sāriputta neka - vassaganikaṃ rajojallam kāye sannicitam hoti papaṭikajātam. Tassa mayham Sāriputta na evam hoti: Aho vatāham imam rajojallam pāṇinā parimajjeyyam, aññe vā pana me imam rajojallam pāṇinā parimajjeyyun - ti. Evam - pi me Sāriputta na hoti. Idam su me Sāriputta lūkhasmiṃ hoti.

Tatra - ssu me idam Sāriputta jegucchismiṃ hoti: so khō aham Sāriputta sato va abhikkamāmi sato paṭikkamāmi, yāva udabindumhi pi me dayā paccupaṭṭhitā hoti: mā 'ham khuddake pāṇe visamagate saṅghātam āpādessan - ti. Idam su me Sāriputta jegucchismiṃ hoti.

Tatra - ssu me idam Sāriputta pavivittasmiṃ hoti: so

kho ahaṃ Sāriputta aññatarāṃ araṇṇāyatanāṃ ajjhogāhitvā viharāmi, yadā passāmi gopālakaṃ vā pasupālakaṃ vā tiṇahārakaṃ vā kaṭṭhahārakaṃ vā vanakammikaṃ vā, vanena vanāṃ gahanena gahanāṃ ninnena ninnāṃ thalena thalaṃ papatāmi, taṃ kissa hetu: mā maṃ te addasaṃsu ahaṃ - ca mā te addasan - ti. Seyyathā pi Sāriputta araṇṇāko migo manusse disvā vanena vanāṃ gahanena gahanāṃ ninnena ninnāṃ thalena thalaṃ papatati, evaṃ - eva kho ahaṃ Sāriputta yadā passāmi gopālakaṃ vā pasupālakaṃ vā tiṇahārakaṃ vā kaṭṭhahārakaṃ vā vanakammikaṃ vā, vanena vanāṃ gahanena gahanāṃ ninnena ninnāṃ thalena thalaṃ papatāmi, taṃ kissa hetu: mā maṃ te addasaṃsu ahaṃ - ca mā te addasan - ti. Idāṃ su me Sāriputta pavivittasmiṃ hoti.

So kho ahaṃ Sāriputta ye te goṭṭhā paṭṭhitagāvo apagatagopālakaṃ tattha catukkuṇḍiko upasaṅkamitvā yāni tāni vacchakānaṃ taruṇakānaṃ dhenupakānaṃ gomayāni tāni sudāṃ āhāremi. Yāva kivaṃ - ca me Sāriputta sakaṃ muttakarisaṃ apariyādiṇṇaṃ hoti, sakaṃ yeva sudāṃ muttakarisaṃ āhāremi. Idāṃ su me Sāriputta mahāvikaṭabhojanasmiṃ hoti.

So kho ahaṃ Sāriputta aññatarāṃ bhīṃsanakaṃ vanasaṇḍaṃ ajjhogāhitvā viharāmi. Tatra sudāṃ Sāriputta bhīṃsanakassa vanasaṇḍassa bhīṃsanakatasmiṃ hoti: yo koci avitarāgo taṃ vanasaṇḍaṃ pavisati yebbhuyyena lomāni haṃsanti. So kho ahaṃ Sāriputta yā tā rattiyo sītā hemantikā antaraṭṭhake himapātasamaye tathārūpāsu rattisu rattim abbhokāse viharāmi divā vanasaṇḍe, gimhānaṃ pacchime māse divā abbhokāse viharāmi rattim vanasaṇḍe. Api - ssu maṃ Sāriputta ayaṃ anacchariyā gāthā paṭibhāsi pubbe assutapubbā:

So tatto so sīno, eko bhīṃsanake vane,
naggo na c' aggim - āsīno, esanāpasuto mūṇi.

So kho ahaṃ Sāriputta susāne seyyaṃ kappemi chavatthikāni upadhāya. Api - ssu maṃ Sāriputta gomaṇḍalā upasaṅkamitvā oṭṭhubhanti pi omuttenti pi, paṃsukena okiranti pi, kappasotesu pi salākaṃ pavesenti. Na kho paṇāhaṃ Sāriputta abhijānāmi tesu pāpakaṃ cittaṃ uppādetā. Idāṃ su me Sāriputta upekhāvihārasmiṃ hoti.

Santi kho pana Sāriputta eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: āhārena suddhiti; te evaṃ āhamsu: kolehi yāpemaṭi, te kolam - pi khādanti, kolacunṇam - pi khādanti, kolodakam - pi pivanti, anekavihitam - pi kolavikatiṃ paribhuñjanti. Abhijānāmi kho panāham Sāriputta ekaṃ yeva kolaṃ āhāraṃ āharitā. Siyā kho pana te Sāriputta evam - assa: mahā nūna tena samayena kolo ahoṣiti. Na kho pan' etaṃ Sāriputta evaṃ daṭṭhabbam, tadā pi etaparamo yeva kolo ahosi seyyathā pi etarahi. Tassa mayhaṃ Sāriputta ekaṃ yeva kolaṃ āhāraṃ āhārayato adhinattakasimānaṃ patto kāyo hoti: seyyathā pi nāma āsitikapabbāni vā kālāpabbāni vā evam - eva - ssu me aṅgapaccaṅgāni bhavanti tāy' ev' appāhāratāya, seyyathā pi nāma oṭṭhapadam evam - eva - ssu me ānisadam hoti tāy' ev' appāhāratāya, seyyathā pi nāma vaṭṭanāvaḷi evam - eva - ssu me piṭṭhikaṇṭako unnatavanato hoti tāy' ev' appāhāratāya, seyyathā pi nāma jaraśālāya gopānasiyo oluggaviluggā bhavanti evam - eva - ssu me phāsuḷiyo oluggaviluggā bhavanti tāy' ev' appāhāratāya, seyyathā pi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti evam - eva - ssu me akkhikūpesu akkhītārakā gambhīragatā okkhāyikā dissanti tāy' ev' appāhāratāya, seyyathā pi nāma tittakālābu āmakacchinno vātātapena samputito hoti sammilāto evam - eva - ssu me sisacchavi samputitā hoti sammilātā tāy' ev' appāhāratāya. So kho ahaṃ Sāriputta: udaracchaviṃ parimasissāmiti piṭṭhikaṇṭakaṃ yeva pariṅgaḥāmi, piṭṭhikaṇṭakaṃ parimasissāmiti udaracchaviṃ yeva pariṅgaḥāmi, yāva - ssu me Sāriputta udaracchavi piṭṭhikaṇṭakaṃ allinā hoti tāy' ev' appāhāratāya. So kho ahaṃ Sāriputta: vaccaṃ vā muttam vā karissāmiti tatth' eva avakujjo papatāmi tāy' ev' appāhāratāya. So kho ahaṃ Sāriputta tam - eva kāyaṃ assāsento pāpinā gattāni anomajjāmi, tassa mayhaṃ Sāriputta pāpinā gattāni anomajjato pūtimūlāni lomāni kāyasmā papatanti tāy' ev' appāhāratāya.

Santi kho pana Sāriputta eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: āhārena suddhiti; te evam āhamsu: muggehi yāpema — pe — tilehi yāpema — taṇḍulehi yāpemaṭi, te taṇḍulam - pi khādanti, taṇḍulacunṇam - pi khādanti,

taṇḍulodakam - pi pivanti, anekavihitam - pi taṇḍulavikaṭiṇi paribhujanti. Abhiñānāmi kho pañāham Sāriputta ekaṃ yeva taṇḍulam āhāram āharitā. Siyā kho pana te Sāriputta evam-
 assa: mahā nūna tena samayena taṇḍulo ahoṣiti. Na kho pañ-
 etam Sāriputta evaṃ dāṭṭhabbam, tadā pi etaparamo yeva
 taṇḍulo ahoṣi seyyathā pi etarahi. Tassa mayham Sāriputta
 ekaṃ yeva taṇḍulam āhāram āharayato adhimattakasimānam
 patto kāyo hoti: seyyathā pi nāma āsitikapabbāni vā kālā-
 pabbāni vā evam - eva - ssu me aṅgapaccaṅgāni bhavanti tāy'
 ev' appāhāratāya, seyyathā pi nāma oṭṭhapadam evam - eva - ssu
 me ānisadam hoti tāy' ev' appāhāratāya, seyyathā pi nāma
 vaṭṭanāvālī evam - eva - ssu me piṭṭhikaṇṭako unnatāvanato
 hoti tāy' ev' appāhāratāya, seyyathā pi nāma jarasālāya go-
 pānasiyo oluggaviluggā bhavanti evam - eva - ssu me phāsuḷiyo
 oluggaviluggā bhavanti tāy' ev' appāhāratāya, seyyathā pi nāma
 gambhire udapāne udakatārakā gambhiragatā okkhāyikā dis-
 santi evam - eva - ssu me akkhikūpesu akkhitarakā gambhira-
 gatā okkhāyikā dissanti tāy' ev' appāhāratāya, seyyathā pi
 nāma tittakālābu āmakacchinno vātātapena sampuṭito hoti
 sammilāto evam - eva - ssu me sisacchavi sampuṭitā hoti sam-
 milatā tāy' ev' appāhāratāya. So kho aham Sāriputta: uda-
 racchaviṃ parimasissāmiti piṭṭhikaṇṭakam yeva parigaṇhāmi,
 piṭṭhikaṇṭakam parimasissāmiti udaracchaviṃ yeva parigaṇ-
 hāmi, yāva - ssu me Sāriputta udaracchavi piṭṭhikaṇṭakam
 allinā hoti tāy' ev' appāhāratāya. So kho aham Sāriputta:
 vaccaṃ vā muttam vā karissāmiti tatth' eva avakujjo papa-
 tāmi tāy' ev' appāhāratāya. So kho aham Sāriputta tam-
 eva kāyaṃ assāsento pāpinā gattāni anomajjāmi, tassa may-
 ham Sāriputta pāpinā gattāni anomajjato pūtimulāni lomāni
 kāyasmā papatanti tāy' ev' appāhāratāya. Tāya pi kho aham
 Sāriputta iriyāya tāya paṭipadāya tāya dukkarakārikāya nāj-
 jhagamāṃ uttarimāṃ manussadhammā alamariyañāṇadassana-
 visesaṃ, tam kissa hetu: imissā yeva ariyāya paññāya ana-
 dhigamā yā 'yaṃ ariyā paññā adhigatā ariyā niyyānikā niy-
 yāti takkarassa sammā dukkhakkhayāya.

Santi kho pana Sāriputta eke s. e. e.: saṃsārena sud-
 dhīti. Na kho pana so Sāriputta saṃsāro sulabharūpo yo mayā

asaṃsaritapubbo iminā dighena addhunā, aññatra Suddhāvāsehi devehi; Suddhāvāse cāhaṃ Sāriputta deve saṃsareyyaṃ, na - y - imaṃ lokaṃ punar - āgaccheyyaṃ. Santi kho pana Sāriputta eke s. e. e.: upapattiyaṃ suddhiti. Na kho pana sā Sāriputta upapatti sulabharūpā yā mayā anupapannapubbā iminā dighena addhunā, aññatra Suddhāvāsehi devehi; Suddhāvāse cāhaṃ Sāriputta deve upapajjeyyaṃ, na - y - imaṃ lokaṃ punar - āgaccheyyaṃ. Santi kho pana Sāriputta eke s. e. e.: āvāsena suddhiti. Na kho pana so Sāriputta āvāso sulabharūpo yo mayā anāvutthapubbo iminā dighena addhunā, aññatra Suddhāvāsehi devehi; Suddhāvāse cāhaṃ Sāriputta deve vaseyyaṃ, na - y - imaṃ lokaṃ punar - āgaccheyyaṃ. Santi kho pana Sāriputta eke s. e. e.: Yaññena suddhiti. Na kho pana so Sāriputta yañño sulabharūpo yo mayā ayiṭṭhapubbo iminā dighena addhunā, taṃ - ca kho raññaṃ vā satā khattiyena muddhāvasittena brāhmaṇena vā mahāsālena. Santi kho pana Sāriputta eke s. e. e.: aggiparicariyāya suddhiti. Na kho pana so Sāriputta aggi sulabharūpo yo mayā apariciṇṇapubbo iminā dighena addhunā, taṃ - ca kho raññaṃ vā satā khattiyena muddhāvasittena brāhmaṇena vā mahāsālena.

Santi kho pana Sāriputta eke samaṇabrāhmaṇā evaṃ - vādino evaṃditṭhino: yāvad - evāyaṃ bhavaṃ puriso daharo hoti yuvā susu kāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā, tāvad - eva paramena paññāveyyattiyena samannāgato hoti; yato ca kho ayaṃ bhavaṃ puriso jiṇṇo hoti vuddho mahallako addhagato vayo anuppatto, asitiko vā navutiko vā vassasatiko vā jātiyā, atha tamhā paññāveyyattiyā parihāyatīti. Na kho pan' etaṃ Sāriputta evaṃ daṭṭhabbaṃ. Ahaṃ kho pana Sāriputta etarahi jiṇṇo vuddho mahallako addhagato vayo anuppatto, asitiko me vayo vat-tati. Idha me assu Sāriputta cattāro sāvakaṃ vassasatāyukā vassasatajīvinoparamāya satiyā ca gatiyā ca dhitiyā ca samannāgatā paramena ca paññāveyyattiyena; seyyathā pi Sāriputta daḷhadhammo dhanuggaho sikkhito katahattho katūpāsano lahukena asanena appakasiren' eva tiriyaṃ tālacchāyaṃ atipāteyya, evaṃ adhimattasatimanto evaṃ adhimattagatimanto

evaṃ adhimattadhitimanto evaṃ paramena paññāveyyattiyeṇa samannāgatā. Te maṃ catunnaṃ satipatṭhānānaṃ upādāy' upādāya pañhaṃ puccheyyuṃ, putṭho putṭho cāhaṃ tesaṃ byākareyyaṃ, byākataṃ - ca me byākatato dhāreyyuṃ, na ca maṃ dutiyakaṃ uttariṃ paripuccheyyuṃ, aññatra asita-pīta-khāyita-sāyitā, aññatra uccārapassāvakammā, aññatra niddā-kilamathapaṭṭhinodanā. Apariyādinṇā yev' assa Sāriputta Tathāgatassa dhammadesanā, apariyādinṇaṃ yev' assa Tathāgatassa dhammapadabyañjanaṃ, apariyādinṇaṃ yev' assa Tathāgatassa pañhapatibhānaṃ, atha me te cattāro sāvakaṃ vassasatāyukā vassasatajīvino vassasatassa accayena kālaṃ kareyyuṃ. Mañcakena ce pi maṃ Sāriputta pariharissatha n' ev' atthi Tathāgatassa paññāveyyattiyaṃ aññathattaṃ. Yaṃ kho taṃ Sāriputta sammā vadamāno vadeyya: asam-mohadhammo satto loke uppanno bahujaṇahitāya bahujaṇa-sukhāya lokānukampāya atthāya hitāya sukhāya devamanu-sānaṃ - ti, maṃ - eva taṃ sammā vadamāno vadeyya: asam-mohadhammo ... devamanussānaṃ - ti.

Tena kho pana samayena āyasmā Nāgasamālo Bhagavato piṭṭhito tṭhito hoti Bhagavantaṃ vijayamāno. Atha kho āyasmā Nāgasamālo Bhagavantaṃ etad - avoca: Acchariyaṃ bhante, abbhutaṃ bhante, api ca me bhante imaṃ dhammapariyāyaṃ sutvā lomāni haṭṭhāni. Konāmo ayaṃ bhante dhammapariyāyo ti. — Tasmātiha tvaṃ Nāgasamālo imaṃ dhammapariyāyaṃ Lomaṃsaṇapariyāyo t' eva naṃ dhārehiti.

Idaṃ - avoca Bhagavā. Attamanā āyasmā Nāgasamālo Bhagavato bhāsitaṃ abhinanditi.

MAHĀSĪHANĀDASUTTAM DUTIYAM.

13.

Evam - me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavana Anāthapiṇḍikassa ārāme. Atha kho sambhulā bhikkhū pubbanhasamayaṃ nivāsetvā pattacivaraṃ

ādāya Sāvattthiṃ piṇḍāya pāvisimsu. Atha kho tesaṃ bhikkhūnaṃ etad-ahosi: Atippago kho tāva Sāvattthiyaṃ piṇḍāya caritum, yaṇ-nūna mayam yen' aññatitthiyānaṃ paribbājakānaṃ āraṃo ten' upasaṅkameyyāmāti. Atha kho te bhikkhū yen' aññatitthiyānaṃ paribbājakānaṃ āraṃo ten' upasaṅkamimsu, upasaṅkamitvā tehi aññatitthiyeḥi paribbājakehi saddhiṃ sammodimsu, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisaṛetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho te bhikkhū te aññatitthiyā paribbājakā etad-avocum: Samaṇo āvuso Gotamo kāmānaṃ pariṇṇāṃ paññāpeti, mayam-pi kāmānaṃ pariṇṇāṃ paññāpema; samaṇo āvuso Gotamo rūpānaṃ pariṇṇāṃ paññāpeti, mayam-pi rūpānaṃ pariṇṇāṃ paññāpema; samaṇo āvuso Gotamo vedanānaṃ pariṇṇāṃ paññāpeti, mayam-pi vedanānaṃ pariṇṇāṃ paññāpema; idha no āvuso ko viseso ko adhippāyo kiṃ nānākaraṇaṃ samanassa vā Gotamassa amhākaṃ vā, yadidaṃ dhamma-desanāya vā dhammadesanaṃ anusāsaniyā vā anusāsaniṇ-ti. Atha kho te bhikkhū tesaṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ n' eva abhinandimsu na paṭikkosimsu, anabhinanditvā appaṭikkositvā utthāy' āsanā pakkamimsu: Bhagavato santike etassa bhāsitassa atthaṃ ājānissāmāti.

Atha kho te bhikkhū Sāvattthiyaṃ piṇḍāya caritvā pacchābhataṃ piṇḍapātaṭṭhikāntā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad-avocum: Idha mayam bhante pubbanhasa-mayaṃ nivāsetvā pattacivaraṃ ādāya Sāvattthiṃ piṇḍāya pāvisimha, tesaṃ no bhante amhākaṃ etad-ahosi: Atippago kho tāva Sāvattthiyaṃ piṇḍāya caritum, yaṇ-nūna mayam yen' aññatitthiyānaṃ paribbājakānaṃ āraṃo ten' upasaṅkameyyāmāti. Atha kho mayam bhante yen' aññatitthiyānaṃ paribbājakānaṃ āraṃo ten' upasaṅkamimha, upasaṅkamitvā tehi aññatitthiyeḥi paribbājakehi saddhiṃ sammodimha, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisaṛetvā ekamantaṃ nisīdimha. Ekamantaṃ nisinne kho bhante te aññatitthiyā paribbājakā amhe etad-avocum: Samaṇo āvuso Gotamo kāmānaṃ pariṇṇāṃ paññāpeti, mayam-pi kāmānaṃ pariṇṇāṃ

paññāpema; samaṇo āvuso Gotamo rūpānaṃ p. p., mayam-pi rūpānaṃ p. p., samaṇo āvuso Gotamo vedanānaṃ p. p., mayam-pi vedanānaṃ p. p.; idha no āvuso ko viseso ko adhip-pāyo kiṃ nānākaraṇaṃ samaṇassa vā Gotamassa amhākaṃ vā, yadidaṃ dhammadesanāya vā dhammadesanaṃ anusāsa-niyā vā anasāsanaṃ -ti. Atha kho mayaṃ bhante tesāṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ n' eva abhinan-dimha na paṭikkosimha, anabhinanditvā appaṭikkositvā uttṛhāy' āsanā pakkamimha: Bhagavato santike etassa bhāsitaṃ at-thaṃ ājānissāmāti.

Evamvādino bhikkhave aññatitthiyā paribbājakā evam-assu vacanīyā: Ko paṇ' āvuso kāmānaṃ assādo ko ādinavo kiṃ nissaraṇaṃ, ko rūpānaṃ assādo ko ādinavo kiṃ nissaraṇaṃ, ko vedanānaṃ assādo ko ādinavo kiṃ nissaraṇaṃ -ti. Evaṃ puṭṭhā bhikkhave aññatitthiyā paribbājakā na c' eva sampāyissanti uttariṃ -ca vighātānaṃ āpajjissanti, taṃ kissa hetu: yathā taṃ bhikkhave avisayasmim. Nāhan -taṃ bhik-khave passāmi sadevake loke samārake sabrahmake sassa-maṇabrāhmaṇiyā pajāya sadevamanussāya yo imesaṃ pañ-hānaṃ veyyakaraṇena cittaṃ ārādheyya aññatra Tathāgatena vā Tathāgatasāvakena vā ito vā pana sutvā.

Ko ca bhikkhave kāmānaṃ assādo: Pañc' ime bhik-khave kāmagaṇā, katame pañca: cakkhaviññeyyā rūpā itṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā — pe — ghānaviññeyyā gandhā — jivhāviññeyyā rasā — kāyaviññeyyā phoṭṭhabbā itṭhā kantā manāpā piya-rūpā kāmūpasamhitā rajanīyā. Ime kho bhikkhave pañca kāmagaṇā. Yaṃ kho bhikkhave ime pañca kāmagaṇe pa-ṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ kāmānaṃ assādo.

Ko ca bhikkhave kāmānaṃ ādinavo: Idha bhikkhave kulaputto yena sippatṭhānena jivikaṃ kappeti, yadi muddāya yadi gaṇanāya yadi saṅkhānena yadi kasiyā yadi vaṇijjāya yadi gorakkhena yadi issatthena yadi rājaporisena yadi sip-paññatarena, sītassa purakkhato uṇhassa purakkhato, daṃsa-makasa-vātātapa-sirimsapasamphassehi rissamāno, khuppi-pāsāya miyamāno, ayaṃ -pi bhikkhave kāmānaṃ ādinavo sanditṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmā-

dhikaraṇaṃ kāmānaṃ -eva hetu. Tassa ce bhikkhave kulaputtassa evaṃ utṭhahato ghaṭato vāyamato te bhogā nābhiniṭṭhanti, so socati kilamati paridevati, urattāliṃ kandati, sammohaṃ āpajjati: moghaṃ vata me utṭhānaṃ, aphalo vata me vāyāmo ti. Ayam -pi bhikkhave k. ā. sandiṭṭhiko... kāmānaṃ -eva hetu. Tassa ce bhikkhave kulaputtassa evaṃ utṭhahato ghaṭato vāyamato te bhogā abhinipphajjanti, so tesāṃ bhogānaṃ āraṅkhaṇaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti: kinti me bhoge n' eva rājāno hareyyuṃ na corā hareyyuṃ na aggi daheyya na udakaṃ vaheyya na appiyā dāyādā hareyyuṃ -ti. Tassa evaṃ āraṅkhatto gopayato te bhoge rājāno vā haranti corā vā haranti aggi vā dahati udakaṃ vā vahati appiyā vā dāyādā haranti. So socati kilamati paridevati, urattāliṃ kandati, sammohaṃ āpajjati: yam -pi me ahosi tam -pi no na -tṭhiti. Ayam -pi bhikkhave k. ā. sandiṭṭhiko... kāmānaṃ -eva hetu. Puna ca paraṃ bhikkhave kāmānaṃ kāmānaṃ -eva hetu rājāno pi rājūhi vivadanti, khattiyā pi khattiyehi v., brāhmaṇā pi brāhmaṇehi v., gahapati pi gahapatihi vivadanti, mātā pi puttena vivadati, putto pi mātārā v., pitā pi puttena v., putto pi pitarā v., bhātā pi bhātārā v., bhātā pi bhaginiyā v., bhagini pi bhātārā v., sahāyo pi sahāyena vivadati. Te tattha kalaha-viggaha-vivādam -āpannā aññamaññaṃ pāṇi pi upakkamanti, leḍḍhi pi u., daṇḍehi pi u., satthehi pi upakkamanti; te tattha maraṇaṃ -pi nigacchanti maraṇamattam -pi dukkhaṃ. Ayam -pi bhikkhave k. ā. sandiṭṭhiko... kāmānaṃ -eva hetu. Puna ca paraṃ bhikkhave kāmānaṃ k. k. kāmānaṃ -eva hetu asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā ubhatoviyūḷhaṃ saṅgāmaṃ pakkhandanti ususu pi khippamānesu sattisu pi khippamāṇesu asisu pi vijjotalantesu; te tattha usūhi pi vijjhanti, sattiyā pi vijjhanti, asinā pi sīsaṃ chindanti, te tattha maraṇaṃ -pi nigacchanti maraṇamattam -pi dukkhaṃ. Ayam -pi bhikkhave k. ā. sandiṭṭhiko... kāmānaṃ -eva hetu. Puna ca paraṃ bhikkhave kāmānaṃ k. k. kāmānaṃ -eva hetu asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā addāvalepanā upakāriyo pakkhandanti ususu pi khippamānesu sattisu pi

hippamānāsu asisu pi vijjotalantesu; te tattha usūhi pi vijhanti sattiya pi vijjhanti pakkaṭṭhiya pi osiṅcanti abhivaggena pi omaddanti asinā pi sisan chindanti; te tattha maraṇam - pi nigacchanti maraṇamattam - pi dukkham. Ayam - pi bhikkhave k. ā. sandiṭṭhiko ... kāmānam - eva hetu. Puna ca paraṃ bhikkhave kāmahetu k. k. kāmānam - eva hetu sandhim - pi chindanti, nillopam - pi haranti, ekāgārikam - pi karonti, paripantho pi tiṭṭhanti, parādūram - pi gacchanti; tenaṃ rājāno gahevā vividhā kammakaraṇā karonti: kasāhi pi tālenti, vettehi pi tālenti, addhadandahehi pi tālenti, hattham - pi chindanti, pādam - pi ch., hatthapādam - pi ch., kaṇṇam - pi ch., nāsam - pi ch., kaṇṇanāsam - pi chindanti. bilaṅgathālikam - pi karonti, saṅkhamuṇḍikam - pi k., Rāhumukham - pi k., jotimālikam - pi k., hatthapajjotikam - pi k., erakavattikam - pi k., cirakavāsikam - pi k., eṇeyyakam - pi k., baḷisamaṃsikam - pi k., kahāpanakam - pi k., khārāpatacchikam - pi k., palighaparivattikam - pi k., palālapiṭṭhakam - pi karonti, tattena pi telena osiṅcanti, sunakhehi pi khādāpentī, jīvantam - pi sūle uttāsenti, asinā pi sisan chindanti; te tattha maraṇam - pi nigacchanti maraṇamattam - pi dukkham. Ayam - pi bhikkhave k. ā. sandiṭṭhiko ... kāmānam - eva hetu. Puna ca paraṃ bhikkhave kāmahetu kāmānidānaṃ kāmādhikaraṇaṃ kāmānam - eva hetu kāyena duccaritaṃ caranti, vācāya d. c., manasā d. c.; te kāyena duccaritaṃ caritvā vācāya d. c. manasā d. c. kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Ayam bhikkhave kāmānaṃ ādinavo samparāyiko dukkhakkhandho kāmahetu kāmānidānaṃ kāmādhikaraṇaṃ kāmānam - eva hetu.

Kiṃ - ca bhikkhave kāmānaṃ nissaraṇaṃ: Yo kho bhikkhave kāmesu chandarāgavinayo chandarāgappahānaṃ, idaṃ kāmānaṃ nissaraṇaṃ.

Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ kāmānaṃ assādaṃ - ca assādato ādinavaṃ - ca ādinavato nissaraṇaṃ - ca nissaraṇato yathābhūtaṃ na - ppajānanti, te vata sāmāṃ vā kāme parijānissanti paraṃ vā tathattāya samādapessanti yathāpaṭipanno kāme parijānissatīti n' etaṃ tṭhaṇaṃ vijjati. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā

vā evaṃ kāmānaṃ assādaṃ assādato ādinavaṃ - ca ādinavato nissaraṇaṃ - ca nissaraṇato yathābhūtaṃ pajānanti, te vata sāmaṃ vā kāme pariṇissanti paraṃ vā tathattāya samādapessanti yathāpatipanno kāme pariṇissatiti tñānam etaṃ vijjati.

Ko ca bhikkhave rūpānaṃ assādo: Seyyathā pi bhikkhave khattiyakaṇṇā vā brāhmaṇakaṇṇā vā gahapatikaṇṇā vā pannarasavassuddesikā vā soḷasavassuddesikā vā nāti-dīghā nātirassā nātikisā nātiṭhulā nātikālī na accodātā, paramā sā bhikkhave tasmīṃ samaye subhā vaṇṇanibhā ti. — Evam-bhante. — Yaṃ kho bhikkhave subhaṃ vaṇṇanibhaṃ paṭicca uppajjati sukhaṃ somanassaṃ ayaṃ rūpānaṃ assādo.

Ko ca bhikkhave rūpānaṃ ādinavo: Idha bhikkhave tam-eva bhaginiṃ passeyya aparena samayena asītikaṃ vā navutikaṃ vā vassasatikaṃ vā jātiyā, jīṇaṃ gopānasivaṅkaṃ bhoggaṃ daṇḍaparāyaṇaṃ pavedhamānaṃ gacchantiṃ, āturaṃ gatayobbanāṃ khaṇḍadantiṃ palitakesiṃ vilūnaṃ khalitasiraṃ valinaṃ tilakāhatagattiṃ, taṃ kim-maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam-bhante. — Ayam-pi bhikkhave rūpānaṃ ādinavo. Puna ca paraṃ bhikkhave tam-eva bhaginiṃ passeyya ābādhikaṃ dukkhitaṃ bāḷhagilānaṃ sake muttakarīse palipannaṃ semānaṃ aññehi vuṭṭhāpiyamānaṃ aññehi samvesiyamānaṃ, taṃ kim-maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam-bhante. — Ayam-pi bhikkhave rūpānaṃ ādinavo. Puna ca paraṃ bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā, uddhumātakaṃ vinīlakaṃ vipubbakajātaṃ, taṃ kim-maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam-bhante. — Ayam-pi bhikkhave rūpānaṃ ādinavo. Puna ca paraṃ bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulahehi vā kh. gijjhehi vā kh. supāṇhehi vā kh. sigālehi vā kh. vīvidhehi vā pāṇakajātehi khajjamānaṃ; taṃ kim-maññatha

bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam-bhante. — Ayam-pi bhikkhave rūpānaṃ ādinavo. Puna ca paraṃ bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhika-saṅkhalikaṃ samaṃsalohitaṃ nahārusambandhaṃ, — aṭṭhika-saṅkhalikaṃ nimmaṃsalohitamakkhitaṃ nahārusambandhaṃ, — aṭṭhikasaṅkhalikaṃ apagatamaṃsalohitaṃ nahārusambandhaṃ, — aṭṭhikāni apagatasambandhāni disāvidisā vikkhittāni, aññena hatthattikaṃ aññena pādatthikaṃ aññena jaṅghattikaṃ aññena ūratthikaṃ aññena kaṭattikaṃ aññena piṭṭhikaṇṭa-kaṃ aññena sisakaṭāhaṃ; taṃ kim-maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam-bhante. — Ayam-pi bhikkhave rūpānaṃ ādinavo. Puna ca paraṃ bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ, aṭṭhikāni setāni saṅkhavaṇṇūpanibhāni, — aṭṭhikāni puñjakitāni terovassikāni, — aṭṭhikāni pūṭini cuṇṇakajātāni; taṃ kim-maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam-bhante. — Ayam-pi bhikkhave rūpānaṃ ādinavo.

Kiṃ ca bhikkhave rūpānaṃ nissaraṇaṃ: Yo bhikkhave rūpesu chandarāgavinayo chandarāgappahānaṃ, idaṃ rūpānaṃ nissaraṇaṃ.

Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādaṃ ca assādato ādinavaṃ ca ādinavato nissaraṇaṃ ca nissaraṇato yathābhūtaṃ na-ppajānanti, te vata sūmaṃ vā rūpe pari jānissanti paraṃ vā tathattāya samādapessanti yathāpatipanno rūpe pari jānissatīti n' etaṃ ṭhānaṃ vijjati. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ ... yathābhūtaṃ pajānanti ... ṭhānaṃ etaṃ vijjati.

Ko ca bhikkhave vedanānaṃ assādo: Idha bhikkhave bhikkhu vivico' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Yasmiṃ samaye bhikkhave bhikkhu vivico' eva ... upasampajja viharati, n' eva tasmiṃ samaye attabyābādhāya ceteti na parabyābādhāya ceteti na ubhaya-

byābādhāya ceteti, abyābajjham yeva tasmiñ samaye vedanāṃ vedeti. Abyābajjhaparamāham bhikkhave vedanānaṃ assādaṃ vadāmi. Puna ca param bhikkhave bhikkhu vitakka-vicārānaṃ vūpasamā ajjhantaṃ sampasādanam cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ — tatiyaṃ jhānaṃ — catutthaṃ jhānaṃ upasampajja viharati. Yasmiñ samaye bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanasānaṃ atthagamaṃ adukkaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati, n' eva tasmiñ samaye attabyābādhāya ceteti na parabyābādhāya ceteti na ubhayabyābādhāya ceteti, abyābajjham yeva tasmiñ samaye vedanāṃ vedeti. Abyābajjhaparamāham bhikkhave vedanānaṃ assādaṃ vadāmi.

Ko ca bhikkhave vedanānaṃ ādinavo: Yaṃ bhikkhave vedanā aniccā dukkhā vipariṇāmadhammā, ayaṃ vedanānaṃ ādinavo.

Kiñ ca bhikkhave vedanānaṃ nissaraṇaṃ: Yo bhikkhave vedanāsu chandarāgavinayo chandarāgappahānaṃ, idaṃ vedanānaṃ nissaraṇaṃ.

Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādaṃ ca assādato ādinavaṃ ca ādinavato nissaraṇaṃ ca nissaraṇato yathābhūtaṃ na ppajānanti, te vata sāmaṃ vā vedanā pariṇānissanti param vā tathattāya samādapessanti yathāpaṭipanno vedanā pariṇānissatīti n' etaṃ jhānaṃ vijjati. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādaṃ ca assādato ādinavaṃ ca ādinavato nissaraṇaṃ ca nissaraṇato yathābhūtaṃ pajānanti, te vata sāmaṃ vā vedanā pariṇānissanti param vā tathattāya samādapessanti yathāpaṭipanno vedanā pariṇānissatīti jhānaṃ etaṃ vijjatīti.

Idam avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

14.

Evam me sutam. Ekaṁ samayaṁ Bhagavā Sakkesu vīharati Kapilavatthusim Nigrodhārāme. Atha kho Mahānāmo Sakko yena Bhagavā ten' upasaṅkami, upasaṅkamtvā Bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho Mahānāmo Sakko Bhagavantaṁ etadavoca: Dīgharattāhaṁ bhante Bhagavatā evaṁ dhammaṁ desitaṁ ājānāmi: Lobho cittassa upakkilesso, doso cittassa upakkilesso, moho cittassa upakkilesso ti. Evaṁ cāhaṁ bhante Bhagavatā dhammaṁ desitaṁ ājānāmi: Lobho cittassa upakkilesso, doso c. u., moho c. u. ti, atha ca pana me ekadā lobhadhammā pi cittaṁ pariyādāya tiṭṭhanti, dosadhammā pi cittaṁ pariyādāya tiṭṭhanti, mohadhammā pi cittaṁ pariyādāya tiṭṭhanti. Tassa mayhaṁ bhante evaṁ hoti: Ko su nāma me dhammo ajjhattaṁ appahino yena me ekadā lobhadhammā pi cittaṁ pariyādāya tiṭṭhanti, dosadhammā pi c. p. tiṭṭhanti, mohadhammā pi c. p. tiṭṭhanti.

So eva kho te Mahānāma dhammo ajjhattaṁ appahino yena te ekadā lobhadhammā pi cittaṁ pariyādāya tiṭṭhanti, dosadhammā pi c. p. tiṭṭhanti, mohadhammā pi c. p. tiṭṭhanti. So ca hi te Mahānāma dhammo ajjhattaṁ pahino abhavissa, na tvaṁ agāraṁ ajjhāvaseyyāsi, na kāme paribhuñjeyyāsi. Yasmā ca kho te Mahānāma so eva dhammo ajjhattaṁ appahino, tasmā tvaṁ agāraṁ ajjhāvasasi, kāme paribhuñjasi.

Appassādā kāmā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti iti ce pi Mahānāma ariyasāvakassa yathābhūtaṁ sammappaññāya sudiṭṭhaṁ hoti, so ca aññatr' eva kāmehi aññatra akusalehi dhammehi pītisukhaṁ nādhigacchati aññaṁ vū tato santataraṁ, atha kho so n' eva tāva anāvattī kāmesu hoti. Yato ca kho Mahānāma ariyasāvakassa: appassādā kāmā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti evam etaṁ yathābhūtaṁ sammappaññāya sudiṭṭhaṁ hoti, so ca aññatr' eva kāmehi aññatra akusalehi dhammehi pītisukhaṁ adhigacchati aññaṁ ca tato santataraṁ, atha kho so anāvattī kāmesu hoti. Mayham pi kho

Mahānāma pubbe va sambodhā 'anabbhisambuddhassa bodhi-sattass' eva sato: appassādā kāmā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti evam-etaṃ yathābhūtaṃ sammappaññāya sudiṭṭhaṃ ahosi, so ca aññatr' eva kāmehi aññatra akusalehi dhammehi pītisukhaṃ nājjhagamaṃ aññaṃ vā tato santataraṃ, atha khvāhaṃ n' eva tāva anāvattī kāmesu paccaññāsim. Yato ca kho me Mahānāma: appassādā kāmā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti evam-etaṃ yathābhūtaṃ sammappaññāya sudiṭṭhaṃ ahosi, so ca aññatr' eva kāmehi aññatra akusalehi dhammehi pītisukhaṃ ajjha-gamaṃ aññaṃ-ca tato santataraṃ, athāhaṃ anāvattī kāmesu paccaññāsim.

Ko ca Mahānāma kāmānaṃ assādo: Pañc' ime Mahānāma kāmagaṇā, katame pañca: cakkhuviññeyyā rūpā itṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā — pe — ghānaviññeyyā gandhā — jivhaviññeyyā rasā — kāyaviññeyyā phoṭṭhabbā itṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho Mahānāma pañca kāmagaṇā. Yaṃ kho Mahānāma ime pañca kāmagaṇe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ kāmānaṃ assādo.

Ko ca Mahānāma kāmānaṃ ādinavo ... (repeat from p. 85, l. 30 to p. 87, l. 26, with Mahānāma substituted for bhikkhave)... Ayaṃ Mahānāma kāmānaṃ ādinavo sam-parāyiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādlhikarānaṃ kāmānaṃ-eva hetu.

Ekam-idāhaṃ Mahānāma samayaṃ Rājagahe viharāmi Gijjhakūṭe pabbate. Tena kho pana samayena sambalulā nigaṇṭhā Isigilipasse Kālasilāyaṃ ubbhaṭṭhakā honti āsana-paṭikkhittā, opakkamikā dukkhā tippā kaṭukā vedanā vedi-yanti. Atha kho 'haṃ Mahānāma sāyanhasamayāṃ paṭi-sallāṇā vutṭhito yena Isigilipassaṃ Kālasilā yena te nigaṇṭhā ten' upasaṅkamim, upasaṅkamtivā te nigaṇṭhe etad-avocaṃ: Kin-nu tumhe āvuso nigaṇṭhā ubbhaṭṭhakā āsanapaṭikkhittā opakkamikā dukkhā tippā kaṭukā vedanā vediyathāti. Evaṃ vutte Mahānāma te nigaṇṭhā maṃ etad-avocaṃ: Nigaṇṭho āvuso Nāthaputto sabbaññū sabbadassāvī aparisesaṃ nāpa-dassanaṃ paṭijānāti: carato ca me tiṭṭhato ca suttassa ca

jāgarassa ca satatam samitam nānadassanam paccupaṭṭhitan-ti; so evam āha: Atthi kho vo nigaṇṭhā pubbe pāpam kammam katam. tam imāya kaṭukāya dukkarakārikāya nijjaretha; yaṃ pan' ettha etarahi kāyena saṃvutā vācāya saṃvutā manasā saṃvutā tam āyatim pāpassa kammassa akaraṇam; iti purāṇānam kammānam tapasū byantibhāvā navānam kammānam akaraṇā āyatim anavassavā, āyatim anavassavā kammakkhayo, kammakkhayā dukkhakkhayo, dukkhakkhayā vedanākkhayo, vedanākkhayā sabbam dukkham nijjinṇam bhavissatīti. Tañ-ca pan' amhākaṃ ruccati c' eva khamati ca, tena c' amhā attamanā ti.

Evam vutte aham Mahānāma te nigaṇṭhe etad'avocaṃ: Kim-pana tumhe āvuso nigaṇṭhā jānātha: ahuvāṃ' eva mayam pubbe, na nāhuvamhāti. — No h' idam āvuso. — Kim-pana tumhe āvuso nigaṇṭhā jānātha: akarāṃ' eva mayam pubbe pāpam kammam, na nākaramhāti. — No h' idam āvuso. — Kim-pana tumhe āvuso nigaṇṭhā jānātha: evarūpaṃ vā pāpam kammam akaramhāti. — No h' idam āvuso. — Kim-pana tumhe āvuso nigaṇṭhā jānātha: ettakaṃ vā dukkham nijjinṇam, ettakaṃ vā dukkham nijjaretabbam, ettakamhi vā dukkhe nijjinṇe sabbam dukkham nijjinṇam bhavissatīti. — No h' idam āvuso. — Kim-pana tumhe āvuso nigaṇṭhā jānātha diṭṭhe va dhamme akusalānam dhammānam pahānam, kusalānam dhammānam upasampadan-ti. — No h' idam āvuso. — Iti kira tumhe āvuso nigaṇṭhā na jānātha: ahuvāṃ' eva mayam pubbe na nāhuvamhāti, na jānātha: akarāṃ' eva mayam pubbe pāpam kammam na nākaramhāti, na jānātha: evarūpaṃ vā evarūpaṃ vā pāpam kammam akaramhāti, na jānātha: ettakaṃ vā dukkham nijjinṇam ettakaṃ vā dukkham nijjaretabbam ettakamhi vā dukkhe nijjinṇe sabbam dukkham nijjinṇam bhavissatīti, na jānātha diṭṭhe va dhamme akusalānam dhammānam pahānam kusalānam dhammānam upasampadam. Evam sante āvuso nigaṇṭhā ye loke luddā lohitapāṇino kurūrakammantā manusseṣu paccājātā te nigaṇṭhesu pabbajantīti. — Na kho āvuso Gotama sukhena sukham adhigantabbam, dukkhena kho sukham adhigantabbam. Sukhena ca

āvuso Gotama sukhaṃ adhigantabbaṃ abhavissa, rājā Māgadho Seniyō Bimbisāro sukhaṃ adhigaccheyya, rājā Māgadho S. B. sukhavihāritaro āyasmatā Gotamenāti. — Addhāyasmantehi nigaṇṭhehi sahasā appaṭisaṅkhā vācā bhāsītā: na kho āvuso Gotama sukkena sukhaṃ adhigantabbaṃ, dukkhena kho sukhaṃ adhigantabbaṃ; sukkena ca āvuso Gotama sukhaṃ adhigantabbaṃ abhavissa, rājā Māgadho S. B. sukhaṃ adhigaccheyya, rājā Māgadho S. B. sukhavihāritaro āyasmatā Gotamenāti. Api ca aham - eva tattha paṭipucchitabbo: ko nu kho āyasmantānaṃ sukhavihāritaro, rājā vā Māgadho S. B. āyasmā vā Gotamo ti. — Addhāvuso Gotama amhehi sahasā appaṭisaṅkhā vācā bhāsītā: na kho āvuso Gotama sukkena sukhaṃ adhigantabbaṃ, dukkhena kho sukhaṃ adhigantabbaṃ; sukkena ca āvuso Gotama sukhaṃ adhigantabbaṃ abhavissa, rājā Māgadho S. B. sukhaṃ adhigaccheyya, rājā Māgadho S. B. sukhavihāritaro āyasmatā Gotamenāti. Api ca tiṭṭhat' etaṃ, idāni pi mayaṃ āyasmantaṃ Gotamaṃ pucchāma: Ko nu kho āyasmantānaṃ sukhavihāritaro, rājā vā Māgadho S. B. āyasmā vā Gotamo ti. — Tena h' āvuso nigaṇṭhā tumhe va tattha paṭipucchissāmi, yathā vo kameyya tathā naṃ byākareyyātha. Taṃ kim - maññath' āvuso nigaṇṭhā: pahoti rājā Māgadho S. B. anīṇjamāno kāyena abhāsamāno vācaṃ satta rattindivāni ekantasukhapāṭisaṃvedī viharitun - ti. — No h' idaṃ āvuso. — Taṃ kim - maññath' āvuso nigaṇṭhā: pahoti rājā Māgadho S. B. anīṇjamāno kāyena abhāsamāno vācaṃ cha rattindivāni pañca r. cattāri r. tīni r. dve r. ekaṃ rattindivāni ekantasukhapāṭisaṃvedī viharitun - ti. — No h' idaṃ āvuso. — Ahaṃ kho āvuso nigaṇṭhā pahomi anīṇjamāno kāyena abhāsamāno vācaṃ ekaṃ rattindivāni ekantasukhapāṭisaṃvedī viharitum. Ahaṃ kho āvuso nigaṇṭhā pahomi anīṇjamāno kāyena abhāsamāno vācaṃ dve rattindivāni tīni r. cattāri r. pañca r. cha r. satta rattindivāni ekantasukhapāṭisaṃvedī viharitum. Taṃ kim - maññath' āvuso nigaṇṭhā: evaṃ sante ko sukhavihāritaro, rājā vā Māgadho Seniyō Bimbisāro ahaṃ vā ti. — Evaṃ sante āyasmā va

Gotamo sukhavihāritaro raññā Māgadhenā Seniyena Bimbisārenāti.

Idam - avoca Bhagavā. Attamano Mahānāmo Sakko Bhagavato bhāsitaṃ abhinandīti.

CŪḬADUKKHAKKHANDHASUTTAM CATUTTHAM.

15.

Evam - me sutam. Ekam samayaṃ āyasmā Mahāmoggallāno Bhaggesu viharati Sumsumāragire Bhesakaḷāvane migadāye. Tatra kho āyasmā Mahāmoggallāno bhikkhū āmantesi: Āvuso bhikkhavo ti. Āvuso ti kho te bhikkhū āyasmato Mahāmoggallānassa paccassosun. Āyasmā Mahāmoggallāno etad - avoca:

Pavāreti ce pi āvuso bhikkhu: Vadantu maṃ āyasmanto, vacaniyo 'mhi āyasmantehīti, so ca hoti dubbaco dovacassakaraṇehi dhammehi samannāgato akkhamo appadakkhiṇagāhī anusāsaniṃ, atha kho naṃ sabrahmacāri na c' eva vattabbaṃ maññanti na ca anusāsitaḥ vattabbaṃ maññanti na ca tasmiṃ puggale vissāsaṃ āpajjitabbaṃ maññanti. Katame c' āvuso dovacassakaraṇā dhammā: Idh' āvuso bhikkhu pāpiccho hoti pāpikānaṃ icchānaṃ vasaṃgato; yam - p' āvuso bhikkhu pāpiccho hoti pāpikānaṃ icchānaṃ vasaṃgato ayam - pi dhammo dovacassakaraṇo. Puna ca paraṃ āvuso bhikkhu attukkamsako hoti paravambhī; yam - p' āvuso bhikkhu a.h.p. ayam - pi dh. d. Puna ca paraṃ āvuso bhikkhu kodhano hoti kodhābhībhūto; yam - p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu kodhano hoti kodhahetu upanāhī; yam - p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu kodhano hoti kodhahetu abhisāṅgī; yam - p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu kodhano hoti kodhasāmantāṃ vācam nicchāretā; yam - p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu cudito codakena codakaṃ paṭippharati; yam - p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu cudito codakena codakaṃ apasādeti; yam - p' āvuso ... dh. d. Puna ca

param āvuso bhikkhu cudito codakena codakassa paccāropeti; yam -p' āvuso ... dh. d. Puna ca param āvuso bhikkhu cudito codakena aññen' aññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañ - ca dosaṃ - ca appaccayañ - ca pātukaroti; yam -p' āvuso ... dh. d. Puna ca param āvuso bhikkhu cudito codakena apadāne na sampāyati; yam -p' āvuso ... dh. d. Puna ca param āvuso bhikkhu makkhī hoti paḷāsī; yam -p' āvuso ... dh. d. Puna ca param āvuso bhikkhu issukī hoti maceharī; yam -p' āvuso ... dh. d. Puna ca param āvuso bhikkhu saṭho hoti māyāvī; yam -p' āvuso ... dh. d. Puna ca param āvuso bhikkhu thaddho hoti atimānī; yam -p' āvuso ... dh. d. Puna ca param āvuso bhikkhu sandiṭṭhiparāmāsī hoti ādhānagāhī duppaṭinissaggi; yam -p' āvuso bhikkhu sandiṭṭhiparāmāsī hoti ādhānagāhī duppaṭinissaggi ayam -pi dhammo dovacassakaraṇo. Ime vuccant' āvuso dovacassakaraṇā dhammā.

No ce pi āvuso bhikkhu pavāreti: Vadantu maṃ āyasmanto, vacaniyo 'mhi āyasmanteḥiti, so ca hoti suvaco sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṃ, atha kho naṃ sabrahmacārī vattabbañ - c' eva maññanti anusāsitaḥbañ - ca maññanti tasmiñ - ca puggale vissāsaṃ āpajjitabbaṃ maññanti. Katame c' āvuso sovacassakaraṇā dhammā: Idh' āvuso bhikkhu na pāpiccho hoti na pāpikānaṃ icchānaṃ vasaṃgato; yam -p' āvuso bhikkhu na pāpiccho hoti na pāpikānaṃ icchānaṃ vasaṃgato ayam -pi dhammo sovacassakaraṇo. Puna ca param āvuso bhikkhu anattukkaṃsako hoti aparavambhī; yam -p' āvuso ... dh. s. Puna ca param āvuso bhikkhu na kodhano hoti na kodhābhībhūto; yam -p' āvuso ... dh. s. Puna ca param āvuso bhikkhu na kodhano hoti na kodhahetu upanāhī; yam -p' āvuso ... dh. s. Puna ca param āvuso bhikkhu na kodhano hoti na kodhahetu abhisāṅgī; yam -p' āvuso ... dh. s. Puna ca param āvuso bhikkhu na kodhano hoti na kodhasāmantāṃ vācaṃ nicchāretā; yam -p' āvuso ... dh. s. Puna ca param āvuso bhikkhu cudito codakena codakaṃ na paṭippharati; yam -p' āvuso ... dh. s. Puna ca param āvuso bhikkhu cudito codakena codakaṃ na apasādeti; yam -p' āvuso ...

dh. s. Puna ca param āvuso bhikkhu cudito codakena codakassa na paccāropeti; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu cudito codakena na aññen' aññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopaṇ-ca dosaṇ-ca appaccayaṇ-ca pātukaroti; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu cudito codakena na apadāne na sampāyati; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu amakkhī hoti apaḷāsī; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu anissukī hoti amaccharī; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu asaṭho hoti amāyāvī; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu atthaddho hoti anati mānī; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu asandiṭṭhiparāmāsī hoti anādhānagāhī suppaṭinissaggi; yam-p' āvuso bhikkhu asandiṭṭhiparāmāsī hoti anādhānagāhī suppaṭinissaggi ayam-pi dhammo sovacassakaraṇo. Ime vuccant' āvuso sovacassakaraṇā dhammā.

Tatr' āvuso bhikkhunā attanā va attānaṃ evaṃ anu-minittabbaṃ: Yo khvāyaṃ puggalo pāpiccho pāpikānaṃ icchānaṃ vasaṃgato ayam-me puggalo appiyo amanāpo; ahaṇ-c' eva kho pan' assaṃ pāpiccho pāpikānaṃ icchānaṃ vasaṃgato aham-p' assaṃ paresaṃ appiyo amanāpo ti. Evaṃ jānanten' āvuso bhikkhunā: Na pāpiccho bhavissāmi na pāpikānaṃ icchānaṃ vasaṃgato ti cittaṃ uppādetabbaṃ. Yo khvāyaṃ puggalo attukkamaṃsako paravambhī ayam-me puggalo appiyo amanāpo, ahaṇ-c' eva kho pan' assaṃ attukkamaṃsako paravambhī aham-p' assaṃ paresaṃ appiyo amanāpo ti. Evaṃ jānanten' āvuso bhikkhunā: Anattukkamaṃsako bhavissāmi aparavambhī ti cittaṃ uppādetabbaṃ. Yo khvāyaṃ puggalo kodhano kodhābhibhūto ayam-me... na kodhano bhavissāmi na kodhābhibhūto ti c. u. Yo khvāyaṃ puggalo kodhano kodhahetu upanāhī ayam-me... na k. bh. na k. upanāhī ti c. u. Yo khvāyaṃ puggalo kodhano kodhahetu abhisangī ayam-me... c. u. Yo khvāyaṃ puggalo kodhano kodhasāmantāṃ vācaṃ nicchāretā ayam-me... na k. bh. na k. v. nicchāressāmīti c. u. Yo khvāyaṃ puggalo cudito codakena codakaṃ paṭippharati ayam-me .. paṭip-

phareyyam . . cudito codakena codakam na paṭippharissāmiti c. u. Yo khvāyam puggalo cudito codakena codakam apasādeti ayam - me . . apasādeyyam . . na apasādessāmiti c. u. Yo khvāyam puggalo cudito codakena codakassa paccāropeti ayam - me . . paccāropeyyam . . na paccāropessāmiti c. u. Yo khvāyam puggalo cudito codakena aññen' aññam paṭicarati, bahiddhā katham apanāmeti, kopañ - ca dosañ - ca appaccayañ - ca pātukaroti, ayam - me . . paṭicareyyam . . apanāmeyyam . . pātukareyyam . . na aññen' aññam paṭicarissāmi, na b. k. apanāmessāmi, na . . pātukarissāmiti c. u. Yo khvāyam puggalo cudito codakena apadāne na sampāyati ayam - me . . apadāne na sampāyeyyam . . na apadāne na sampāyissāmiti c. u. Yo khvāyam puggalo makkhī palāsī ayam - me . . amakkhī bhavissāmi apaḷāsī ti c. u. Yo khvāyam, puggalo issukī maccharī ayam - me . . anissukī bh. amaccharī ti c. u. Yo khvāyam puggalo saṭho māyāvi ayam - me . . asaṭho bh. amāyāvi ti c. u. Yo khvāyam puggalo thaddho atimānī ayam - me . . athaddho bh. anati mānī ti c. u. Yo khvāyam puggalo sandiṭṭhiparāmāsī ādhānagāhī duppaṭinissaggi ayam - me puggalo appiyo amanāpo; ahañ - c' eva kho pan' assam sandiṭṭhiparāmāsī ādhānagāhī duppaṭinissaggi aham - p' assam paresam appiyo amanāpo ti. Evañ jānanten' āvuso bhikkhunā: Asandiṭṭhiparāmāsī bhavissāmi anādhānagāhī suppaṭinissaggi ti cittam uppādetabbaṃ.

Tatr' āvuso bhikkhunā attanā va attānam evaṃ paccavekkhitabbaṃ: Kin - nu kho 'mhi pāpiccho pāpikānam icchānam vasaṅgato ti. Sace āvuso bhikkhu paccavekkhamāno evaṃ jānāti: Pāpiccho kho 'mhi pāpikānam icchānam vasaṅgato ti, ten' āvuso bhikkhunā tesam yeva pāpikānam akusalānam dhammānam pahānāya vāyamitabbaṃ. Sace pan' āvuso bhikkhu paccavekkhamāno evaṃ jānāti: Na kho 'mhi pāpiccho na pāpikānam icchānam vasaṅgato ti, ten' āvuso bhikkhunā ten' eva pītipāmuḍḍena vihātabbaṃ ahorattānu-sikkhinā kusalesu dhammesu. Puna ca param āvuso bhikkhunā attanā va attānam evaṃ paccavekkhitabbaṃ: Kin - nu kho 'mhi attukkaṃsako paravambhī ti. Sace . . attukkaṃsako kho 'mhi paravambhī ti . . vāyamitabbaṃ. Sace pan' āvuso . .

anattukkamsako kho 'mhi aparavambhī ti .. kusalesu dhammesu. Puna ca paraṃ .. kin-nu kho 'mhi kodhano kodhābhībhūto ti .. na kho 'mhi kodhano kodhābhībhūto ti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi kodhano kodhahetu upanāhi ti .. na kho 'mhi kodhano kodhahetu upanāhi ti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi kodhano kodhahetu abhisaṅgi ti .. na kho 'mhi kodhano kodhahetu abhisaṅgi ti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi kodhano kodhasāmantam vācam nicchāretā ti .. na kho 'mhi kodhano kodhasāmantam vācam nicchāretā ti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi cudito codakena codakam paṭippharāmiti .. cudito kho 'mhi codakena codakam paṭippharāmiti .. cudito kho 'mhi codakena codakam na paṭippharāmiti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi cudito codakena codakam apasādemīti .. cudito kho 'mhi codakena codakam na apasādemīti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi cudito codakena codakassa paccāropemīti .. cudito kho 'mhi codakena codakassa na paccāropemīti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi cudito codakena aññen' aññam paṭicarāmi, bahiddhā katham apanāmemi, kopaṇ-ca dosaṇ-ca appaccayaṇ-ca pātukaromīti .. cudito kho 'mhi codakena na aññen' aññam paṭicarāmi, na bahiddhā katham apanāmemi, na kopaṇ-ca dosaṇ-ca appaccayaṇ-ca pātukaromīti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi cudito codakena apadāne na sampāyāmīti .. cudito kho 'mhi codakena na apadāne na sampāyāmīti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi makkhī palāsi ti .. amakkhī kho 'mhi apalāsi ti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi issukī maccharī ti .. anissukī kho 'mhi amaccharī ti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi saṭho māyāvi ti .. asaṭho kho 'mhi amāyāvi ti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi thaddho atimāni ti .. atthaddho kho 'mhi anātimāni ti .. k. dh. Puna ca paraṃ āvuso bhikkhunā attanā va attānam evaṃ paccavekkhitabbam: Kin-nu kho 'mhi sandiṭṭhiparāmāsi ādhānagāhi duppaṭinissaggi ti. Sace āvuso bhikkhu paccavekkhamāno evaṃ jānāti: Sandiṭṭhiparāmāsi kho 'mhi ādhānagāhi duppaṭinissaggi ti, ten' āvuso bhik-

khunā tesaṃ yeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ. Sace paṇ' āvuso bhikkhu paccavekkhamāno evaṃ jānāti: Asandiṭṭhiparāmāsī kho 'mhi anādhānagāhī suppaṭinissaggi ti, ten' āvuso bhikkhunā ten' eva pītipāmujjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. Sace āvuso bhikkhu paccavekkhamāno sabbe p' ime pāpake akusale dhamme appahīne attani samanupassati, ten' āvuso bhikkhunā sabbesaṃ yeva imesaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ. Sace paṇ' āvuso bhikkhu paccavekkhamāno sabbe p' ime pāpake akusale dhamme pahīne attani samanupassati, ten' āvuso bhikkhunā ten' eva pītipāmujjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. Seyyathā pi āvuso itthi vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā udapatte sakāṃ mukhanimittāṃ paccavekkhamāno, sace tattha passati rajaṃ va aṅgaṇaṃ vā tass' eva rajassa vā aṅgaṇassa vā pahānāya vāyamati, no ce tattha passati rajaṃ vā aṅgaṇaṃ vā ten' eva attamano hoti: lābhā vata me, parisuddhaṃ vata me ti; evaṃ eva kho āvuso sace bhikkhu paccavekkhamāno sabbe p' ime pāpake akusale dhamme appahīne attani samanupassati, ten' āvuso bhikkhunā sabbesaṃ yeva imesaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ; sace paṇ' āvuso bhikkhu paccavekkhamāno sabbe p' ime pāpake akusale dhamme pahīne attani samanupassati, ten' āvuso bhikkhunā ten' eva pītipāmujjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesūti.

Idam -avoca āyasmā Mahāmoggallāno. Attamanā te bhikkhū āyasmato Mahāmoggallānassa bhāsitaṃ abhinandun - ti.

ANUMĀNASUTTAM PAÑCAMAM.



16.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Sāvattṭhiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca:

Yassa kassaci bhikkhave bhikkhuno pañca cetokhilā appahinā, pañca cetaso vinibandhā asamucchinnā, so vat' imasmim dhammavinaye vuddhim virūḷhim vepullam āpajjisatīti n' etaṃ tṭhānaṃ vijjati. Katam' assa pañca cetokhilā appahinā honti: Idha bhikkhave bhikkhu Satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo so bhikkhave bhikkhu Satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya evam - assāyaṃ paṭhamo cetokhilo appahino hoti. Puna ca paraṃ bhikkhave bhikkhu dhamme kaṅkhati .. na sampasīdati — pe — saṅge kaṅkhati .. na sampasīdati — sikkhāya kaṅkhati .. na sampasīdati. Yo so bhikkhave bhikkhu sikkhāya kaṅkhati .. na sampasīdati tassa cittaṃ na namati ātappāya a. s. p., yassa cittaṃ na namati ātappāya a. s. p. evam - assāyaṃ catuttho cetokhilo appahino hoti. Puna ca paraṃ bhikkhave bhikkhu sabrahmacārisu kupito hoti anattamano āhatacitto khilajāto. Yo so bhikkhave bhikkhu sabrahmacārisu kupito hoti a. ā. kh. tassa cittaṃ na namati ātappāya a. s. p., yassa cittaṃ na namati ātappāya a. s. p. evam - assāyaṃ pañcamao cetokhilo appahino hoti. Im' assa pañca cetokhilā appahinā honti.

Katam' assa pañca cetaso vinibandhā asamucchinnā honti: Idha bhikkhave bhikkhu kāme avitarāgo hoti avigatachando avigatapemo avigatapipāso avigataparilāho avigatatanaḥ. Yo so bhikkhave bhikkhu kāme avitarāgo hoti... avigatatanaḥ tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ na namati ātappāya a. s. p. evam - assāyaṃ paṭhamo cetaso vinibandho asamucchinnō hoti. Puna ca paraṃ bhikkhave bhikkhu kāye avitarāgo hoti — pe — evam - assāyaṃ dutiyo cetaso vinibandho asamucchinnō hoti.

Puna ca paraṃ bhikkhave bhikkhu rūpe avītarago hoti — pe — evaṃ-assāyaṃ tatiyo cetaso vinibandho asamucchinnō hoti. Puna ca paraṃ bhikkhave bhikkhu yāvadatthaṃ udarā-vadehakaṃ bhūñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati. Yo so bhikkhave bhikkhu yāvadatthaṃ... viharati tassa cittaṃ na namati ātappāya a. s. p., yassa cittaṃ na namati ātappāya a. s. p. evaṃ-assāyaṃ catuttho cetaso vinibandho asamucchinnō hoti. Puna ca paraṃ bhikkhave bhikkhu aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati: iminā 'haṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā ti. Yo so bhikkhave bhikkhu aññataraṃ... devaññataro vā ti, tassa cittaṃ na namati ātappāya a. s. p., yassa cittaṃ na namati ātappāya a. s. p. evaṃ-assāyaṃ pañcamaṃ cetaso vinibandho asamucchinnō hoti. Im' assa pañca cetaso vinibandhā asamucchinā honti. Yassa kassaci bhikkhave bhikkhuno ime pañca cetokhilā appahinā, ime pañca cetaso vinibandhā asamucchinā, so vat' imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatīti n' etaṃ tñānaṃ vijjati.

Yassa kassaci bhikkhave bhikkhuno pañca cetokhilā pahinā, pañca cetaso vinibandhā susamucchinā, so vat' imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatīti tñānam-etaṃ vijjati. Katam' assa pañca cetokhilā pahinā honti: Idha bhikkhave bhikkhu Satthari na kaṅkhati na vicikicchati, adhimuccati sampasīdati. Yo so bhikkhave bhikkhu Satthari na kaṅkhati.. sampasīdati tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ namati ātappāya a. s. p. evaṃ-assāyaṃ paṭhamo cetokhilo pahino hoti. Puna ca paraṃ bhikkhave bhikkhu dhamme na kaṅkhati.. sampasīdati — pe — saṅghe — sikkhāya na kaṅkhati.. sampasīdati. Yo so bhikkhave bhikkhu sikkhāya na kaṅkhati.. sampasīdati tassa cittaṃ namati ātappāya a. s. p., yassa cittaṃ namati ātappāya a. s. p. evaṃ-assāyaṃ catuttho cetokhilo pahino hoti. Puna ca paraṃ bhikkhave bhikkhu sabrahmacārisu na kupito hoti, attamano anāhata-citto akhilaajāto. Yo so bhikkhave bhikkhu sabrahmacārisu na kupito hoti, attamano a. a., tassa cittaṃ namati ātap-

pāya a. s. p., yassa cittaṃ namati ātappāya a. s. p. evam-assāyaṃ pañcamo cetokhilo pahīno hoti. Im' assa pañca cetokhilā pahinā honti.

Katam' assa pañca cetaso vinibandhā susamucchinṇā honti: Idha bhikkhave bhikkhu kāme vitarāgo hoti vigatachando vigatapemo vigatapipāso vigataparilāho vigatatanho. Yo so bhikkhave bhikkhu kāme vitarāgo hoti...vigatatanho tassa cittaṃ namati ātappāya a. s. p., yassa cittaṃ namati ātappāya a. s. p. evam-assāyaṃ paṭhamo cetaso vinibandho susamucchinno hoti. Puna ca paraṃ bhikkhave bhikkhu kāye vitarāgo hoti — pe — rūpe vitarāgo hoti — pe — na yāvadattham udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati. Yo so bhikkhave bhikkhu na yāvadattham... viharati tassa cittaṃ namati ātappāya a. s. p., yassa cittaṃ namati ātappāya a. s. p. evam-assāyaṃ catuttho cetaso vinibandho susamucchinno hoti. Puna ca paraṃ bhikkhave bhikkhu na aññatarāṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati: iminā 'haṃ silena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā ti. Yo so bhikkhave bhikkhu na aññatarāṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati: iminā 'haṃ silena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā ti, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya evam-assāyaṃ pañcamo cetaso vinibandho susamucchinno hoti. Im' assa pañca cetaso vinibandhā susamucchinṇā honti. Yassa kassaci bhikkhave bhikkhuno ime pañca cetokhilā pahinā, ime pañca cetaso vinibandhā susamucchinṇā, so vat' imasmiṃ dhamma-vinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatīti tñānam-etaṃ vijjati.

So chanda-samādhipadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti, viriya-samādhipadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti, citta-samādhipadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīmaṃsā-samādhipadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti, ussoḷhi yeva pañcamī. Sa kho so bhikkhave evaṃ ussoḷhipannarasāṅga-

samannāgato bhikkhu bhabbo abhinibbhidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāya. Seyyathā pi bhikkhave kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā, tān' assu kukkuṭiyā sammā adhisayitāni sammā pariseditāni sammā paribhāvītāni, kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya: aho vata me kukkuṭapotaḥ pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosam - padāletvā sotthinā abhinibbhijjeyyū - ti, atha kho bhabbā va te kukkuṭapotaḥ pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosam - padāletvā sotthinā abhinibbhijjituṃ; evaṃ - eva kho bhikkhave evaṃ ussoḍhipannarasaṅgasamannāgato bhikkhu bhabbo abhinibbhidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāyāti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitam abhinandun - ti.

CETOKHILASUTTAM CHAṬṬHAM.

17.

Evaṃ - me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca: Vanapatthapariyāyaṃ vo bhikkhave desissāmi, tam suvātha, sādhukaṃ manasikarotha, bhāssissāmi. Evaṃ - bhante ti kho te bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca:

Idha bhikkhave bhikkhu aññatarāṃ vanapatthāṃ upanissāya viharati; tassa tam vanapatthāṃ upanissāya viharato anupatṭhitā c' eva sati na upatṭhāti, asamāhitā - ca cittaṃ na samādhīyati, aparikkhī - ca āsavā na parikkhayaṃ gacchanti, ananuppatta - ca anuttaraṃ yogakkhemaṃ nānupapunāti, ye c' ime pabbajitena jīvitaparikkhārā samudānetabbā, cīvara - piṇḍapāta - senāsana - gilānapaccayabhesajaparikkhārā, te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti

paṭisaṇcikkhitabbaṃ: Ahaṃ kho imaṃ vanapattham upanissāya viharāmi; tassa me imaṃ vanapattham upanissāya viharato anupaṭṭhitā c' eva sati na upaṭṭhāti, asamāhitaṃ-ca cittaṃ na samādhīyati, aparikkhiṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattaṃ-ca anuttaraṃ yogakkhemaṃ nānupāpuṇāmi. ye c' ime pabbajitena jīvitaparikkhārā samudānetabbā, cīvара-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchantīti. Tena bhikkhave bhikkhunā rattibhāgaṃ vā divasabhāgaṃ vā tamhā vanapatthā pakkamitabbaṃ, na vatthabbaṃ.

Idha pana bhikkhave bhikkhu aññataram vanapattham upanissāya viharati; tassa taṃ vanapattham upanissāya viharato anupaṭṭhitā c' eva sati na upaṭṭhāti, asamāhitaṃ-ca cittaṃ na samādhīyati, aparikkhiṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattaṃ-ca anuttaraṃ yogakkhemaṃ nānupāpuṇāti, ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā, cīvара-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisaṇcikkhitabbaṃ: Ahaṃ kho imaṃ vanapattham upanissāya viharāmi, tassa me imaṃ vanapattham upanissāya viharato anupaṭṭhitā c' eva sati na upaṭṭhāti... nānupāpuṇāmi, ye ca kho ime... te appakasirena samudāgacchanti; na kho panāhaṃ cīvaraṃ hetu agārasmā anagāriyaṃ pabbajito, na piṇḍapātaṃ hetu — pe — na senāsanaṃ hetu — na gilānapaccayabhesajjaparikkhāraṃ hetu agārasmā anagāriyaṃ pabbajito; atha ca pana me imaṃ vanapattham upanissāya viharato anupaṭṭhitā c' eva sati na upaṭṭhāti... yogakkhemaṃ nānupāpuṇāmi. Tena bhikkhave bhikkhunā saṅkhā pi tamhā vanapatthā pakkamitabbaṃ, na vatthabbaṃ.

Idha bhikkhave bhikkhu aññataram vanapattham upanissāya viharati; tassa taṃ vanapattham upanissāya viharato anupaṭṭhitā c' eva sati upaṭṭhāti, asamāhitaṃ-ca cittaṃ samādhīyati, aparikkhiṇā ca āsavā parikkhayaṃ gacchanti, ananuppattaṃ-ca anuttaraṃ yogakkhemaṃ anupāpuṇāti, ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā, cīvара-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisaṇ-

cikkhitabbam: Aham kho imam vanapattham upanissāya viharāmi; tassa me imam vanapattham upanissāya viharato anupatthitā c' eva sati upatthāti... anupāpuṇāmi, ye ca kho ime... te kasirena samudāgacchanti; na kho panāham cīvarahetu agārasmā anagāriyam pabbajito, na piṇḍapātahetu — pe — na senāsanahetu — na gilānapaccayabhesajjaparikkhārahetu agārasmā anagāriyam pabbajito, atha ca pana me imam vanapattham upanissāya viharato anupatthitā c' eva sati upatthāti... yogakkhemam anupāpuṇāmiti. Tena bhikkhave bhikkhunā saṅkhā pi tasmiṃ vanapatthe vatthabbam, na pakkamitabbam.

Idha pana bhikkhave bhikkhu aññataram vanapattham upanissāya viharati; tassa tam vanapattham upanissāya viharato anupatthitā c' eva sati upatthāti... anupāpuṇāti, ye c' ime... te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisaṇcikkhitabbam: Aham kho imam vanapattham upanissāya viharāmi; tassa me imam vanapattham upanissāya viharato anupatthitā c' eva sati upatthāti... anupāpuṇāmi, ye c' ime... te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā yāvajivam pi tasmiṃ vanapatthe vatthabbam, na pakkamitabbam.

Idha bhikkhave bhikkhu aññataram gāmaṃ upanissāya viharati — pe — aññataram nigamaṃ upanissāya viharati — pe — aññataram nagaraṃ upanissāya viharati — pe — aññataram janapadaṃ upanissāya viharati — pe — aññataram puggalaṃ upanissāya viharati; tassa tam puggalaṃ upanissāya viharato anupatthitā c' eva sati na upatthāti... nānupāpuṇāti, ye c' ime... te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisaṇcikkhitabbam: Aham kho maṃ puggalaṃ upanissāya viharāmi, tassa me imam puggalaṃ upanissāya viharato anupatthitā c' eva sati na upatthāti... nānupāpuṇāmi, ye c' ime... te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā rattibhāgaṃ vā divasabhāgaṃ vā so puggalo anāpucchā pakkamitabbo, nānubandhitabbo.

Idha pana bhikkhave bhikkhu aññataram puggalaṃ upanissāya viharati; tassa tam puggalaṃ upanissāya viharato

anupaṭṭhitā c' eva sati na upaṭṭhāti... nānupāpuṇāti, ye ca kho ime... te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisaṅcikkhitabbaṃ: Ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi, tassa me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā c' eva sati na upaṭṭhāti... nānupāpuṇāmi, ye ca kho ime... te appakasirena samudāgacchanti; na kho panāhaṃ cīvaraḥetu agārasmā anagāriyaṃ pabbajito — na piṇḍapātaḥetu — na senāsanahetu — na gilānapaccayabhesajjaparikkhārahetu agārasmā anagāriyaṃ pabbajito, atha ca pana me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā c' eva sati na upaṭṭhāti... yogakkhemaṃ nānupāpuṇāmiti. Tena bhikkhave bhikkhunā saṅkhā pi so puggalo anāpucchā pakkamitabbo, nānubandhitabbo.

Idha bhikkhave bhikkhu aññataraṃ puggalaṃ upanissāya viharati; tassa taṃ puggalaṃ upanissāya viharato anupaṭṭhitā c' eva sati upaṭṭhāti... anupāpuṇāti, ye ca kho ime... te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisaṅcikkhitabbaṃ: Ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi, tassa me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā c' eva sati upaṭṭhāti... anupāpuṇāmi, ye ca kho ime... te kasirena samudāgacchanti; na kho panāhaṃ cīvaraḥetu agārasmā anagāriyaṃ pabbajito — na piṇḍapātaḥetu — na senāsanahetu — na gilānapaccayabhesajjaparikkhārahetu agārasmā anagāriyaṃ pabbajito, atha ca pana me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā c' eva sati upaṭṭhāti... yogakkhemaṃ anupāpuṇāmiti. Tena bhikkhave bhikkhunā saṅkhā pi so puggalo anubandhitabbo, na pakkamitabbaṃ.

Idha pana bhikkhave bhikkhu aññataraṃ puggalaṃ upanissāya viharati, tassa taṃ puggalaṃ upanissāya viharato anupaṭṭhitā c' eva sati upaṭṭhāti, asamāhitaṃ ca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattaṃ ca anuttaraṃ yogakkhemaṃ anupāpuṇāti, ye c' ime pabbajitena jīvitaparikkhārā samudānetabbā, cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisaṅcikkhitabbaṃ: Ahaṃ kho imaṃ puggalaṃ upanissāya

viharāmi, tassa me imaṃ puḍḍalaṃ upanissāya viharato anupaṭṭhitā c' eva sati upaṭṭhāti, asaṃhitaṃ - ca cittaṃ samādhīyati, aparikkhiṇā ca āsavā parikkhayaṃ gacchanti, ananupattaṃ - ca anuttaraṃ yogakkhemaṃ anupāpuṇāmi, ye c' ime pabbajitena jīvitaparikkhārā samudānetabbā, cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārā, te appakasirena samudāgacchantīti. Tena bhikkhave bhikkhunā yāvajīvaṃ - pi so puḍḍalo anubandhitabbo, na pakkamitabbaṃ, api panujjamānena pīti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

VANAPATTHASUTTAṃ SATTAMAṃ.

18.

Evam - me suttaṃ. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavatthusmiṃ Nigrodhārāme. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā pattacīvaraṃ - ādāya Kapilavatthum piṇḍāya pāvīsi. Kapilavatthusmiṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapatikkanto yena Mahāvanaṃ ten' upasaṅkami divāvihārāya. Mahāvanaṃ ajjhogāhitvā beluvalatṭhikāya mūle divāvihāraṃ nisīdi. Daṇḍapāpi pi kho Sakko jaṅghāvihāraṃ anucaṅkamanāno anuvicaramāno yena Mahāvanaṃ ten' upasaṅkami, Mahāvanaṃ ajjhogāhitvā yena beluvalatṭhikā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā daṇḍam - olubbha ekamantaṃ atṭhāsi. Ekamantaṃ tīto kho Daṇḍapāpi Sakko Bhagavantaṃ etad - avoca: Kimvādi samaṇo kimakkhāyī ti. — Yathāvādi kho āvuso sadevake loke samārake sabrahmake sassamaṇabrāhmaṇīyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi viṣaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathinā chinnakukkuccaṃ bhavābhaye vītataṇhaṃ saṇṇā nānuseti, evaṃvādi kho ahaṃ āvuso evamakkhāyī ti. Evaṃ vutte Daṇḍapāpi Sakko sīsaṃ okam-

petvā jivhaṃ nillāletvā tvisākhāṃ nalāṭikaṃ nalāṭe vutthāpetvā daṇḍam - olubbha pakkāmi.

Atha kho Bhagavā sāyanhasamayāṃ patisallānā vutthito yena Nigrodhārāmo ten' upasaṅkamaṃ, upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi: Idhāhaṃ bhikkhave pubbanhasamayāṃ nivāsetvā pattacivaraṃ ādāya Kapilavatthum piṇḍāya pāvisim. Kapilavatthusim piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkanto yena Mahāvanaṃ ten' upasaṅkamaṃ divāvihārāya, Mahāvanaṃ ajjhogāhitvā beluvalatthikāya mūle divāvihāraṃ nisīdim. Daṇḍapāṇi pi kho bhikkhave Sakko jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena Mahāvanaṃ ten' upasaṅkamaṃ, Mahāvanaṃ ajjhogāhitvā yena beluvalatthikā yenaḥaṃ ten' upasaṅkamaṃ, upasaṅkamitvā mama saddhiṃ sammodi, sammodayaṃ kathaṃ sārāṇiyaṃ vitisāretvā daṇḍam - olubbha ekamantaṃ atthāsi. Ekamantaṃ tthito kho bhikkhave Daṇḍapāṇi Sakko maṃ etad - avoca: Kimvādi samaṇo kimakkhāyī ti. Evaṃ vutte ahaṃ bhikkhave Daṇḍapāṇiṃ Sakkaṃ etad - avocaṃ: Yathāvādi kho āvuso sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi viśaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathim chinnakukkuccaṃ bhavābhava vitatanhaṃ saññā nānuseṇti, evaṃvādi kho ahaṃ āvuso evamakkhāyī ti. Evaṃ vutte bhikkhave Daṇḍapāṇi Sakko sisāṃ okampetvā jivhaṃ nillāletvā tvisākhāṃ nalāṭikaṃ nalāṭe vutthāpetvā daṇḍam - olubbha pakkāmiti.

Evaṃ vutte aññataro bhikkhu Bhagavantaṃ etad - avoca: Kimvādi pana bhante Bhagavā sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, kathaṃ - ca pana bhante Bhagavantaṃ kāmehi viśaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathim chinnakukkuccaṃ bhavābhava vitatanhaṃ saññā nānuseṇtiti. — Yatoniḍānaṃ bhikkhu purisaṃ paṇcasaññāsāṅkhā samudācaranti, ettha ce na tthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ, es' ev' anto rāgānusaṃyānaṃ, es' ev' anto paṭighānusaṃyānaṃ, es' ev' anto

ditṭhānusayānaṃ, es' ev' anto vicikicchānusayānaṃ, es' ev' anto mānānusayānaṃ, es' ev' anto bhavarāgānusayānaṃ, es' ev' anto avijjānusayānaṃ, es' ev' anto daṇḍādāna-satthadāna-kalaha-viggaha-vivāda-tuvantuva-pesuṇṇa-musāvādānaṃ, etth' ete pāpakā akusalā dhammā aparisesā nirujjhantīti.

Idaṃ - avoca Bhagavā, idaṃ vatvā Sugato utṭhāy' āsanā vihāraṃ pāvisi. Atha kho tesāṃ bhikkhūnaṃ acirapakkantassa Bhagavato etad - ahosi: Idaṃ kho no āvuso Bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utṭhāy' āsanā vihāraṃ pavitṭho: Yatonidānaṃ bhikkhu purisaṃ — pe — aparisesā nirujjhantīti. Ko nu kho imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyāti. Atha kho tesāṃ bhikkhūnaṃ etad - ahosi: Ayaṃ kho āyasmā Mahākaccāno Satthu c' eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ, pahoti c' āyasmā Mahākaccāno imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yaṃ nūna mayaṃ yen' āyasmā Mahākaccāno ten' upasaṅkameyyāma. upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etaṃ - atthaṃ patipuccheyyāmāti.

Atha kho te bhikkhū yen' āyasmā Mahākaccāno ten' upasaṅkamiṃsu, upasaṅkamitvā āyasmatā Mahākaccānena saddhiṃ sammodiṃsu, sammodaniyaṃ kathaṃ sārūṇiyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ Mahākaccānaṃ etad - avocuṃ: Idaṃ kho no āvuso Kaccāna Bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utṭhāy' āsanā vihāraṃ pavitṭho: Yatonidānaṃ bhikkhu purisaṃ — pe — aparisesā nirujjhantīti. Tesāṃ no āvuso Kaccāna amhākaṃ acirapakkantassa Bhagavato etad - ahosi: Idaṃ kho no āvuso Bhagavā saṅkhittena uddesaṃ uddisitvā ... vihāraṃ pavitṭho: Yatonidānaṃ bhikkhu purisaṃ — pe — aparisesā nirujjhantīti; ko nu kho imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa ... atthaṃ vibhajeyyāti. Tesāṃ no āvuso Kaccāna amhākaṃ etad - ahosi: Ayaṃ kho āyasmā Mahākaccāno Satthu c' eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ,

pahoti c' āyasmā Mahākaccāno imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa... atthaṃ vibhajitum; yaṇ - nūna mayāṃ yen' āyasmā Mahākaccāno ten' upasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etam - atthaṃ paṭipuccheyyāma. Vibhajat' āyasmā Mahākaccāno ti.

Seyyathā pi āvuso puriso sārattthiko sārāgavesi sārāpariyesanāṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkam' eva mūlaṃ atikkamma khandham sākhāpalāse sārāṃ pariyesitabbaṃ maññeyya, evaṃsāmpadam - idaṃ āyasmantānaṃ, Satthari sammukhībhūte taṃ Bhagavantaṃ atisitvā amhe etam - atthaṃ paṭipucchitabbaṃ maññetha. So h' āvuso Bhagavā jānaṃ jānāti passaṃ passati, cakkhubhūto nāṇabhūto dhammabhūto brahmabhūto, vattā pavattā, atthassa ninnetā amatassa dātā, dhammassāmi Tathāgato. So c' eva paṇ' etassa kālo ahosi yaṃ Bhagavantaṃ yeva etam - atthaṃ paṭipuccheyyātha; yathā no Bhagavā byākareyya tathā naṃ dhāreyyāthāti. — Addhāvuso Kaccāna Bhagavā jānaṃ jānāti passaṃ passati, cakkhubhūto nāṇabhūto dhammabhūto brahmabhūto, vattā pavattā, atthassa ninnetā amatassa dātā, dhammassāmi Tathāgato. So c' eva paṇ' etassa kālo ahosi yaṃ Bhagavantaṃ yeva etam - atthaṃ paṭipuccheyyāma, yathā no Bhagavā byākareyya tathā naṃ dhāreyyāma. Api c' āyasmā Mahākaccāno Satthu c' eva saṃvaṇṇito sambhāvito ca viññānaṃ sabrahmacārīnaṃ, pahoti c' āyasmā Mahākaccāno imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa... atthaṃ vibhajitum. Vibhajat' āyasmā Mahākaccāno agarukaritvā ti. — Tena h' āvuso sunātha, sādhukaṃ manasikarotha, bhāsissāmi. Evam - āvuso ti kho te bhikkhū āyasmato Mahākaccānassa paccassosum. Āyasmā Mahākaccāno etad - avoca:

Yaṃ kho no āvuso Bhagavā saṅkhittena uddesaṃ uddisitvā... vibhāraṃ pavitṭho: Yatonidānaṃ bhikkhu purisaṃ — pe — aparisesā nirujjhantīti, imassa kho ahaṃ āvuso Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi: Cakkuṃ - c' āvuso paṭicca rūpe ca uppajjati cakkhuviññānaṃ, tinnaṃ saṅgati phasso, phassapaccayā vedanā, yaṃ vedeti taṃ saṅ-

jānāti, yaṁ sañjānāti taṁ vitakketi, yaṁ vitakketi taṁ papañceti, yaṁ papañceti tatonidānaṁ purisaṁ papañcasaññāsāṅkhā samudācaranti atitānāgatapaccuppannesu cakkhuvinnēyyesu rūpesu. Sotaṁ - c' āvuso paṭicca sadde ca uppajjati sotavinnāṇaṁ — pe — ghānaṁ - c' āvuso paṭicca gandhe ca uppajjati ghānavinnāṇaṁ — jivhāṁ - c' āvuso paṭicca rase ca uppajjati jivhāvinnāṇaṁ — kāyaṁ - c' āvuso paṭicca phoṭṭhabbe ca uppajjati kāyavinnāṇaṁ — manaṁ - c' āvuso paṭicca dhamme ca uppajjati manovinnāṇaṁ. tinnaṁ saṅgati phasso, phassapaccayā vedanā, yaṁ vedeti taṁ sañjānāti, yaṁ sañjānāti taṁ vitakketi, yaṁ vitakketi taṁ papañceti, yaṁ papañceti tatonidānaṁ purisaṁ papañcasaññāsāṅkhā samudācaranti atitānāgatapaccuppannesu manovinnēyyesu dhammesu. So vat' āvuso cakkhusmiṁ sati rūpe sati cakkhuvinnāṇe sati phassapaññattin paññāpessatiti ṭhānaṁ - etaṁ vijjati, phassapaññattiyā sati vedanāpaññattin paññāpessatiti ṭhānaṁ - etaṁ vijjati, vedanāpaññattiyā sati saññāpaññattin paññāpessatiti ṭhānaṁ - etaṁ vijjati, saññāpaññattiyā sati vitakkapaññattin paññāpessatiti ṭhānaṁ - etaṁ vijjati, vitakkapaññattiyā sati papañcasaññāsāṅkhāsamudācarapaññattin paññāpessatiti ṭhānaṁ - etaṁ vijjati. So vat' āvuso sotasmim sati sadde sati — pe — ghānasmim sati gandhe sati — jivhāya sati rase sati — kāyasmim sati phoṭṭhabbe sati — manasmim sati dhamme sati manovinnāṇe sati phassapaññattin paññāpessatiti ... ṭhānaṁ - etaṁ vijjati. So vat' āvuso cakkhusmiṁ asati rūpe asati cakkhuvinnāṇe asati phassapaññattin paññāpessatiti n' etaṁ ṭhānaṁ vijjati, phassapaññattiyā asati vedanāpaññattin paññāpessatiti n' etaṁ ṭhānaṁ vijjati, vedanāpaññattiyā asati saññāpaññattin paññāpessatiti n' etaṁ ṭhānaṁ vijjati, saññāpaññattiyā asati vitakkapaññattin paññāpessatiti n' etaṁ ṭhānaṁ vijjati, vitakkapaññattiyā asati papañcasaññāsāṅkhāsamudācarapaññattin paññāpessatiti n' etaṁ ṭhānaṁ vijjati. So vat' āvuso sotasmim asati sadde asati — pe — ghānasmim asati gandhe asati — jivhāya asati rase asati — kāyasmim asati phoṭṭhabbe asati — manasmim asati dhamme asati manovinnāṇe asati phassapaññattin paññāpessatiti ... n' etaṁ ṭhānaṁ vijjati. Yaṁ kho no āvuso Bhagavā sañ-

khittena uddesaṃ uddisitvā ... vihāraṃ pavittṭho: Yatonidānaṃ bhikkhu purisaṃ — pe — aparisesā nirujjhantīti, imassa kho ahaṃ āvuso Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi. Ākaṅkhamānā ca pana tumhe āyasmanto Bhagavantaṃ yeva upasaṅkamitvā etam-atthaṃ paṭipuccheyyātha, yathā no Bhagavā byākaroti tathā naṃ dhāreyyāthāti.

Atha kho te bhikkhū āyasmato Mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad-avocuṃ: Idaṃ kho no bhante Bhagavā saṅkhittena uddesaṃ uddisitvā ... vihāraṃ pavittṭho: Yatonidānaṃ bhikkhu purisaṃ — pe — aparisesā nirujjhantīti. Tesāṃ no bhante amhākaṃ acirapakkantassa Bhagavato etad-ahosi: Idaṃ kho no āvuso Bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāy' āsanā vihāraṃ pavittṭho: Yatonidānaṃ bhikkhu purisaṃ papañcasānānāsāṅkhā samudācaranti, ettha ce na-tthi abhinanditabbaṃ abhivadi-tabbaṃ ajjhositabbaṃ, es' ev' anto rāgānusaṃyānaṃ, es' ev' anto paṭighānusaṃyānaṃ, es' ev' anto diṭṭhānusaṃyānaṃ, es' ev' anto vicikicchānusaṃyānaṃ, es' ev' anto mānānusaṃyānaṃ, es' ev' anto bhavarāgānusaṃyānaṃ, es' ev' anto avijjānusaṃyānaṃ, es' ev' anto daṇḍādāna-satthādāna-kalaha-viggaha-vivādatuvantura-pesuṇṇa-musāvādānaṃ, etth' ete pāpakā akusalā dhammā aparisesā nirujjhantīti. Ko nu kho imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyāti. Tesāṃ no bhante amhākaṃ etad-ahosi: Ayaṃ kho āyasmā Mahākaccāno Satthu c' eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabbrahmacārīnaṃ, pahoti c' āyasmā Mahākaccāno imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yan-nūna mayaṃ yen' āyasmā Mahākaccāno ten' upasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etam-atthaṃ paṭipuccheyyāmāti. Atha kho mayaṃ bhante yen' āyasmā Mahākaccāno ten' upasaṅkamimha, upasaṅkamitvā āyasmantaṃ

Mahākaccānaṃ etam-atthaṃ paṭipucchimha. Tesāṃ no bhante āyasmatā Mahākaccānena imehi ākārehi imehi pa-dehi imehi byañjanehi attho vibhatto ti. — Paṇḍito bhikkhave Mahākaccāno, mahāpaṇño bhikkhave Mahākaccāno. Mañ-ce pi tumhe bhikkhave etam-atthaṃ paṭipuccheyyātha, aham-pi taṃ evam-evam byākareyyaṃ yathā taṃ Mahākaccānena byākataṃ, eso c' ev' etassa attho, evaṃ-ca naṃ dhārethāti.

Evam vutte āyasmā Ānando Bhagavantaṃ etad-avoca: Seyyathā pi bhante puriso jighacchādubbalyapareto madhu-piṇḍikaṃ adhigaccheyya, so yato yato sāyeyya labhetha sādum rasaṃ asecanakaṃ, evam-eva kho bhante cetaso bhikkhu dabbajātiko yato yato imassa dhammapariyāyassa pañ-ñāya atthaṃ upaparikkheyya labheth' eva attamanataṃ, labhetha cetaso pasādaṃ. Konāmo ayaṃ bhante dhammapariyāyo ti. — Tasmātiha tvaṃ Ānanda imaṃ dhammapariyāyaṃ Madhupiṇḍikapariyāyo t' eva naṃ dhāreḥi.

Idam-avoca Bhagavā. Attamano āyasmā Ānando Bhagavato bhāsitaṃ abhinanditi.

MADHUPIṇḌIKASUTTAM ATTHAMAM.

19.

Evam-me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad-avoca:

Pubbe va me bhikkhave sambodhā anabhisambuddhassa bodhisattass' eva sato etad-ahosi: Yan-nūnaṃ dvidhā katvā dvidhā katvā vitakke vihareyyaṃ-ti. So kho aham bhikkhave yo cāyaṃ kāmavitakko yo ca byāpādavitakko yo ca vihiṃsāvitakko imaṃ ekabhāgam-akāsiṃ, yo cāyaṃ nek-khammavitakko yo ca abyāpādavitakko yo ca avihiṃsāvitakko imaṃ dutiyaṃ bhāgam-akāsiṃ. Tassa mayhaṃ bhikkhave evam appamattassa ātāpino pahitattassa viharato up-

pajjati kāmavitakko, so evaṃ pajānāmi: Uppanno kho me ayaṃ kāmavitakko, so ca kho attabyābādhāya pi saṃvattati, parabyābādhāya pi saṃvattati, ubhayabyābādhāya pi saṃvattati, paññānirodhiko vighātapakkhiko anibbānasamvattaniko. Attabyābādhāya saṃvattatīti pi me bhikkhave paṭisaṅcikkhato abbattham gacchati, parabyābādhāya saṃvattatīti pi me bhikkhave paṭisaṅcikkhato abbattham gacchati, ubhayabyābādhāya saṃvattatīti pi me bhikkhave paṭisaṅcikkhato abbattham gacchati, paññānirodhiko vighātapakkhiko anibbānasamvattaniko ti pi me bhikkhave paṭisaṅcikkhato abbattham gacchati. So kho ahaṃ bhikkhave uppānuppannaṃ kāmavitakkaṃ pajahāmi' eva vinodem' eva, byant' eva naṃ akāsiṃ. Tassa mayhaṃ bhikkhave evaṃ appamattassa ātāpino pahitattassa viharato uppajjati byāpādivakko — pe — uppajjati vihiṃsāvitakko, so evaṃ pajānāmi: Uppanno kho me ayaṃ vihiṃsāvitakko ... anibbānasamvattaniko. Attabyābādhāya saṃvattatīti pi me ... anibbānasamvattaniko ti pi me bhikkhave paṭisaṅcikkhato abbattham gacchati. So kho ahaṃ bhikkhave uppānuppannaṃ vihiṃsāvitakkaṃ pajahāmi' eva vinodem' eva, byant' eva naṃ akāsiṃ. Yaṇ-ñad-eva bhikkhave bhikkhu bahulam-anuvitakketi anuvicāreti tathā tathā nati hoti cetaso. Kāmavitakkaṃ ce bhikkhave bhikkhu bahulam-anuvitakketi anuvicāreti, pahāsi nekkhammavitakkaṃ, kāmavitakkaṃ bahulam-akāsi, tassa taṃ kāmavitakkāya cittaṃ namati. Byāpādivakkaṃ ce ... Vihiṃsāvitakkaṃ ce bhikkhave bhikkhu bahulam-anuvitakketi anuvicāreti, pahāsi avihiṃsāvitakkaṃ, vihiṃsāvitakkaṃ bahulam-akāsi, tassa taṃ vihiṃsāvitakkāya cittaṃ namati. Seyyathā pi bhikkhave vassānaṃ pacchime māse saradasamaye kiṭṭhasambādhe gopālako gāvo rakheyya, so tā gāvo tato tato daḍḍena ākoṭeyya patikoṭeyya sannirundheyya sannivāreyya, taṃ kissa hetu: passati hi so bhikkhave gopālako tatonidānaṃ vadhaṃ vā bandhaṃ vā jāniṃ vā garaṃ vā; evaṃ-eva kho ahaṃ bhikkhave ādasaṃ akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ.

Tassa mayhaṃ bhikkhave evaṃ appamattassa ātāpino pahitattassa viharato uppajjati nekkhammavitakko, so evaṃ pajānāmi: Uppanno kho me ayaṃ nekkhammavitakko, so ca kho n' ev' attabyābādhāya saṃvattati, na parabyābādhāya saṃvattati, na ubhayabyābādhāya saṃvattati, paṇṇāvuddhiko avighātapakkhiko nibbānasamvattaniko. Rattin' ce pi naṃ bhikkhave anuvitakkeyyaṃ anuvicāreyyaṃ n' eva tatonidānaṃ bhayaṃ samanupassāmi, divasaṃ ce pi naṃ bhikkhave anuvitakkeyyaṃ anuvicāreyyaṃ n' eva tatonidānaṃ bhayaṃ samanupassāmi, rattindivaṃ ce pi naṃ bhikkhave anuvitakkeyyaṃ anuvicāreyyaṃ n' eva tatonidānaṃ bhayaṃ samanupassāmi. Api ca kho me aticiraṃ anuvitakkayato anuvicārayato kāyo kilameyya, kāye kilante cittaṃ ūhaññeyya, ūhate citte ārā cittaṃ samādhimhā ti. So kho ahaṃ bhikkhave ajjhattam' eva cittaṃ saṅghapemi sannisādemi ekodikaromi samādahāmi, taṃ kissa hetu: mā me cittaṃ ūhanīti. Tassa mayhaṃ bhikkhave evaṃ appamattassa ātāpino pahitattassa viharato uppajjati abyāpādavitakko — pe — uppajjati avihimsāvitakko, so evaṃ pajānāmi: Uppanno kho me ayaṃ avihimsāvitakko, so ca kho n' ev' attabyābādhāya saṃvattati, na parabyābādhāya saṃvattati, na ubhayabyābādhāya saṃvattati, paṇṇāvuddhiko avighātapakkhiko nibbānasamvattaniko. Rattin' ce pi naṃ... samanupassāmi. Api ca kho me aticiraṃ anuvitakkayato anuvicārayato kāyo kilameyya, kāye kilante cittaṃ ūhaññeyya, ūhate citte ārā cittaṃ samādhimhā ti. So kho ahaṃ bhikkhave ajjhattam' eva cittaṃ saṅghapemi sannisādemi ekodikaromi samādahāmi, taṃ kissa hetu: mā me cittaṃ ūhanīti. Yaṇṇad' eva bhikkhave bhikkhu bahulam' anuvitakketi anuvicāreti tathā tathā nati hoti cetaso. Nekkhammavitakkaṃ ce bhikkhave bhikkhu bahulam' anuvitakketi anuvicāreti, pahāsi kāmavitakkaṃ, nekkhammavitakkaṃ bahulam' akāsi, tassa taṃ nekkhammavitakkāya cittaṃ namati. Abyāpādavitakkaṃ ce... Avihimsāvitakkaṃ ce bhikkhave bhikkhu bahulam' anuvitakketi anuvicāreti, pahāsi vihimsāvitakkaṃ, avihimsāvitakkaṃ bahulam' akāsi, tassa taṃ avihimsāvitakkāya cittaṃ namati. Seyyathā pi bhikkhave gimhānaṃ pacchime māse sabbasassesu gāmantasambhatesu gopālako gāvo rak-

kheyya, tassa rukkhāmāgatassa vā abbhokāsagatassa vā satikaraṇīyam - eva hoti: etā gāvo ti; evam - eva kho bhikkhave satikaraṇīyam - eva ahosi: ete dhammā ti.

Āraddham kho pana me bhikkhave viriyam ahosi asalinam, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāradhho, samāhitam cittam ekaggam. So kho aham bhikkhave vivice' eva kāmehi vivicca akusalehi dhammehi savitakkam savi-cāram vivekaṃ pītisukham paṭhamam jhānam upasampajja vihāsim. Vitakkavicārānam vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja vihāsim. Pītiyā ca virāgā upekhako ca vihāsim sato ca sampajāno, sukhañ - ca kāyena paṭisaṃvedesiṃ yañ - tam ariyā ācikkhanti: upekhako satimā sukhavihārī ti tatiyam jhānam upasampajja vihāsim. Sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānam atthagamā adukkham asukham upekhā-satipārisuddhiṃ catuttham jhānam upasampajja vihāsim.

So evam samāhite citte ... (*repeat from p. 22, l. 9 to p. 23, l. 25*)... Ayañ kho me bhikkhave rattiyā pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā tam appamattassa ātāpino pahitattassa viharato.

Seyyathā pi bhikkhave araṇṇe pavane mahantaṃ ninnam pallalam, tam - enam mahā migasaṅgho upanissāya vihareyya, tassa kocid - eva puriso uppajjeyya anattakāmo ahitakāmo ayogakkhemakāmo, so yvāssa maggo khemo sovattthiko pīti-gamaniyo tam maggaṃ pidaheyya, vivareyya kummaggaṃ, odaheyya okacaram, ṭhapeyya okacārikam; evam hi so bhikkhave mahā migasaṅgho aparena samayena anayabyasanam tanuttaṃ āpajjeyya. Tass' eva kho pana bhikkhave mahato migasaṅghassa kocid - eva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo, so yvāssa maggo khemo sovattthiko pīti-gamaniyo tam maggaṃ vivareyya, pidaheyya kummaggaṃ, ūhaneyya okacaram, nāseyya okacārikam; evam hi so bhikkhave mahā migasaṅgho aparena samayena vuddhiṃ virūlhiṃ vepullaṃ āpajjeyya.

Upamā kho me ayañ bhikkhave katā atthassa viññā-

panāya, ayañ - c' ev' ettha attho: Mahantañ ninnam palla-
lan - ti kho bhikkhave kāmānam - etañ adhivacanam. Mahā
migasaṅgho ti kho bhikkhave sattānam - etañ adhivacanam.
Puriso anattakāmo ahitakāmo ayogakkhemakāmo ti kho
bhikkhave Mārass' etañ pāpimato adhivacanam. Kummaggo
ti kho bhikkhave aṭṭhaṅgikass' etañ micchāmaggassa adhi-
vacanam, seyyathidaṃ: micchādittḥiyā micchāsāṅkappassa
micchāvācāya micchākammantassa micchāājivassa micchā-
vāyāmassa micchāsatiyā micchāsamādhissa. Okacaro ti kho
bhikkhave nandirāgass' etañ adhivacanam. Okacārikā ti
kho bhikkhave avijjāy' etañ adhivacanam. Puriso attha-
kāmo hitakāmo yogakkhemakāmo ti kho bhikkhave Tathā-
gatass' etañ adhivacanam arahato sammāsambuddhassa.
Khemo maggo sovathiko pītigamaniyo ti kho bhikkhave
ariyass' etañ aṭṭhaṅgikassa maggassa adhivacanam, seyya-
thidaṃ: sammādittḥiyā sammāsāṅkappassa sammāvācāya
sammākammantassa sammāājivassa sammāvāyāmassa sammā-
satiyā sammāsamādhissa. Iti kho bhikkhave vivaṭo mayā
khemo maggo sovathiko pītigamaniyo, piḥito kummaggo,
ūhato okacaro, nāsita okacārikā. Yaṃ bhikkhave satthārā
karaṇiyaṃ sāvakānaṃ hitesinā anukampakena anukampaṃ
upādāya, kataṃ vo taṃ mayā. Etāni bhikkhave rukkha-
mulāni, etāni suñṇāgārāni. Jhāyatha bhikkhave, mā pamā-
dattha, mā pacchā vippatisārino ahuvattha; ayaṃ vo am-
hākaṃ anusāsani ti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhaga-
vato bhāsitaṃ abhinandun - ti.

DVEDHĀVITAKKASUTTAṀ NAVAMAṀ.

20.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Savatthi-
yaṃ viharati Jetavane Anāthapindikassa ārāme. Tatra
kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante

ti te bhikkhū Bhagavato paccassosum. Bhagavā etad-
avoca:

Adhicittam - anuyuttena bhikkhave bhikkhunā pañca ni-
mittāni kālena kālam manasikātabbāni, katamāni pañca:
Idha bhikkhave bhikkhuno yaṃ nimittam āgamma yaṃ ni-
mittam manasikaroto uppajjanti pāpakā akusalā vitakkā
chandūpasamhitā pi dosūpasamhitā pi mohūpasamhitā pi,
tena bhikkhave bhikkhunā tamhā nimittā aññam nimittam
manasikātabbāni kusalūpasamhitāni; tassa tamhā nimittā
aññam nimittam manasikaroto kusalūpasamhitāni ye pāpakā
akusalā vitakkā chandūpasamhitā pi dosūpasamhitā pi mo-
hūpasamhitā pi te pahīyanti te abbattham gacchanti, tesam
pahānā ajjhattam - eva cittaṃ santiṭṭhati sannisīdati ekodi-
hoti samādhīyati. Seyyathā pi bhikkhave dakkho palagaṇḍo
vā palagaṇḍantevāsī vā sukhumāya āṇiyā oḷārikam āṇim
abhinīhaneyya abhinīhareyya abhinivajjeyya, evam - eva kho
bhikkhave bhikkhuno yaṃ nimittam āgamma yaṃ nimittam
manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpa-
samhitā pi dosūpasamhitā pi mohūpasamhitā pi, tena bhik-
khave bhikkhunā tamhā nimittā aññam nimittam manasikā-
tabbāni kusalūpasamhitāni; tassa tamhā nimittā aññam ni-
mittam manasikaroto kusalūpasamhitāni ye pāpakā akusalā
vitakkā chandūpasamhitā pi dosūpasamhitā pi mohūpasam-
hitā pi te pahīyanti te abbattham gacchanti, tesam pahānā
ajjhattam - eva cittaṃ santiṭṭhati sannisīdati ekodihoti samā-
dhīyati.

Tassa ce bhikkhave bhikkhuno tamhā nimittā aññam
nimittam manasikaroto kusalūpasamhitāni uppajjant' eva pā-
pakā akusalā vitakkā ch. pi d. pi m. pi, tena bhikkhave
bhikkhunā tesam vitakkānaṃ ādinavo upaparikkhitabbo: iti
p' ime vitakkā akusalā, iti p' ime vitakkā sāvajjā, iti p' ime
vitakkā dukkhavipākā ti; tassa tesam vitakkānaṃ ādinavaṃ
upaparikkhato ye pāpakā akusalā vitakkā ch. pi d. pi m. pi
te pahīyanti te abbattham gacchanti, tesam pahānā ajjhat-
tam - eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhīyati.
Seyyathā pi bhikkhave itthi vā puriso vā daharo yuvā maṇ-
danakajātiko ahikunāpena vā kukkurakunāpena vā manussa-

kunapena vā kaṇṭhe āsattena aṭṭiyeyya harāyeyya jiguccheyya, evam - eva kho bhikkhave tassa ce bhikkhuno tamhā nimittā ... samādhīyati.

Tassa ce bhikkhave bhikkhuno tesam - pi vitakkānaṃ ādinavaṃ upaparikkhato uppajant' eva pāpakā akusalā vitakkā ch. pi d. pi m. pi, tena bhikkhave bhikkhunā tesam vitakkānaṃ asati-amanasikāro āpajjitabbo; tassa tesam vitakkānaṃ asati-amanasikāraṃ āpajjato ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahiyanti te abbattham gacchanti, tesam pahānā ... samādhīyati. Seyyathā pi bhikkhave cak-khumā puriso āpāthagatānaṃ rūpānaṃ adassanakāmo assa, so nimīleyya vā aññena vā apalokeyya. evam - eva kho bhikkhave tassa ce bhikkhuno tesam - pi vitakkānaṃ ... samādhīyati.

Tassa ce bhikkhave bhikkhuno tesam - pi vitakkānaṃ asati-amanasikāraṃ āpajjato uppajant' eva pāpakā akusalā vitakkā ch. pi d. pi m. pi, tena bhikkhave bhikkhunā tesam vitakkānaṃ vitakkasaṅkhārasanthānaṃ manasikātabbaṃ; tassa tesam vitakkānaṃ vitakkasaṅkhārasanthānaṃ manasikaroto ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahiyanti te abbattham gacchanti, tesam pahānā ... samādhīyati. Seyyathā pi bhikkhave puriso sīghaṃ gaccheyya, tassa evam - assa: kin - nu kho ahaṃ sīghaṃ gacchāmi, yaṇ - nūnāhaṃ saṇikaṃ gaccheyyaṇ - ti, so saṇikaṃ gaccheyya, tassa evam - assa: kin - nu kho ahaṃ saṇikaṃ gacchāmi, yaṇ - nūnāhaṃ tiṭṭheyyaṇ - ti, so tiṭṭheyya, tassa evam - assa: kin - nu kho ahaṃ tṭhito, yaṇ - nūnāhaṃ nisīdeyyaṇ - ti, so nisīdeyya, tassa evam - assa: kin - nu kho ahaṃ nisinno, yaṇ - nūnāhaṃ nipajjeyyaṇ - ti, so nipajjeyya, evaṃ hi so bhikkhave puriso olārikaṃ olārikaṃ iriyāpathaṃ abhinivajjetvā sukhumaṃ sukhumam iriyāpathaṃ kappeyya; evam - eva kho bhikkhave tassa ce bhikkhuno tesam - pi vitakkānaṃ ... samādhīyati.

Tassa ce bhikkhave bhikkhuno tesam - pi vitakkānaṃ vitakkasaṅkhārasanthānaṃ manasikaroto uppajant' eva pāpakā akusalā vitakkā ch. pi d. pi m. pi, tena bhikkhave bhikkhunā dantehi danta - m - ādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhitabbaṃ abhinipīṭetabbaṃ abhi-

santāpetabbam; tassa dantehi danta-m-ādhāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahiyanti te abbattham gacchanti, tesam pahānā... samādhīyati. Seyyathā pi bhikkhave balavā puriso dubbala-taram purisam sise vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya, evam-eva kho bhikkhave tassa ce bhikkhuno tesam-pi vitakkānam vitakkasaṅkhārasanthānam manasikaroto uppajjant' eva pāpakā akusalā vitakkā ch. pi d. pi m. pi, tena bhikkhave bhikkhunā dantehi danta-m-ādhāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇhitabbam abhinippīletabbam abhisantāpetabbam, tassa dantehi danta-m-ādhāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahiyanti te abbattham gacchanti, tesam pahānā ajjhattam-eva cittaṃ santiṭṭhati sannisīdati ekodīhoti samādhīyati.

Yato kho bhikkhave bhikkhuno yaṃ nimittam āgama yaṃ nimittam manasikaroto uppajjanti pāpakā akusalā dhammā ch. pi d. pi m. pi, tassa tamhā nimittā aññam nimittam manasikaroto kusāḷopasaṃhitam ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahiyanti te abbattham gacchanti, tesam pahānā ajjhattam-eva cittaṃ santiṭṭhati sannisīdati ekodīhoti samādhīyati; tesam-pi vitakkānam ādinavam upaparikkhato ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahiyanti te abbattham gacchanti, tesam pahānā... samādhīyati; tesam-pi vitakkānam asati-amanasikāram āpajjato ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahiyanti te abbattham gacchanti, tesam pahānā... samādhīyati; tesam-pi vitakkānam vitakkasaṅkhārasanthānam manasikaroto ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahiyanti te abbattham gacchanti, tesam pahānā... samādhīyati; dantehi danta-m-ādhāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasamhitā pi dosūpasamhitā pi mohūpasamhitā pi te pahiyanti te abbattham gacchanti, tesam pahānā ajjhattam-eva cittaṃ santiṭṭhati sannisīdati ekodī-

hoti samāddhiyati; ayaṃ vuccati bhikkhave bhikkhu vaṣī vitakkapariyāyapathesu, yaṃ vitakkaṃ ākaṅkhiṣṣati taṃ vitakkaṃ vitakkessati, yaṃ vitakkaṃ n' ākaṅkhiṣṣati na taṃ vitakkaṃ vitakkessati; accecechi taṇhaṃ, vāvattayi saṃyojanam, sammā mānābhisamayā antam - akāsi dukkhassāti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitam abhinandun - ti.

VITAKKASANTHĀNASUTTAM DASAMAM.

SĪHANĀDAVAGGO DUTIYO.

21.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Moliyaphagguno bhikkhunīhi saddhiṃ ativelaṃ saṃsattho viharati. Evaṃ saṃsattho āyasmā Moliyaphagguno bhikkhunīhi saddhiṃ viharati: sace koci bhikkhu āyasmato Moliyaphaggunassa sammukhā tāsam bhikkhunīnaṃ avaṇṇaṃ bhāsatī ten' āyasmā Moliyaphagguno kupito anattamano adhikaraṇam - pi karoti, sace pana koci bhikkhu tāsam bhikkhunīnaṃ sammukhā āyasmato Moliyaphaggunassa avaṇṇaṃ bhāsatī tena tā bhikkhuniyo kupitā anattamanā adhikaraṇam - pi karonti. Evaṃ saṃsattho āyasmā Moliyaphagguno bhikkhunīhi saddhiṃ viharati. Atha kho aññataro bhikkhu yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu Bhagavantaṃ etad - avoca: Āyasmā bhante Moliyaphagguno bhikkhunīhi saddhiṃ ativelaṃ saṃsattho viharati; evaṃ saṃsattho bhante āyasmā Moliyaphagguno bhikkhunīhi saddhiṃ viharati: sace koci bhikkhu... adhikaraṇam - pi karonti; evaṃ saṃsattho bhante āyasmā Moliyaphagguno bhikkhunīhi saddhiṃ viharatīti. Atha kho Bhagavā aññataraṃ bhikkhuṃ āmantesi: Ehi

tvam bhikkhu mama vacanena Moliyaphaggunam bhikkhum āmantehi: Satthā tam āvuso Phagguna āmantetīti. Evam-bhantē ti kho so bhikkhu Bhagavato paṭissutvā yen' āyasmā Moliyaphagguno ten' upasaṅkami, upasaṅkamitvā āyasman-tam Moliyaphaggunam etad-avoca: Satthā tam āvuso Phag-guna āmantetīti. Evam-āvuso ti kho āyasmā Moliya-phagguno tassa bhikkhuno paṭissutvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekam-antaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ Mo-liyaphaggunam Bhagavā etad-avoca:

Saccam kira tvam Phagguna bhikkhunīhi saddhim ativelam saṁsattho viharasi; evam saṁsattho kira tvam Phag-guna bhikkhunīhi saddhim viharasi: sace koci bhikkhu tuy-ham sammukhā tāsam bhikkhunīnam avaṇṇam bhāsati tena tvam kupito anattamano adhikaraṇam-pi karosi, sace pana koci bhikkhu tāsam bhikkhunīnam sammukhā tuyham avaṇ-ṇam bhāsati tena tā bhikkhuniyo kupitā anattamanā adhi-karaṇam-pi karonti; evam saṁsattho kira tvam Phagguna bhikkhunīhi saddhim viharasīti. — Evam-bhante. — Nanu tvam Phagguna kulaputto saddhā agārasmā anagāriyaṁ pab-bajito ti. — Evam-bhante. — Na kho te etaṁ Phagguna patirūpaṁ kulaputtassa saddhā agārasmā anagāriyaṁ pabba-jitassa yaṁ tvam bhikkhunīhi saddhim ativelam saṁsattho vihareyyāsi. Tasmātiha Phagguna tava ce pi koci sammukhā tāsam bhikkhunīnam avaṇṇam bhāseyya tatrāpi tvam Phag-guna ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi; tatrāpi te Phagguna evam sikkhitabbaṁ: Na c' eva me cit-taṁ vipariṇataṁ bhavissati na cā pāpikaṁ vācaṁ nicchā-ressāmi hitānukampī ca viharissāmi mettacitto na dosantaro ti, evam hi te Phagguna sikkhitabbaṁ. Tasmātiha Phagguna tava ce pi koci sammukhā tāsam bhikkhunīnam pāṇinā pa-hāraṁ dadeyya leḍḍunā pahāraṁ dadeyya daḍḍena pahāraṁ dadeyya satthena pahāraṁ dadeyya, tatrāpi tvam ... sikkhi-tabbaṁ. Tasmātiha Phagguna tava ce pi koci sammukhā avaṇṇam bhāseyya tatrāpi tvam ... sikkhitabbaṁ. Tasmātiha Phagguna tava ce pi koci pāṇinā pahāraṁ dadeyya leḍḍunā pahāraṁ dadeyya daḍḍena pahāraṁ dadeyya satthena pa-

hāraṃ dadeyya, tatrāpi tvaṃ Phagguṇa ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi; tatrāpi te Phagguṇa evaṃ sikkhitabbaṃ: Na c' eva me cittaṃ viparīṇataṃ bhavissati na ca pāpikaṃ vācaṃ nicchāressāmi hitānukampī ca viharissāmi mettacitto na dosantaro tī, evaṃ hi te Phagguṇa sikkhitabbaṃ - ti.

Atha kho Bhagavā bhikkhū āmantesi: Ārādhayimsu vata me bhikkhave bhikkhū ekaṃ samayaṃ cittaṃ. Idhāhaṃ bhikkhave bhikkhū āmantesiṃ: Ahaṃ kho bhikkhave ekāsanabhojanaṃ bhuñjāmi; ekāsanabhojanaṃ kho ahaṃ bhikkhave bhuñjamāno appābādhataṃ - ca sañjānāmi appātaṅkataṃ - ca lahuṭṭhānaṃ - ca balaṃ - ca phāsuvihāraṃ - ca. Etha tumhe pi. bhikkhave ekāsanabhojanaṃ bhuñjatha; ekāsanabhojanaṃ kho bhikkhave tumhe pi bhuñjamānā appābādhataṃ - ca sañjānissatha appātaṅkataṃ - ca lahuṭṭhānaṃ - ca balaṃ - ca phāsuvihāraṃ - cāti. Na me bhikkhave tesu bhikkhusu anusāsani karaṇiṃyā ahoṣi; satuppādakaraṇiṃyam - eva me bhikkhave tesu bhikkhusu ahoṣi. Seyyathā pi bhikkhave subhūmiyaṃ cātummahāpathe ājāṇṇaratho yutto assa tthito odhastapatodo, tam - enaṃ dakkho yoggācariyo assadamma-sārathi abhirūhitvā vāmena hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṃ gahetvā yenicchakaṃ yadicchakaṃ sāreyya pi paccāsāreyya pi, evaṃ - eva kho bhikkhave na me tesu bhikkhusu anusāsani karaṇiṃyā ahoṣi, satuppādakaraṇiṃyam - eva me bhikkhave tesu bhikkhusu ahoṣi. Tasmātiha bhikkhave tumhe akusalaṃ pajahatha kusalesu dhammesu āyogaṃ karotha, evaṃ hi tumhe pi inasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissatha. Seyyathā pi bhikkhave gāmassa vā nigamassa vā avidūre mahantaṃ sālavanaṃ, taṃ - c' assa elanḍhi sañchannaṃ, tassa kocid - eva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo, so yā tā sālalatthiyo kuṭilā oṇāpaharaṇiyo tā tacchettvā bahiddhā nīhareyya antovanaṃ suvisodhitaṃ visodheyya, yā pana tā sālalatthiyo ujukā sujātā tā sammā parihareyya, evaṃ h' etaṃ bhikkhave sālavanaṃ aparena samayena vuddhiṃ virūhiṃ vepullaṃ āpajjeyya; evaṃ - eva kho bhikkhave tumhe akusalaṃ pajahatha kusalesu dhammesu āyogaṃ karotha,

evaṃ hi tumhe pi imasmiṃ dhammavinaye vuddhiṃ virūhiṃ
vepullaṃ āpajjissatha.

Bhūtapubbaṃ bhikkhave imissā yeva Sāvattiya Vede-
hikā nāma gahapatāni ahoṣi. Vedeḥikāya bhikkhave gaha-
patāniyā evaṃ kalyāṇo kittisaddo abbhuggato: soratā Vede-
hikā gahapatāni, nivātā Vedeḥikā gahapatāni, upasantaṃ
Vedeḥikā gahapatāni ti. Vedeḥikāya kho pana bhikkhave
gahapatāniyā Kālī nāma dāsi ahoṣi, dakkhā analasā susaṃ-
vihitakammantā. Atha kho bhikkhave Kālīyā dāsiyā etad-
ahoṣi: Mayhaṃ kho ayyā evaṃ kalyāṇo kittisaddo abbhug-
gato: soratā Vedeḥikā gahapatāni, nivātā Vedeḥikā gahapatāni,
upasantaṃ Vedeḥikā gahapatāni ti; kin-nu kho me ayyā santaṃ
yeva nu kho ajjhattaṃ kopam na pātukaroti udāhu asantaṃ,
udāhu mayh' ev' ete kammantā susaṃvihitā yena me ayyā san-
taṃ yeva ajjhattaṃ kopam na pātukaroti no asantaṃ; yan-
nūnāhaṃ ayyaṃ vimaṃseyyan-ti. Atha kho bhikkhave Kālī
dāsi divā utthāsi. Atha kho bhikkhave Vedeḥikā gahapatāni
Kālīm dāsiṃ etad-avoca: He je Kālī. — Kim ayye. — Kim je
divā utthāsiti. — Na kho ayye kiñci. — No vata re kiñci
pāpi dāsi, divā utthāsiti kupitā anattamanā bhūkuṭiṃ akāsi.
Atha kho bhikkhave Kālīyā dāsiyā etad-ahoṣi: Santaṃ
yeva kho me ayyā ajjhattaṃ kopam na pātukaroti no asan-
taṃ, mayh' ev' ete kammantā susaṃvihitā yena me ayyā
santaṃ yeva ajjhattaṃ kopam na pātukaroti no asantaṃ;
yan-nūnāhaṃ bhiyyosomattāya ayyaṃ vimaṃseyyan-ti.
Atha kho bhikkhave Kālī dāsi divātaraṃ utthāsi. Atha
kho bhikkhave Vedeḥikā gahapatāni Kālīm dāsiṃ etad-
avoca: He je Kālī. — Kim ayye. — Kim je divā utthā-
siti. — Na kho ayye kiñci. — No vata re kiñci pāpi dāsi,
divā utthāsiti kupitā anattamanā anattamanavācamā nicchā-
resi. Atha kho bhikkhave Kālīyā dāsiyā etad-ahoṣi: San-
taṃ yeva kho me ayyā ajjhattaṃ kopam na pātukaroti no
asantaṃ, mayh' ev' ete kammantā susaṃvihitā yena me ayyā
santaṃ yeva ajjhattaṃ kopam na pātukaroti no asantaṃ;
yan-nūnāhaṃ bhiyyosomattāya ayyaṃ vimaṃseyyan-ti.
Atha kho bhikkhave Kālī dāsi divātaraṃ yeva utthāsi.
Atha kho bhikkhave Vedeḥikā gahapatāni Kālīm dāsiṃ

etad'avoca: He je Kāḷi. — Kim ayye. — Kim je divā utthāsīti. — Na kho ayye kiñci. — No vata re kiñci pāpi dāsi, divā utthāsīti kupitā anattamanā aggaḷasūciṃ gahetvā sise pahāraṃ adāsi, sisam vobhindi. Atha kho bhikkhave Kāḷi dāsi bhinnena sisena lohitenā gaḷantena paṭivissakānaṃ ujjhāpesi: Passath' ayye soratāya kammaṃ, passath' ayye nivātāya kammaṃ, passath' ayye upasantāya kammaṃ, ka-tham hi nāma ekadāsikāya: divā utthāsīti kupitā anatta-manā aggaḷasūciṃ gahetvā sise pahāraṃ dassati sisam vo-bhindissatīti. Atha kho bhikkhave Vedehikāya gahapatāniyā aparena samayena evaṃ pāpako kittisaddo abbhuggaṇchi: caṇḍī Vedehikā gahapatāni, anivātā Vedehikā gahapatāni, anupasantā Vedehikā gahapatāni ti. Evam-eva kho bhikkhave idh' ekacco bhikkhu tāvad-eva soratasorato hoti nivātanivāto hoti upasantūpasanto hoti yāva na amanāpā vacanapathā phusanti; yato ca kho bhikkhave bhikkhuṃ amanāpā vacanapathā phusanti atha kho bhikkhu sorato ti veditabbo nivāto ti veditabbo upasanto ti veditabbo. Nāhan-taṃ bhikkhave bhikkhuṃ suvaco ti vadāmi yo cīvāra-piṇḍapāta-senāsana-gilāna-paccayabhesajjaparikkhārahetu suvaco hoti sovacassataṃ āpajjati, taṃ kissa hetu: taṃ hi so bhikkhave bhikkhu cīvāra-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhāraṃ alabhamāno na suvaco hoti na sovacassataṃ āpajjati. Yo ca kho bhikkhave bhikkhu dhammaṃ yeva sakkaronto dhammaṃ garukaronto dhammaṃ apacāyamāno suvaco hoti sovacassataṃ āpajjati taṃ ahaṃ suvaco ti vadāmi. Tasmātiha bhikkhave: Dhammaṃ yeva sakkaronto dhammaṃ garukaronto dhammaṃ apacāyamānā suvacā bhaviṣṣāma sovacassataṃ āpajjis-sāmāti evaṃ hi vo bhikkhave sikkhitabbaṃ.

Pañc' ime bhikkhave vacanapathā yehi vo pare vadamānā vadeyyūṃ: kālena vā akālena vā, bhūtena vā abhūtena vā, saṇhena vā pharusena vā, atthasaṃhitena vā anatthasaṃhitena vā, mettacittā vā dosantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyūṃ akālena vā; bhūtena vā bhikkhave pare vadamānā vadeyyūṃ abhūtena vā; saṇhena vā bhikkhave pare vadamānā vadeyyūṃ pharusena vā; atthasaṃhitena vā bhikkhave pare vadamānā vadeyyūṃ

anattasamhitenā vā; mettacittā vā bhikkhave pare vadamānā vadeyyum dosantarā vā. Tatrāpi kho bhikkhave evaṃ sikkhitabbaṃ: Na c' eva no cittaṃ vipariṇataṃ bhavissati na ca pāpikaṃ vācam nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā, tañ-ca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇaṃ-ca sabbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbaṃ.

Seyyathā pi bhikkhave puriso āgaccheyya ikuddālapitakaṃ ādāya, so evaṃ vadeyya: Ahaṃ imaṃ mahāpaṭhaviṃ apaṭhaviṃ karissāmiti, so tatra tatra khaṇeyya, tatra tatra vikkireyya, tatra tatra oṭṭhubheyya, tatra tatra omutteyya: apaṭhavi bhavasi, apaṭhavi bhavassīti. Taṃ kim-maññatha bhikkhave: Api nu so puriso imaṃ mahāpaṭhaviṃ apaṭhaviṃ kareyyāti. — No h' etaṃ bhante, taṃ kissa hetu: ayaṃ hi bhante mahāpaṭhavi gambhīrā appameyyā, sā na sukarā apaṭhavi kātuṃ, yāvad-eva ca pana so puriso kilamathassa vighātassa bhāgi assāti. — Evaṃ-eva kho bhikkhave pañc' ime vacanapathā yehi vo pare vadamānā vadeyyum: kālena vā... dosantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyum... dosantarā vā. Tatrāpi kho bhikkhave evaṃ sikkhitabbaṃ: Na c' eva no cittaṃ vipariṇataṃ bhavissati na ca pāpikaṃ vācam nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā, tañ-ca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇaṃ-ca sabbāvantāṃ lokāṃ paṭhavisamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbaṃ.

Seyyathā pi bhikkhave puriso āgaccheyya lākhāṃ vā haliddiṃ vā nīlaṃ vā mañjittāṃ vā ādāya, so evaṃ vadeyya: Ahaṃ imasmiṃ ākāse rūpāni likhissāmi rūpapatubhāvaṃ karissāmiti. Taṃ kim-maññatha bhikkhave: Api nu so puriso imasmiṃ ākāse rūpāni likheyya rūpapatubhāvaṃ kareyyāti. — No h' etaṃ bhante, taṃ kissa hetu: ayaṃ hi bhante ākāso arūpī anidassano, tattha na sukaraṃ rūpāni likhituṃ rūpapatubhāvaṃ kātuṃ, yāvad-eva ca

pana so puriso kilamathassa vighātassa bhāgi assāti. — Evam-eva kho bhikkhave pañc' ime vacanapathā yehi vo pare vadamānā vadeyyum: kālena vā akālena vā — pe — tadārammaṇaṇ' ca sabbāvantam lokam ākāsasamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabham.

Seyyathā pi bhikkhave puriso āgaccheyya ādittam tiṇukkam ādāya, so evam vadeyya: Aham imāya ādittāya tiṇukkāya Gaṅgam nadim santāpessāmi samparitāpessāmiti. Tam kim-maññatha bhikkhave: Api nu so puriso ādittāya tiṇukkāya Gaṅgam nadim santāpeyya samparitāpeyyāti. — No h' etaṃ bhante, tam kissa hetu: Gaṅgā hi bhante nadī gambhīrā appameyyā, sā na sukarā ādittāya tiṇukkāya santāpetum samparitāpetum, yāvad-eva ca pana so puriso kilamathassa vighātassa bhāgi assāti. — Evam-eva kho bhikkhave pañc' ime vacanapathā yehi vo pare vadamānā vadeyyum: kālena vā akālena vā — pe — tadārammaṇaṇ' ca sabbāvantam lokam Gaṅgāsamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabham.

Seyyathā pi bhikkhave bilārabhastā madditā sumadditā superimadditā mudukā tūlini chinnasassarā chinnababbharā, atha puriso āgaccheyya kaṭṭham vā kaṭhalam vā ādāya, so evam vadeyya: Aham imam bilārabhastam madditam sumadditam superimadditam mudukam tūlinim chinnasassaram chinnababbharam kaṭṭhena vā kaṭhalena vā sarasaram karissāmi bharabharam karissāmiti. Tam kim-maññatha bhikkhave: Api nu so puriso amum bilārabhastam madditam sumadditam superimadditam mudukam tūlinim chinnasassaram chinnababbharam kaṭṭhena vā kaṭhalena vā sarasaram kareyya bharabharam kareyyāti. — No h' etaṃ bhante, tam kissa hetu: asu hi bhante bilārabhastā madditā sumadditā superimadditā mudukā tūlini chinnasassarā chinnababbharā, sā na sukarā kaṭṭhena vā kaṭhalena vā sarasaram katum bhara-bharam katum, yāvad-eva ca pana so puriso kilamathassa vighātassa bhāgi assāti. — Evam-eva kho bhikkhave 'pañc' ime vacanapathā yehi vo pare vadamānā vadeyyum: kālena

vā akālena vā bhūtena vā abhūtena vā saṇhena vā pharusena vā atthasaṃhitena vā anattasaṃhitena vā mettacittā vā dosantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyum akālena vā; bhūtena vā... abhūtena vā; saṇhena vā... pharusena vā; atthasaṃhitena vā... anattasaṃhitena vā; mettacittā vā bhikkhave pare vadamānā vadeyyum dosantarā vā. Tatrāpi kho bhikkhave evaṃ sikkhitabbaṃ: Na c' eva no cittaṃ vipariṇataṃ bhavissati na ca pāpikaṃ vācam nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā, tañ-ca puggalaṃ mettāsaḥagatena cetasā pharitvā viharissāma, tadārammaṇaṃ-ca sabbāvaṇṇaṃ lokāṃ bilāra-bhastāsamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbaṃ.

Ubbhatodaṇḍakena ce pi bhikkhave kakacena corā ocarakā aṅgamaṅgāni okanteyyum, tatrāpi yo mano padūseyya na me so tena sāsanakaro. Tatrāpi kho bhikkhave evaṃ sikkhitabbaṃ: Na c' eva no cittaṃ vipariṇataṃ bhavissati na ca pāpikaṃ vācam nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā, tañ-ca puggalaṃ mettāsaḥagatena cetasā pharitvā viharissāma, tadārammaṇaṃ-ca sabbāvaṇṇaṃ lokāṃ mettāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbaṃ.

Imaṃ-ca tumhe bhikkhave kakacūpamaṃ ovādaṃ abhikkhaṇaṃ manasikareyyātha, passatha no tumhe bhikkhave taṃ vacanapathaṃ aṇum vā thūlaṃ vā yaṃ tumhe nādhivāseyyāthāti. — No h' etaṃ bhante. — Tasmātiha bhikkhave imaṃ kakacūpamaṃ ovādaṃ abhikkhaṇaṃ manasikarotha, taṃ vo bhavissati dīgharattaṃ hitāya sukhāyāti.

Idaṃ-avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

KAKACŪPAMASUTTAM PĀTHAMAM.

22.

Evam-me sutam. Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Ariṭṭhassa nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti: Tathā 'haṃ Bhagavatā dhammaṃ desitaṃ ājānāmi yathā ye 'me antarāyikā dhammā vuttā Bhagavatā te paṭisevato nālaṃ antarāyāyāti. Assosum kho sambahulā bhikkhū: Ariṭṭhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā 'haṃ Bhagavatā dhammaṃ desitaṃ ājānāmi yathā ye 'me antarāyikā dhammā vuttā Bhagavatā te paṭisevato nālaṃ antarāyāyāti. Atha kho te bhikkhū yena Ariṭṭho bhikkhu gaddhabādhipubbo ten' upasaṅkamimsu, upasaṅkamitvā Ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etad-avocum: Saccam kira te āvuso Ariṭṭha evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā 'haṃ Bhagavatā ... antarāyāyāti. — Evaṃ byā kho ahaṃ āvuso Bhagavatā ... antarāyāyāti. Atha kho te bhikkhū Ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyunjanti samanugāhanti samanubhāsanti: Mā evaṃ āvuso Ariṭṭha avaca, mā Bhagavantaṃ abbhācikkhi, na hi sādhu Bhagavato abbhakkhānaṃ, na hi Bhagavā evaṃ vadeyya. Aneka-pariyāyena h' āvuso Ariṭṭha antarāyikā dhammā vuttā Bhagavatā, alaṅ-ca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo; atṭhikaṅkulūpamā kāmā vuttā Bhagavatā — maṃsapesūpamā kāmā vuttā Bhagavatā — tiṇukkūpamā .. aṅgarakāsūpamā .. supinakūpamā .. yūcitakūpamā .. rukkhaphalūpamā .. asisūnūpamā .. sattisulūpamā .. sappasirūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti. Evaṃ-pi kho Ariṭṭho bhikkhu gaddhabādhipubbo tehi bhikkhūhi samanuyunjiyamāno samanugāhiyamāno samanubhāsiyamāno tad-eva pāpakaṃ diṭṭhigataṃ thāmasā parāmassa abhinivissa voharati: Evaṃ byā kho ahaṃ āvuso Bhagavatā ... antarāyāyāti.

Yato kho te bhikkhū nāsakkhimsu Ariṭṭhaṃ bhikkhuṃ gad-

dhabādhīpubbam etasmā pāpakā diṭṭhigatā vivecetum, atha yena Bhagavā ten' upasaṅkamimṣu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisidimṣu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad-avocum: Ariṭṭhassa nāma bhante bhikkhuno gaddhabādhīpubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā 'haṃ Bhagavatā... antarāyāyāti. Assumha kho mayaṃ bhante: Ariṭṭhassa kira nāma bhikkhuno gaddhabādhīpubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā 'haṃ Bhagavatā... antarāyāyāti. Atha kho mayaṃ bhante yena Ariṭṭho bhikkhu gaddhabādhīpubbo ten' upasaṅkamimha, upasaṅkamitvā Ariṭṭhaṃ bhikkhum gaddhabādhīpubbam etad-avocumha: Saccaṃ kira te āvuso Ariṭṭha evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā 'haṃ Bhagavatā... antarāyāyāti. Evaṃ vutte bhante Ariṭṭho bhikkhu gaddhabādhīpubbo amhe etad-avoca: Evaṃ byā kho ahaṃ āvuso Bhagavatā... antarāyāyāti. Atha kho mayaṃ bhante Ariṭṭhaṃ bhikkhum gaddhabādhīpubbam etasmā pāpakā diṭṭhigatā vivecetukāma samanuyujimha samanugāhimha samanubhāsimha: Mā evaṃ āvuso Ariṭṭha avaca, mā Bhagavantaṃ abbhācikkhi, na hi sādhu Bhagavato abbhakkhānaṃ, na hi Bhagavā evaṃ vadeyya. Anekapariyāyena h' āvuso Ariṭṭha antarāyikā dhammā vuttā Bhagavatā, alaṇ-ca pana te paṭisevato antarāyāya. Appassādā kāma vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo; atṭhikaṇkalūpamā kāma vuttā Bhagavatā — pe — sappasirūpamā kāma vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti. Evaṃ-pi kho bhante Ariṭṭho bhikkhu gaddhabādhīpubbo amhehi samanuyujijyamāno samanugāhiyamāno samanubhāsiyamāno tad-eva pāpakaṃ diṭṭhigataṃ thāmasā parāmassa abhinivissa voharati: Evaṃ byā kho ahaṃ āvuso Bhagavatā... antarāyāyāti. Yato kho mayaṃ bhante nāsakkhimha Ariṭṭhaṃ bhikkhum gaddhabādhīpubbam etasmā pāpakā diṭṭhigatā vivecetum atha mayaṃ etam-atthaṃ Bhagavato ārocemāti.

Atha kho Bhagavā aññataraṃ bhikkhum āmantesi: Ehi tvam bhikkhu mama vacanena Ariṭṭhaṃ bhikkhum gaddhabādhīpubbam āmantehi: Satthā taṃ āvuso Ariṭṭha āmantetiti.

Evam - bhante ti kho so bhikkhu Bhagavato paṭissutvā yena Ariṭṭho bhikkhu gaddhabādhīpubbo ten' upasaṅkami, upasaṅkamitvā Ariṭṭhaṃ bhikkhuṃ gaddhabādhīpubbaṃ etad-avoca: Satthā taṃ āvuso Ariṭṭha āmantetīti. Evam - āvuso ti kho Ariṭṭho bhikkhu gaddhabādhīpubbo tassa bhikkhuno paṭissutvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Ariṭṭhaṃ bhikkhuṃ gaddhabādhīpubbaṃ Bhagavā etad-avoca: Saccaṃ kira te Ariṭṭha evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ: Tathā 'haṃ Bhagavatā... antarāyāyāti. — Evaṃ byā kho ahaṃ bhante Bhagavatā... antarāyāyāti. — Kassa kho nāma tvaṃ moghapurisa mayā evaṃ dhammaṃ desitaṃ ājānāsi. Nanu mayā moghapurisa anekapariyāyena antarāyikā dhammā vuttā, alaṅ - ca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā mayā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo; aṭṭhikaṅkalūpamā kāmā vuttā mayā — maṇsapesūpamā kāmā vuttā mayā — tiṇukkūpamā .. aṅgarakāsūpamā .. supinakūpamā .. yācitakūpamā .. rukkhaphalūpamā .. asisūnūpamā .. sattisūlūpamā .. sappasirūpamā kāmā vuttā mayā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo. Atha ca pana tvaṃ moghapurisa attanā duggahitena amhe c' eva abbhācikkhasi attānaṃ - ca khanasi bahuṅ - ca apuññaṃ pasavasi. Taṃ hi te moghapurisa bhavissati dīgharattaṃ ahitāya dukkhāyāti. Atha kho Bhagavā bhikkhū āmantesi: Taṃ kim - maññaṭha bhikkhave: Api nāyaṃ Ariṭṭho bhikkhu gaddhabādhīpubbo usmikato pi imaṣmiṃ dhammavinaye ti. — Kim hi siyā bhaunte, no h' etaṃ bhante ti. Evaṃ vutte Ariṭṭho bhikkhu gaddhabādhīpubbo tuṇḍibhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi. Atha kho Bhagavā Ariṭṭhaṃ bhikkhuṃ gaddhabādhīpubbaṃ tuṇḍibhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā Ariṭṭhaṃ bhikkhuṃ gaddhabādhīpubbaṃ etad-avoca: Paññāyissasi kho tvaṃ moghapurisa etena sa-kena pāpakena dīṭṭhigatena, idhāhaṃ bhikkhū paṭipucchisāmiti.

Atha kho Bhagavā bhikkhū āmantesi: Tumhe pi me

bhikkhave evaṃ dhammaṃ desitaṃ ājānātha yathā 'yaṃ Ariṭṭho bhikkhu gaddhabādhipubbo attanā duggahītena amhe c' eva abbhācikkhati attānañ-ca khanati bahuñ-ca apuññaṃ pasavatīti. — No h' etaṃ bhante, anekapariyāyena hi no bhante antarāyikā dhammā vuttā Bhagavatā, alaṅ-ca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo, aṭṭhikaṅkalūpanā kāmā vuttā Bhagavatā — pe — sappasirūpanā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti. — Sādhū bhikkhave, sādhū kho me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha. Anekapariyāyena hi vo bhikkhave antarāyikā dhammā vuttā mayā, alaṅ-ca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā mayā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo, aṭṭhikaṅkalūpanā kāmā vuttā mayā — pe — sappasirūpanā kāmā vuttā mayā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo. Atha ca pañāyaṃ Ariṭṭho bhikkhu gaddhabādhipubbo attanā duggahītena amhe c' eva abbhācikkhati attānañ-ca khanati bahuñ-ca apuññaṃ pasavati, taṃ hi tassa moghapurisassa bhavissati digharattaṃ ahitāya dukkhāya. So vata bhikkhave aññatr' eva kāmehi aññatra kāmasaññāya aññatra kāmavitakkehi kāme paṭisevissatīti n' etaṃ tñānaṃ vijjati.

Idhā bhikkhave ekacce moghapurisā dhammaṃ pariya-punanti, suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ; te taṃ dhammaṃ pariya-punītvā tesāṃ dhammānaṃ paññāya atthaṃ na upaparikkhanti, tesāṃ te dhammā paññāya atthaṃ anupaparikkhantaṃ na nijjhānaṃ khamanti, te upārambhānisamsā c' eva dhammaṃ pariya-punanti itivādappamokkhānisamsā ca, yassa c' atthāya dhammaṃ pariya-punanti tañ-c' assa atthaṃ nānubhonti, tesāṃ te dhammā duggahitā digharattaṃ ahitāya dukkhāya saṃvattanti, taṃ kissa hetu: duggahitattā bhikkhave dhammānaṃ. Seyyathā pi bhikkhave puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno, so passeyya mahantaṃ alagaddaṃ, taṃ-enaṃ bhoge vā naṅgutṭhe vā gaṇheyya, tassa so alagaddo paṭiparivattitvā hatthe vā bāhāya vā aññatarasmim vā aṅgapaccāṅge daseyya, so tato-

nidānam maraṇam vā nigaccheyya maraṇamattam vā dukkham, tam kissa hetu: duggahītattā bhikkhave alagaddassa; evam-eva kho bhikkhave idh' ekacce moghapurisā dhammam pariyaṇṇanti... duggahītattā bhikkhave dhammānam.

Idha pana bhikkhave ekacce kulaputtā dhammam pariyaṇṇanti, suttaṃ geyyam veyyakaraṇam gātham udānam itivuttakam jātakam abbhutadhammam vedallam, te tam dhammam pariyaṇṇitvā tesam dhammānam paṇṇāya attham upapariikkhanti, tesam te dhammā paṇṇāya attham upapariikkhatam nijjhānam khamanti, te na c' eva upārambhānisamsā dhammam pariyaṇṇanti na itivādappamokkhānisamsā, yassa c' atthāya dhammam pariyaṇṇanti tañ-c' assa attham anubhonti, tesam te dhammā suggahītā digharattam hitāya sukhāya samvattanti, tam kissa hetu: suggahītattā bhikkhave dhammānam. Seyyathā pi bhikkhave puriso alagaddatthiko alagaddagavesi alagaddapariyesanam caramāno, so passeyya mahantam alagaddam, tam-enam ajapadena daṇḍena suniggahitam niggaṇheyya, ajapadena daṇḍena suniggahitam niggaṇhetvā gīvāya suggahitam gaṇheyya; kiñcāpi so bhikkhave alagaddo tassa purisassa hattham vā bāham vā aññataram vā aṅgapaccāṅgam bhogehi palivethēyya, atha kho so n' eva tatonidānam maraṇam vā nigaccheyya maraṇamattam vā dukkham, tam kissa hetu: suggahītattā bhikkhave alagaddassa; evam-eva kho bhikkhave idh' ekacce kulaputtā dhammam pariyaṇṇanti... suggahītattā bhikkhave dhammānam. Tasmātiha bhikkhave yassa me bhāsitaṃ attham ājāneyyātha tathā nam dhāreyyātha, yassa ca pana me bhāsitaṃ attham na ājāneyyātha aham vo tattha paṭipucchitaṃ bo ye vā pan' assu viyattā bhikkhū.

Kullūpamam vo bhikkhave dhammam desissāmi nittharaṇatthāya no gahaṇatthāya, tam suṇātha, sādhuṇam manasikarotha, bhāsissāmiti. Evam-bhante ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad-avoca: Seyyathā pi bhikkhave puriso addhānamaggaṇṇapanno, so passeyya mahantam udakaṇṇavam, oriman-tīram sāsaṅkam sappatibhayaṃ pāriman-tīram khemaṃ appatibhayaṃ, na cāssa nāvā santāraṇi uttarasetu vā apārā pāram gamanāya; tassa evam-

assa: Ayaṃ kho mahā udakaṇṇavo, orimaṇ - ca tīraṃ sā-
saṅkaṃ sappatibhayaṃ pārimaṇ - tīraṃ khemaṃ appatibha-
yaṃ, na - tthi ca nāvā santāraṇi uttarasetu vā apārā pāraṃ
gamaṇāya, yaṇ - nūṇāhaṃ tiṇa - katṭha - sākḥā - palāsaṃ saṅkaḍḍhi-
tvā kullaṃ bandhitvā taṃ kullaṃ nissāya hatthehi ca pā-
dehi ca vāyamamāno sotthinā pāraṃ uttareyyaṇ - ti. Atha
kho so bhikkhave puriso tiṇa - katṭha - sākḥā - palāsaṃ saṅ-
kaḍḍhitvā kullaṃ bandhitvā taṃ kullaṃ nissāya hatthehi ca
pādehi ca vāyamamāno sotthinā pāraṃ uttareyya; tassa tiṇ-
ṇassa pāraṅgatassa evaṃ - assa: Bahukāro kho me ayaṃ
kullo, imāhaṃ kullaṃ nissāya hatthehi ca pādehi ca vā-
yamamāno sotthinā pāraṃ uttiṇṇo, yaṇ - nūṇāhaṃ imaṃ kul-
laṃ sīse vā āropetvā khandhe vā uccāretvā yena kāmaṃ
pakkameyyaṇ - ti. Taṃ kim - maññatha bhikkhave: api nu
so puriso evaṃkāri tasmiṃ kulle kiccakāri assāti. — No h'
etaṃ - bhante. — Kathaṃkāri ca so bhikkhave puriso tasmiṃ
kulle kiccakāri assa: Idha bhikkhave tassa purisassa tiṇṇassa
pāraṅgatassa evaṃ - assa: Bahukāro kho me ayaṃ kullo,
imāhaṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno
sotthinā pāraṃ uttiṇṇo, yaṇ - nūṇāhaṃ imaṃ kullaṃ thale vā
ussādetvā udae vā uplāpetvā yena kāmaṃ pakkameyyaṇ - ti.
Evaṃkāri kho so bhikkhave puriso tasmiṃ kulle kiccakāri
assa. Evaṃ - eva kho bhikkhave kullūpamo mayā dhammo
desito nittharaṇatthāya no gahaṇatthāya. Kullūpamaṃ vo
bhikkhave ājānantehi dhammā pi vo pahātabbā, paḍ - eva
adhammā.

Cha - y - imāni bhikkhave diṭṭhiṭṭhānāni, katamāni cha:
Idha bhikkhave assutavā puthujjano ariyānaṃ adassāvī ariya-
dhammassa akovido ariyadhamme avinīto, sappurisānaṃ adas-
sāvī sappurisdhammassa akovido sappurisdhamme avinīto,
rūpaṃ: etaṃ mama, eso 'haṃ - asmi, eso me attā ti samanupassati,
vedanaṃ: etaṃ mama ... ti samanupassati, saññaṃ:
etaṃ mama ... ti samanupassati, saṅkhāre: etaṃ mama ... ti
samanupassati, yaṃ - p' idaṃ diṭṭhaṃ suttaṃ mutaṃ viññātaṃ
pattaṃ pariyesitaṃ anuvicaritaṃ manasā taṃ pi: etaṃ mama
... ti samanupassati, yaṃ - p' idaṃ diṭṭhiṭṭhānaṃ: so loko so
attā, so pecca bhavissāmi nicco dhuvo sassato aviparināma-

dhammo, sassatisamañ tath' eva ṭhassāmīti, tam - pi: etañ mama, eso 'ham - asmi, eso me attā ti samanupassati. Sutavā ca kho bhikkhave ariyasāvako ariyānañ dassāvī ariyadhammassa kovidō ariyadhamme suvinito, sappurisānañ dassāvī sappurisdhammassa kovidō sappurisdhamme suvinito, rūpañ: n' etañ mama, n' eso 'ham - asmi, na mēso attā ti samanupassati, vedanañ: n' etañ mama ... ti samanupassati, saññañ: n' etañ mama ... ti samanupassati, sañkhāre: n' etañ mama ... ti samanupassati, yam - p' idañ dīṭṭhañ sutañ mutañ viññātañ pattañ pariyesitañ anuvicaritañ manasā tam - pi: n' etañ mama ... ti samanupassati, yam - p' idañ dīṭṭhiṭṭhānañ: so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariñāmadhammo, sassatisamañ tath' eva ṭhassāmīti, tam - pi: n' etañ mama, n' eso 'ham - asmi, na mēso attā ti samanupassati. So evañ samanupassanto asati na paritassatīti.

Evañ vutte aññataro bhikkhu Bhagavantañ etad - avoca: Siyā nu kho bhante bahiddhā asati paritassanā ti. — Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaccassa evañ hoti: Ahū vata me, tañ vata me na - tṭhi, siyā vata me, tañ vatāhañ na labhāmīti. So socati kilamati paridevati, urattāliṃ kandati, sammohañ āpajjati. Evañ kho bhikkhu bahiddhā asati paritassanā hotīti. — Siyā pana bhante bahiddhā asati aparitassanā ti. — Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaccassa na evañ hoti: Ahū vata me, tañ vata me na - tṭhi, siyā vata me, tañ vatāhañ na labhāmīti. So na socati na kilamati na paridevati, na urattāliṃ kandati, na sammohañ āpajjati. Evañ kho bhikkhu bahiddhā asati aparitassanā hotīti. — Siyā nu kho bhante ajjhantañ asati paritassanā ti. — Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaccassa evañ dīṭṭhi hoti: So loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariñāmadhammo, sassatisamañ tath' eva ṭhassāmīti. So suṇāti Tathāgatassa vā Tathāgatasāvakassa vā sabbesañ dīṭṭhiṭṭhānādhiṭṭhāna - pari - yuṭṭhānābhinivesānusayānañ samugghātāya sabbasañkhāra - samathāya sabbūpadhipaṭinissaggāya taṇhakkhayāya virāgāya nirodhāya nibbānāya dhammañ desentassa. Tassa evañ

hoti: Uccijjissāmi nāma su, vinassissāmi nāma su, na su nāma bhavissāmiti. So socati kilamati paridevati, urattālin̄h kantati, sammohaṃ āpajjati. Evaṃ kho bhikkhu ajjhataṃ asati paritassanā hotīti. — Siyā pana bhante ajjhataṃ asati aparitassanā ti. — Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaccassa na evaṃ diṭṭhi hoti: So loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tath' eva ṭhassāmiti. So suṇāti Tathāgataṃ vā Tathāgatasāvakassa vā sabbesaṃ diṭṭhiṭṭhānādiṭṭhāna-pariyutṭhānābhinivesānusayānaṃ samugghātāya sabbasaṅkhāra-samathāya sabbūpadhipaṭinissaggāya taṇhakkhayāya virāgāya nirodhāya nibbānāya dhammaṃ desentassa. Tassa na evaṃ hoti: Uccijjissāmi nāma su, vinassissāmi nāma su, na su nāma bhavissāmiti. So na socati na kilamati na paridevati, na urattālin̄h kantati, na sammohaṃ āpajjati. Evaṃ kho bhikkhu ajjhataṃ asati aparitassanā hoti.

Taṃ bhikkhave pariggahaṃ parigaṇheyyātha yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tath' eva tiṭṭheyya. Passatha no tumhe bhikkhave taṃ pariggahaṃ yvāssa pariggaho ... tath' eva tiṭṭheyyāti. — No h' etam-bhante. — Sādhū bhikkhave, aham-pi kho taṃ bhikkhave pariggahaṃ na samaṇupassāmi yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tath' eva tiṭṭheyya. Taṃ bhikkhave attavādupādānaṃ upādiyetha yaṃ-sa attavādupādānaṃ upādiyato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā. Passatha no tumhe bhikkhave taṃ attavādupādānaṃ yaṃ-sa ... sokaparidevadukkhadomanassupāyāsā ti. — No h' etam-bhante. — Sādhū bhikkhave, aham-pi kho taṃ bhikkhave attavādupādānaṃ na samanupassāmi yaṃ-sa attavādupādānaṃ upādiyato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā. Taṃ bhikkhave diṭṭhinissayaṃ nissayetha yaṃ-sa diṭṭhinissayaṃ nissayato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā. Passatha no tumhe bhikkhave taṃ diṭṭhinissayaṃ yaṃ-sa ... sokaparidevadukkhadomanassupāyāsā ti. — No h' etam-bhante. — Sādhū bhikkhave, aham-pi kho taṃ bhikkhave diṭṭhinissayaṃ na samanupassāmi yaṃ-sa diṭṭhinissayaṃ

nissayato na uppajjeyyūṃ sokaparidevadukkhadomanassu-pāyāsā.

Attani vā bhikkhave sati attaniyam-me ti assāti. — Evam-bhante. — Attaniye vā bhikkhave sati attā me ti as-sāti. — Evam-bhante. — Attani ca bhikkhave attaniye ca saccato thetāto anupalabbhamāne yam-p' idam dīṭṭhiṭṭhā-nam: so loko so attā, so pecca bhavissāmi nicco dhuvo sas-sato avipariṇāmadhammo, sassatisamaṃ tath' eva ṭhassāmiti, nanāyaṃ bhikkhave kevalo paripūro bāladhammo ti. — Kim hi no siyā bhante kevalo paripūro bāladhammo ti. — Taṃ kim-maññatha bhikkhave: rūpaṃ niccaṃ vā aniccaṃ vā ti. — Aniccaṃ bhante. — Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti. — Dukkhaṃ bhante. — Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ-nu taṃ samanupassituṃ: etaṃ mama, eso 'ham-asmi, eso me attā ti. — No h' etaṃ-bhante. — Taṃ kim-maññatha bhikkhave: vedanā niccā vā aniccā vā ti. — Aniccā bhante. — Yaṃ paṇānic-caṃ dukkhaṃ vā taṃ sukhaṃ vā ti. — Dukkhaṃ bhante. — Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ-nu taṃ samanupassituṃ: etaṃ mama... attā ti. — No h' etaṃ-bhante. — Taṃ kim-maññatha bhikkhave: saññā niccā vā aniccā vā ti. — Aniccā bhante. — Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti. — Dukkhaṃ bhante. — Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ-nu taṃ samanupassituṃ: etaṃ mama... attā ti. — No h' etaṃ-bhante. — Taṃ kim-maññatha bhikkhave: saṅkhārā niccā vā aniccā vā ti. — Aniccā bhante. — Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti. — Dukkhaṃ bhante. — Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ-nu taṃ samanupassituṃ: etaṃ mama... attā ti. — No h' etaṃ-bhante. — Taṃ kim-maññatha bhikkhave: viññāpaṃ niccaṃ vā aniccaṃ vā ti. — Aniccaṃ bhante. — Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti. — Dukkhaṃ bhante. — Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ-nu taṃ samanupassituṃ: etaṃ mama, eso 'ham-asmi, eso me attā ti. — No h' etaṃ-bhante. — Tasmātiha bhikkhave yaṃ kiñci rūpaṃ atitānāgatapaccuppannaṃ, ajjhataṃ vā bahiddhā

vā, oḷārikam vā sukhumaṃ vā, hīnaṃ vā paṇitaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ: n' etaṃ mama, n' eso 'ham-asmi, na mēso attā ti evaṃ-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Yā kāci vedanā — pe — yā kāci saññā — ye keci saṅkhārā — yaṃ kiñci viññāṇaṃ atitānāgatapeccuppannaṃ, ajjhataṃ vā bahiddhā vā, oḷārikam vā sukhumaṃ vā, hīnaṃ vā paṇitaṃ vā, yaṃ dūre santike vā, sabbaṃ viññāṇaṃ: n' etaṃ mama, n' eso 'ham-asmi, na mēso attā ti evaṃ-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Evaṃ passaṃ bhikkhave sutavā ariyasāvako rūpasmiṃ nibbindati, vedanāya nibbindati, saññāya nibbindati, saṅkhāresu nibbindati, viññāṇasmiṃ nibbindati; nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttaṃ-iti ñāṇaṃ hoti; khiṇā jāti. vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. Ayaṃ vuccati bhikkhave bhikkhu ukkhittapaligho iti pi, saṅkiṇṇaparikho iti pi, abbūḷhesiko iti pi, niraggaḷo iti pi, ariyo pannaddhajo pannabhāro visamyutto iti pi. Kathaṃ-ca bhikkhave bhikkhu ukkhittapaligho hoti: Idha bhikkhave bhikkhuno avijjā pahīnā hoti uccinnamūlā tālavatthukatā anabhāvakatā āyatim anuppāda-dhammā. Evaṃ kho bhikkhave bhikkhu ukkhittapaligho hoti. Kathaṃ-ca bhikkhave bhikkhu saṅkiṇṇaparikho hoti: Idha bhikkhave bhikkhuno ponobhaviko jātisaṃsāro pahīno hoti uccinnamūlo tālavatthukato anabhāvakato āyatim anuppādadhammo. Evaṃ kho bhikkhave bhikkhu saṅkiṇṇaparikho hoti. Kathaṃ-ca bhikkhave bhikkhu abbūḷhesiko hoti: Idha bhikkhave bhikkhuno taṇhā pahīnā hoti uccinnamūlā tālavatthukatā anabhāvakatā āyatim anuppādadhammā. Evaṃ kho bhikkhave bhikkhu abbūḷhesiko hoti. Kathaṃ-ca bhikkhave bhikkhu niraggaḷo hoti: Idha bhikkhave bhikkhuno pañc' orambhāgiyāni saṃyojanāni pahīnāni honti uccinnamūlāni tālavatthukatāni anabhāvakatāni āyatim anuppādadhammāni. Evaṃ kho bhikkhave bhikkhu niraggaḷo hoti. Kathaṃ-ca bhikkhave bhikkhu ariyo pannaddhajo pannabhāro visamyutto hoti: Idha bhikkhave bhikkhuno asmimāno pahīno hoti uccinnamūlo tālavatthukato anabhāvakato āyatim anup-

pādadhammo. Evaṃ kho bhikkhave bhikkhu ariyo pannad-
dhajo pannabhāro viṣaṃyutto hoti.

Evaṃ vimuttacittāṃ kho bhikkhave bhikkhū sa-Indā
devā sa-Brahmakā sa-Pajāpatikā anvesaṃ nādhigacchanti:
idaṃ nissitaṃ tathāgatassa viññāṇaṃ - ti, taṃ kissa hetu:
Ditṭhe vāhaṃ bhikkhave dhamme tathāgataṃ ananuvejjo ti
vadāmi. Evaṃvādiṃ kho maṃ bhikkhave evamakkhāyīṃ eke
samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti:
Venayiko samaṇo Gotamo, sato sattassa ucchedaṃ vināsaṃ
vibhavaṃ paññāpetīti. Yathā vāhaṃ bhikkhave na, yathā
cāhaṃ na vadāmi, tathā maṃ te bhonto samaṇabrāhmaṇā
asatā tucchā musā abhūtena abbhācikkhanti: Venayiko sa-
maṇo Gotamo, sato sattassa ucchedaṃ vināsaṃ vibhavaṃ
paññāpetīti. Pubbe cāhaṃ bhikkhave etarabi ca dukkhaṃ - e'
eva paññāpemi dukkhassa ca nirodhaṃ. Tatra ce bhikkhave
pare Tathāgataṃ akkosanti paribhāsanti rosentī, tatra bhik-
khave Tathāgatassa na hoti āghāto na appaccayo na cetaso
anabhiraddhi. Tatra ce bhikkhave pare Tathāgataṃ sakka-
ronti garukaronti mānenti pūjenti, tatra bhikkhave Tathā-
gatassa na hoti ānando na somanassaṃ na cetaso ubbillāvi-
tattaṃ. Tatra ce bhikkhave pare Tathāgataṃ sakkaronti
garukaronti mānenti pūjenti, tatra bhikkhave Tathāgatassa
evaṃ hoti: Yaṃ kho idaṃ pubbe pariññātaṃ tathā me eva-
rūpā kārā kariyantīti. Tasmātiha bhikkhave tumhe ce pi
pare akkoseyyuṃ paribhāseyyuṃ roseyyuṃ, tatra tumheli na
āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā.
Tasmātiha bhikkhave tumhe ce pi pare sakkareyyuṃ garu-
kareyyuṃ māneyyuṃ pūjeyyuṃ, tatra tumheli na ānando na
somanassaṃ na cetaso ubbillāvitattaṃ karaṇīyaṃ. Tasmātiha
bhikkhave tumhe ce pi pare sakkareyyuṃ garukareyyuṃ mā-
neyyuṃ pūjeyyuṃ, tatra tumhākaṃ evaṃ - assa: Yaṃ kho
idaṃ pubbe pariññātaṃ tathā no evarūpā kārā kariyantīti.

Tasmātiha bhikkhave yaṃ na tumhākaṃ taṃ pajalatha,
taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.
Kiṃ - ca bhikkhave na tumhākaṃ: Rūpaṃ bhikkhave na
tumhākaṃ, taṃ pajabatha, taṃ vo pahīnaṃ dīgharattaṃ
hitāya sukhāya bhavissati. Vedanā bhikkhave na tumhākaṃ,

taṃ pajahatha, sā vo pahīnā d. h. s. bhavissati. Saññā bhikkhave na tumhākaṃ, taṃ pajahatha, sā vo pahīnā d. h. s. bhavissati. Saṅkhārā bhikkhave na tumhākaṃ, te pajahatha, te vo pahīnā d. h. s. bhavissanti. Viññānaṃ bhikkhave na tumhākaṃ, taṃ pajahatha, taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Taṃ kim-maññatha bhikkhave: yaṃ imasmiṃ Jetavane tiṇa-katṭha-sākhā-palāsaṃ taṃ jano hareyya vā daheyya vā yathāpaccayaṃ vā kareyya; api nu tumhākaṃ evaṃ-assa: Amhe jano harati vā dahati vā yathāpaccayaṃ vā karotiti. — No h' etam-bhante, taṃ kissa hetu: na hi no etam-bhante attā vā attaniyaṃ vā ti. — Evam-eva kho bhikkhave yaṃ na tumhākaṃ taṃ pajahatha, taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Kiṃ-ca bhikkhave na tumhākaṃ: Rūpaṃ bhikkhave na tumhākaṃ, taṃ pajahatha, taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Vedanā bhikkhave — pe — saññā bhikkhave — saṅkhārā bhikkhave — viññānaṃ bhikkhave na tumhākaṃ, taṃ pajahatha, taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

Evaṃ svākkhāto bhikkhave mayā dhammo, uttāno vivaṭo pakāsito chinnapilotiko; evaṃ svākkhāte bhikkhave mayā dhamme, uttāne vivaṭe pakāsīte chinnapilotike, ye te bhikkhū arahanto khīṇāsavaṃ vusitavanto katakaraṇiṃ ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā samma-d-aññā vimuttā, vaṭṭaṃ tesāṃ na-tthi paññāpanāya.) Evaṃ svākkhāto bhikkhave mayā dhammo ... chinnapilotiko; evaṃ svākkhāte bhikkhave mayā dhamme ... chinnapilotike, yesaṃ bhikkhūnaṃ pañc' orambhāgiyāni samyojanāni pahīnāni sabbe te opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā. Evaṃ svākkhāto bhikkhave mayā dhammo ... chinnapilotiko; evaṃ svākkhāte bhikkhave mayā dhamme ... chinnapilotike, yesaṃ bhikkhūnaṃ tīpi samyojanāni pahīnāni rāgadosamohā tanubbhūtā sabbe te sakadāgāmino, sakid-eva imaṃ lokaṃ āgantvā dukkhass' antaṃ karissanti. Evaṃ svākkhāto bhikkhave mayā dhammo ... chinnapilotiko; evaṃ svākkhāte bhikkhave mayā dhamme ... chinnapilotike, yesaṃ bhikkhūnaṃ tīpi samyojanāni pahīnāni sabbe te sotāpannā avini-

pātadhammā niyatā sambodhiparāyanā. Evaṃ svākkhāto bhikkhave mayā dhammo... chinnapilotiko; evaṃ svākkhāte bhikkhave mayā dhamme... chinnapilotike, ye te bhikkhū dhammānusārino saddhānusārino sabbe te sambodhiparāyanā. Evaṃ svākkhāto bhikkhave mayā dhammo, uttāno vivaṭo pakāsito chinnapilotiko; evaṃ svākkhāte bhikkhave mayā dhamme, uttāne vivaṭe pakāsīte chinnapilotike, yesaṃ mayi saddhāmattaṃ pemamattaṃ sabbe te saggaparāyanā ti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

ALAGADDŪPAMASUTTAM DUTIYAM.

23.

Evaṃ - me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvattihīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Kumārakassapo Andhavanaṃ viharati. Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ Andhavanam obhāsetvā yen' āyasmā Kumārakassapo ten' upasaṅkami, upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ʒhitā kho sū devatā āyasmantaṃ Kumārakassapaṃ etad - avoca: Bhikkhu bhikkhu, ayaṃ vammiko rattiṃ dhūmayati divā pajjalati. Brāhmaṇo evaṃ - āha: Abhikkhaṇaṃ sumedha satthaṃ ādāyati. Abhikkhaṇanto sumedho satthaṃ ādāya addasa laṅgin: laṅgī bhadante ti. Brāhmaṇo evaṃ - āha: Ukkhipa laṅgin, abhikkhaṇaṃ sumedha satthaṃ ādāyati. Abhikkhaṇanto sumedho satthaṃ ādāya addasa uddhumāyikaṃ: uddhumāyikā bhadante ti. Brāhmaṇo evaṃ - āha: Ukkhipa uddhumāyikaṃ, abhikkhaṇaṃ sumedha satthaṃ ādāyati. Abhikkhaṇanto sumedho satthaṃ ādāya addasa dvidhāpathaṃ: dvidhāpatho bhadante ti. Brāhmaṇo evaṃ - āha: Ukkhipa dvidhāpathaṃ, abhikkhaṇaṃ sumedha satthaṃ ādāyati. Abhikkhaṇanto sumedho satthaṃ ādāya addasa caṅga - vāraṃ: caṅgavāraṃ bhadante ti. Brāhmaṇo evaṃ - āha:

Ukkhipa caṅgavāraṃ, abhikkhaṇa sumedha satthaṃ ādāyāti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa kummaṃ: kummo bhadante ti. Brāhmaṇo evaṃ - āha: Ukkhipa kummaṃ, abhikkhaṇa sumedha satthaṃ ādāyāti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa asisūnaṃ: asisūnā bhadante ti. Brāhmaṇo evaṃ - āha: Ukkhipa asisūnaṃ, abhikkhaṇa sumedha satthaṃ ādāyāti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa maṃsapesiṃ: maṃsapesi bhadante ti. Brāhmaṇo evaṃ - āha: Ukkhipa maṃsapesiṃ, abhikkhaṇa sumedha satthaṃ ādāyāti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa nāgaṃ: nāgo bhadante ti. Brāhmaṇo evaṃ - āha: Tiṭṭhatu nāgo, mā nāgaṃ ghaṭṭesi, namo karohi nāgassāti. Ime kho tvaṃ bhikkhu pañhe Bhagavantaṃ upasaṅkamitvā puccheyyāsi, yathā te Bhagavā byākaroti tathā naṃ dhāreyyāsi. Nāhaṃ - taṃ bhikkhu passāmi sadevake loke samārake sabrahmaṇe sassamaṇabrāhmaṇiyyā pajāya sadevamanussāya yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya aññatra Tathāgatena vā Tathāgatasāvakena vā ito vā pana sutvā ti. Idam - avoca sā devatā, idaṃ vatvā tatth' eva antaradhāyi.

Atha kho āyasmā Kumārakassapo tassā rattiyaṃ acca - yena yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Kumārakassapo Bhagavantaṃ etad - avoca: Imaṃ bhante rattiṃ aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ Andhavanaṃ obhāsetvā yenāhaṃ ten' upasaṅkami, upasaṅkamitvā ekamantaṃ atṭhāsi. Ekamantaṃ tṭhitā kho bhante sā devatā maṃ etad - avoca: Bhikkhu bhikkhu, ayaṃ vammiko rattiṃ dhūmayati divā pajjalati. Brāhmaṇo evaṃ - āha: Abhikkhaṇa sumedha satthaṃ ādāyāti. Abhikkhaṇanto sumedho satthaṃ ādāya — pe — ito vā pana sutvā ti. Idam - avoca bhante sā devatā, idaṃ vatvā tatth' eva antaradhāyi. Ko nu kho bhante vammiko, kā rattiṃ dhūmayanā, kā divā pajjalanā, ko brāhmaṇo, ko sumedho, kiṃ satthaṃ, kiṃ abhikkhaṇaṃ, kā laṅgi, kā ud - dhumāyikā, ko dvidhāpatho, kiṃ caṅgavāraṃ, ko kummo, kā asisūnā, kā maṃsapesi, ko nāgo ti.

Vammiko ti kho bhikkhu imass' etaṃ cātummahābhūti-kassa kāyassa adhivacanāṃ mātāpettikasambhavassa odana-kummāsūpacayassa aniccucchādana-parimaddana-bhedana-vid-dhamsanadhammassa. Yaṃ kho bhikkhu divā kammante ārabha rattiṃ anuvitakketi anuvicarati ayaṃ rattiṃ dhūma-yaṇā. Yaṃ kho bhikkhu rattiṃ anuvitakketvā anuvicāretvā divā kammante payojeti kāyena vācāya manasā ayaṃ divā pajjalanā. Brāhmaṇo ti kho bhikkhu Tathāgatass' etaṃ adhivacanāṃ arahato sammāsambuddhassa. Sumedho ti kho bhikkhu sekhass' etaṃ bhikkhuno adhivacanāṃ. Satthan- ti kho bhikkhu ariyā' etaṃ paññāya adhivacanāṃ. Abhik-khaṇan- ti kho bhikkhu viriyārambhass' etaṃ adhivacanāṃ. Laṅgi ti kho bhikkhu avijjā' etaṃ adhivacanāṃ; ukkhipa laṅgiṃ, pajaha avijjaṃ, abhikkhaṇa sumedha satthaṃ ādāyāti ayaṃ- etassa attho. Uddhumāyikā ti kho bhikkhu kodhu-pāyāsass' etaṃ adhivacanāṃ; ukkhipa uddhumāyikaṃ, pajaha kodhupāyāsaṃ, abhikkhaṇa sumedha- satthaṃ ādāyāti ayaṃ- etassa attho. Dvidhāpatho ti kho bhikkhu vicikicchā' etaṃ adhivacanāṃ; ukkhipa dvidhāpathaṃ, pajaha vicikicchaṃ, abhikkhaṇa sumedha satthaṃ ādāyāti ayaṃ- etassa attho. Caṅgavāraṇ- ti kho bhikkhu pañcann' etaṃ nīvaraṇānaṃ adhivacanāṃ: kāmaccchandanivaraṇassa byāpādanīvaraṇassa thīnamiddhanivaraṇassa uddhaccakukkuccanivaraṇassa vicikicchānīvaraṇassa; ukkhipa caṅgavāraṇaṃ, pajaha pañca nī- varāṇe, abhikkhaṇa sumedha satthaṃ ādāyāti ayaṃ- etassa attho. Kummo ti kho bhikkhu pañcann' etaṃ upādānak-khandhānaṃ adhivacanāṃ, seyyathidaṃ: rūpupādānakkan- dhassa vedanupādānakkkhandhassa saññupādānakkkhandhassa saṅkhārupādānakkkhandhassa viññāṇupādānakkkhandhassa; uk- khipa kummaṃ, pajaha pañc' upādānakkkhandhe, abhikkhaṇa sumedha satthaṃ ādāyāti ayaṃ- etassa attho. Asisūnā ti kho bhikkhu pañcann' etaṃ kāmagaṇānaṃ adhivacanāṃ: cakkhuvīññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, sotaviññeyyā- naṃ saddānaṃ — pe — ghānaviññeyyānaṃ gandhānaṃ — jivhā- viññeyyānaṃ rasānaṃ — kāyaviññeyyānaṃ phoṭṭhabbānaṃ iṭ- thānaṃ kantānaṃ manāpānaṃ piyarūpānaṃ kāmūpasam-

hitānaṃ rajaniyānaṃ; ukkhipa asisūnaṃ, pajaha pañca kāmāguṇe, abhikkhaṇa sumedha satthaṃ ādayāti ayam-etassa attho. Maṃsapesīti kho bhikkhu nandirāgass' etaṃ adhivacanaṃ; ukkhipa maṃsapesiṃ, pajaha nandirāgaṃ, abhikkhaṇa sumedha satthaṃ ādayāti ayam-etassa attho. Nāgo ti kho bhikkhu khīṇāsavass' etaṃ bhikkhuno adhivacanaṃ; tiṭṭhatu nāgo, mā nāgaṃ ghaṭṭesi, namo karohi nāgassāti ayam-etassa attho ti.

Idam-avoca Bhagavā. Attamano āyasmā Kumārakassapo Bhagavato bhāsitaṃ abhinandīti.

VAMMĪKASUTTAM TATIYAM.

24.

Evam-me suttaṃ. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. Atha kho sambahulā jātibhūmakā bhikkhū jātibhūmiyaṃ vassaṃ vutthā yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinne kho te bhikkhū Bhagavā etad-avoca: Ko nu kho bhikkhave jātibhūmiyaṃ jātibhūmakānaṃ bhikkhūnaṃ sabrahmacārīnaṃ evaṃ sambhāvito: Attanā ca appiccho appicchakathaṃ-ca bhikkhūnaṃ kattā, attanā ca santuṭṭho santuṭṭhikathaṃ-ca bhikkhūnaṃ kattā, attanā ca pavivitto pavivekakathaṃ-ca bhikkhūnaṃ kattā, attanā ca asaṃsaṭṭho asaṃsaggakathaṃ-ca bhikkhūnaṃ kattā, attanā ca āradhaviṛiyo viriyārambhakathaṃ-ca bhikkhūnaṃ kattā, attanā ca silasampanno silasampadākathaṃ-ca bhikkhūnaṃ kattā, attanā ca samādhisampanno samādhisampadākathaṃ-ca bhikkhūnaṃ kattā, attanā ca paññāsampanno paññāsampadākathaṃ-ca bhikkhūnaṃ kattā, attanā ca vimuttisampanno vimuttisampadākathaṃ-ca bhikkhūnaṃ kattā, attanā ca vimuttiñāṇadassanasampanno vimuttiñāṇadassanasampadākathaṃ-ca bhikkhūnaṃ kattā, ovādako viññāpako sandassako samādapako

samuttejako sampahaṁsako sabrahmacārīnaṁ - ti. — Puṇṇo nāma bhante āyasmā Mantāniputto jātibhūmiyaṁ jātibhūmakānaṁ bhikkhūnaṁ sabrahmacārīnaṁ evaṁ sambhāvito: Attanā ca appiccho appicchakathaṁ - ca bhikkhūnaṁ kattā... sampahaṁsako sabrahmacārīnaṁ - ti.

Tena kho pana samayena āyasmā Sāriputto Bhagavato avidūre nisinno hoti. Atha kho āyasmato Sāriputtassa etad-ahosi: Lābhā āyasmato Puṇṇassa Mantāniputtassa, suladdhalābhā āyasmato Puṇṇassa Mantāniputtassa, yassa viññū sabrahmacārī Satthu sammukhā anumāssa anumāssa vaṇṇaṁ bhāsanti, taṁ - ca Satthā abbhanumodati; app - eva ca nāma mayaṁ kadāci karahaci āyasmatā Puṇṇena Mantāniputtena saddhim samāgaccheyyāma, app - eva nāma siyā kocid - eva kathāsallāpo ti.

Atha kho Bhagavā Rājagahe yathābhirantaṁ viharitvā yena Sāvatti tena cārikaṁ pakkāmi; anupubbena cārikaṁ caramāno yena Sāvatti tad - avasari. Tatra sudanṁ Bhagavā Sāvattiiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme. Assosi kho āyasmā Puṇṇo Mantāniputto: Bhagavā kira Sāvattiṁ anuppatto Sāvattiiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme ti. Atha kho āyasmā Puṇṇo Mantāniputto senāsaṇaṁ saṁsāmetvā pattacīvaraṁ ādāya yena Sāvatti tena cārikaṁ pakkāmi, anupubbena cārikaṁ caramāno yena Sāvatti Jetavanaṁ Anāthapiṇḍikassa ārāmo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ Puṇṇaṁ Mantāniputtaṁ Bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi. Atha kho āyasmā Puṇṇo Mantāniputto Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṁsito Bhagavato bhāsitaṁ abhinanditvā anumoditvā utthāy' āsanā Bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā yena Andhavanaṁ tena pakkāmi divāvihārāya.

Atha kho aññataro bhikkhu yen' āyasmā Sāriputto ten' upasaṅkami, upasaṅkamitvā āyasmantaṁ Sāriputtaṁ etad-avoca: Yassa kho tvaṁ āvuso Sāriputta Puṇṇassa nāma bhikkhuno Mantāniputtassa abhiṇhaṁ kittayamāno hosi so

Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito Bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanā Bhagavantam abhivādetvā padakkhiṇaṃ katvā yena Andhavanam tena pakkanto divāvihārūyāti. Atha kho āyasmā Sāriputto taramānarūpo nisīdanam ādāya āyasmantaṃ Puṇṇam Mantāniputtaṃ piṭṭhito piṭṭhito anubandhi sisānulokī. Atha kho āyasmā Puṇṇo Mantāniputto Andhavanam ajjhogāhitvā aññatarasmiṃ rukkhamaḷe divāvihāraṃ nisīdi. Āyasmā pi kho Sāriputto Andhavanam ajjhogāhitvā aññatarasmiṃ rukkhamaḷe divāvihāraṃ nisīdi. Atha kho āyasmā Sāriputto sāyanhasamayam patisallāṇā vuṭṭhito yen' āyasmā Puṇṇo Mantāniputto ten' upasaṅkami, upasaṅkamitvā āyasmatā Puṇṇena Mantāniputtena saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Sāriputto āyasmantaṃ Puṇṇam Mantāniputtaṃ etaḍ avoca: Bhagavati no āvuso brahmacariyaṃ vussatīti. — Evam āvuso ti. — Kin nu kho āvuso silavisuddhatthaṃ Bhagavati brahmacariyaṃ vussatīti. — No h' idaṃ āvuso. — Kim pan' āvuso cittavisuddhatthaṃ Bhagavati brahmacariyaṃ vussatīti. — No h' idaṃ āvuso. — Kin nu kho āvuso dīṭṭhivisuddhatthaṃ Bhagavati brahmacariyaṃ vussatīti. — No h' idaṃ āvuso. — Kim pan' āvuso kaṅkhāvitaraṇavisuddhatthaṃ Bhagavati brahmacariyaṃ vussatīti. — No h' idaṃ āvuso. — Kin nu kho āvuso maggāmaggañāṇadassanavisuddhatthaṃ Bhagavati brahmacariyaṃ vussatīti. — No h' idaṃ āvuso. — Kim pan' āvuso paṭipadāñāṇadassanavisuddhatthaṃ Bhagavati brahmacariyaṃ vussatīti. — No h' idaṃ āvuso. — Kin nu kho āvuso ñāṇadassanavisuddhatthaṃ Bhagavati brahmacariyaṃ vussatīti. — No h' idaṃ āvuso. — Kin nu kho āvuso silavisuddhatthaṃ Bhagavati brahmacariyaṃ vussatīti iti puṭṭho samāno: no h' idaṃ āvuso ti vadesi, kim pan' āvuso cittavisuddhatthaṃ Bhagavati brahmacariyaṃ vussatīti iti puṭṭho samāno: no h' idaṃ āvuso ti vadesi; kin nu kho āvuso dīṭṭhivisuddhatthaṃ Bhagavati — pe — kin nu kho āvuso ñāṇadassanavisuddhatthaṃ Bhagavati brahmacariyaṃ vussatīti iti puṭṭho samāno: no h' idaṃ āvuso ti vadesi. Kimatthañ carah' āvuso Bhagavati

brahmacariyaṃ vussatiti. — Anupādā parinibbānatthaṃ kho āvuso Bhagavati brahmacariyaṃ vussatiti. — Kin-nu kho āvuso silavisuddhi anupādā parinibbānan-ti. — No h' idaṃ āvuso. — Kim-pan' āvuso cittavisuddhi anupādā parinibbānan-ti. — No h' idaṃ āvuso. — Kin-nu kho āvuso dīṭṭhi-visuddhi anupādā parinibbānan-ti. — No h' idaṃ āvuso. — Kim-pan' āvuso kaṅkhāvitaraṇavisuddhi anupādā parinibbānan-ti. — No h' idaṃ āvuso. — Kin-nu kho āvuso maggāmaggañāṇadassanavisuddhi anupādā parinibbānan-ti. No h' idaṃ āvuso. — Kim-pan' āvuso paṭipadāñāṇadassanavisuddhi anupādā parinibbānan-ti. — No h' idaṃ āvuso. — Kin-nu kho āvuso ñāṇadassanavisuddhi anupādā parinibbānan-ti. — No h' idaṃ āvuso. — Kim-pan' āvuso aññatra imehi dhammehi anupādā parinibbānan-ti. — No h' idaṃ āvuso. — Kin-nu kho āvuso silavisuddhi anupādā parinibbānan-ti iti puṭṭho samāno: no h' idaṃ āvuso ti vadesi, kim-pan' āvuso cittavisuddhi anupādā parinibbānan-ti iti puṭṭho samāno: no h' idaṃ āvuso ti vadesi; kin-nu kho āvuso dīṭṭhivisuddhi anupādā parinibbānan-ti — pe — kin-nu kho āvuso nāṇadassanavisuddhi anupādā parinibbānan-ti iti puṭṭho samāno: no h' idaṃ āvuso ti vadesi, kim-pan' āvuso aññatra imehi dhammehi anupādā parinibbānan-ti iti puṭṭho samāno: no h' idaṃ āvuso ti vadesi. Yathākathaṃ pan' āvuso ima-sa bhāsita-sa attho daṭṭhabbo ti.

Silavisuddhiṃ-ce āvuso Bhagavā anupādā parinibbānaṃ paññāpe-sa, sa-upādānaṃ yeva samānaṃ anupādā parinibbānaṃ paññāpe-sa. Cittavisuddhiṃ-ce āvuso ... Dīṭṭhivisuddhiṃ-ce āvuso ... Kaṅkhāvitaraṇavisuddhiṃ-ce āvuso ... Maggāmaggañāṇadassanavisuddhiṃ-ce āvuso ... Paṭipadāñāṇadassanavisuddhiṃ-ce āvuso ... Ñāṇadassanavisuddhiṃ-ce āvuso Bhagavā anupādā parinibbānaṃ paññāpe-sa, sa-upādānaṃ yeva samānaṃ anupādā parinibbānaṃ paññāpe-sa. Aññatra ca āvuso imehi dhammehi anupādā parinibbānaṃ abhavi-sa, puthujjano parinibbāyeyya, puthujjano hi āvuso aññatra imehi dhammehi. Tena h' āvuso upaman-te karissāmi, upamāya p' idh' ekacce viññū purisā bhāsita-sa atthaṃ ājānanti. Seyyathā pi āvuso rañño Pasenadissa Kosalassa Sāvattiyaṃ

paṭivasantassa Sākete kiñcid-eva accāyikaṃ karaṇīyaṃ uppaj-
 jeyya, tassa antarā ca Sāvattthiṃ antarā ca Sāketam satta ratha-
 vinītāni upatṭhappeyyuṃ. Atha kho āvuso rājā Pasenadi Kosalo
 Sāvattthiyā nikkhamitvā antepuradvārā paṭhamam rathavinītam
 abhirūheyya, paṭhamena rathavinītena dutiyaṃ rathavinītam
 pāpuṇeyya; paṭhamam rathavinītam vissajjeyya dutiyaṃ ratha-
 vinītam abhirūheyya, dutiyena rathavinītena tatiyaṃ ratha-
 vinītam pāpuṇeyya; dutiyaṃ ... pāpuṇeyya; tatiyaṃ ... pā-
 puṇeyya; catuttham ... pāpuṇeyya; pañcamam rathavinītam
 vissajjeyya chaṭṭham rathavinītam abhirūheyya, chaṭṭhena
 rathavinītena sattamam rathavinītam pāpuṇeyya; chaṭṭham
 rathavinītam vissajjeyya sattamam rathavinītam abhirūheyya,
 sattamena rathavinītena Sāketam anupāpuṇeyya antepura-
 dvāram. Tam - enaṃ antepuradvāragataṃ samānam mittā-
 maccā nātisālohitā evaṃ puccheyyuṃ: Iminā tvaṃ mahārāja
 rathavinītena Sāvattthiyā Sāketam anuppatto antepuradvāran-
 ti. Katham byākaramāno nu kho āvuso rājā Pasenadi Ko-
 salo sammā byākaramāno byākareyyāti. — Evaṃ byākara-
 māno kho āvuso rājā Pasenadi Kosalo sammā byākaramāno
 byākareyya: Idha me Sāvattthiyaṃ paṭivasantassa Sākete
 kiñcid-eva accāyikaṃ karaṇīyaṃ uppajji. Tassa me antarā
 ca Sāvattthiṃ antarā ca Sāketam satta rathavinītāni upatṭha-
 pesuṃ. Atha khvāham Sāvattthiyā nikkhamitvā antepura-
 dvārā paṭhamam rathavinītam abhirūhiṃ, paṭhamena ratha-
 vinītena dutiyaṃ rathavinītam pāpuṇiṃ; paṭhamam ratha-
 vinītam nissajiṃ dutiyaṃ rathavinītam abhirūhiṃ, dutiyena
 rathavinītena tatiyaṃ rathavinītam pāpuṇiṃ; dutiyaṃ ... pā-
 puṇiṃ; tatiyaṃ ... pāpuṇiṃ; catuttham ... pāpuṇiṃ; pañca-
 mam rathavinītam nissajiṃ chaṭṭham rathavinītam abhirūhiṃ,
 chaṭṭhena rathavinītena sattamam rathavinītam pāpuṇiṃ;
 chaṭṭham rathavinītam nissajiṃ sattamam rathavinītam abhi-
 rūhiṃ, sattamena rathavinītena Sāketam anuppatto ante-
 puradvāran-ti. Evaṃ byākaramāno kho āvuso rājā
 Pasenadi Kosalo sammā byākaramāno byākareyyāti. —
 Evaṃ-eva kho āvuso silavisuddhi yāvad-eva cittavisuddhat-
 thā, cittavisuddhi yāvad-eva diṭṭhivisuddhatthā, diṭṭhivisuddhi
 yāvad-eva kaṅkhāvitaranavisuddhatthā, kaṅkhāvitarana-

visuddhi yāvad - eva maggāmaggañānadassanavisuddhatthā, maggāmaggañānadassanavisuddhi yāvad - eva paṭipadāñānadassanavisuddhatthā, paṭipadāñānadassanavisuddhi yāvad - eva ñānadassanavisuddhatthā, ñānadassanavisuddhi yāvad - eva anupādā parinibbānatthā. Anupādā parinibbānattham kho āvuso Bhagavati brahmacariyam vussatīti.

Evam vutte āyasmā Sāriputto āyasmantaṃ Puṇṇaṃ Mantāniputtaṃ etad - avoca: Konāmo āyasmā kathaṃ - ca pan' āyasmantaṃ sabrahmacārī jānantīti. — Puṇṇo ti kho me āvuso nāmaṃ, Mantāniputto ti ca pana maṃ sabrahmacārī jānantīti. — Acchariyam āvuso abbhutaṃ āvuso, yathā taṃ sutavatā sāvakena samma - d - eva Satthusāsanaṃ ājānantena evam - evaṃ āyasmatā Puṇṇena Mantāniputtēna gambhīrā gambhīrā pañhā anumāssa anumāssa byākatā. Lābhā sabrahmacārīnaṃ suladdhalābhā sabrahmacārīnaṃ ye āyasmantaṃ Puṇṇaṃ Mantāniputtaṃ labhanti dassanāya labhanti payirupāsānāya. Cetaṇḍukena ce pi sabrahmacārī āyasmantaṃ Puṇṇaṃ Mantāniputtaṃ muddhanā pariharantā labheyyuṃ dassanāya labheyyuṃ payirupāsānāya, tesam - pi lābhā tesam - pi suladdham. Amhākam - pi lābhā amhākam - pi suladdham ye mayam āyasmantaṃ Puṇṇaṃ Mantāniputtaṃ labhāma dassanāya labhāma payirupāsānāyāti.

Evam vutte āyasmā Puṇṇo Mantāniputto āyasmantaṃ Sāriputtaṃ etad - avoca: Konāmo āyasmā kathaṃ - ca pana āyasmantaṃ sabrahmacārī jānantīti. — Upatisso ti kho me āvuso nāmaṃ, Sāriputto ti ca pana maṃ sabrahmacārī jānantīti. — Satthukappena vata kira bho sāvakena saddhiṃ mantayamānā na jāninha: āyasmā Sāriputto ti; sace hi mayam jāneyyāma: āyasmā Sāriputto ti, ettakam - pi no na - ppaṭibhāseyya. Acchariyam āvuso abbhutaṃ āvuso, yathā taṃ sutavatā sāvakena samma - d - eva Satthusāsanaṃ ājānantena evam - evaṃ āyasmatā Sāriputtēna gambhīrā gambhīrā pañhā anumāssa anumāssa pucchitā. Lābhā sabrahmacārīnaṃ suladdhalābhā sabrahmacārīnaṃ ye āyasmantaṃ Sāriputtaṃ labhanti dassanāya labhanti payirupāsānāya. Cetaṇḍukena ce pi sabrahmacārī āyasmantaṃ Sāriputtaṃ muddhanā pariharantā labheyyuṃ dassanāya labheyyuṃ payirupāsānāya,

tesam - pi lābhā tesam - pi suladdham. Amhākam - pi lābhā ambhākam - pi suladdham ye mayam āyasmantañ Sāriputtam labhāma dassanāya labhāma payirupāsānāyāti.

Itiha te ubho mahānāgā aññamaññassa subhāsitañ samanumodimsūti.

RATHAVINĪTASUTTAM CATUTTHAM.

25.

Evam - me sutam. Ekañ samayañ Bhagavā Sāvatthiyañ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca:

Na bhikkhave nevāpiko nivāpañ nivapati migajātānañ: imañ me nivāpañ nivuttañ migajātā paribhuñjantā dighāyukā vaṇnavanto cirañ digham - addhānañ yāpentūti. Evañ ca kho bhikkhave nevāpiko nivāpañ nivapati migajātānañ: imañ me nivāpañ nivuttañ migajātā anupakhajja mucchitā bhojanāni bhuñjissanti, anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjissanti, mattā samānā pamādañ āpajjissanti, pamattā samānā yathākāmakaraṇiyā bhavissanti imasmiñ nivāpe ti.

Tatra bhikkhave paṭhamā migajātā amuñ nivāpañ nivuttañ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjimsu, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādañ āpajjimsu, pamattā samānā yathākāmakaraṇiyā ahesuñ nevāpikassa amusmiñ nivāpe. Evañ hi te bhikkhave paṭhamā migajātā na parimuccimsu nevāpikassa iddhānubhāvā.

Tatra bhikkhave dutiyā migajātā evañ samacintesun: Ye kho te paṭhamā migajātā amuñ nivāpañ nivuttañ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjimsu, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādañ āpajjimsu, pamattā samānā

yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe; evaṃ hi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā. Yan-nūna mayam̐ sabbaso nivāpabhojanā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhitvā vihareyyāmāti. Te sabbaso nivāpabhojanā paṭiviramim̐su, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhitvā viharim̐su. Tesam̐ gimhānam̐ pacchime māse tiṇodakasaṅkhaye adhimattakasimānam̐ patto kāyo hoti, tesam̐ adhimattakasimānam̐ pattakāyānam̐ balaviriyaṃ parihāyi, balaviriye parihīne tam-eva nivāpaṃ nivuttaṃ nevāpikassa paccāgamim̐su. Te tattha anupakhajja mucchitā bhojanāni bhuñjim̐su, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam̐ āpajjim̐su, mattā samānā pamādam̐ āpajjim̐su, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe. Evaṃ hi te bhikkhave dutiyā pi migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Tatra bhikkhave tatiyā migajātā evaṃ samacintesuṃ: Ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa — pe — evaṃ hi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā. Ye pi te dutiyā migajātā evaṃ samacintesuṃ: ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa — pe — evaṃ hi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā; yan-nūna mayam̐ sabbaso nivāpabhojanā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhitvā vihareyyāmāti; te sabbaso nivāpabhojanā paṭiviramim̐su, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhitvā viharim̐su; tesam̐ gimhānam̐ pacchime māse tiṇodakasaṅkhaye adhimattakasimānam̐ patto kāyo hoti, tesam̐ adhimattakasimānam̐ pattakāyānam̐ balaviriyaṃ parihāyi, balaviriye parihīne tam-eva nivāpaṃ nivuttaṃ nevāpikassa paccāgamim̐su; te tattha anupakhajja mucchitā bhojanāni bhuñjim̐su, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam̐ āpajjim̐su, mattā samānā pamādam̐ āpajjim̐su, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe; evaṃ hi te dutiyā pi migajātā na parimuccim̐su nevāpikassa iddhānubhāvā. Yan-nūna mayam̐ amuṃ nivāpaṃ nivuttaṃ nevāpikassa

upanissāya āsayam kappeyyāma, tatr' āsayam kappetvā amum nivāpam nivuttam nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjissāma, amattā samānā na -ppamādam āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmiṃ nivāpe ti. Te amum nivāpam nivuttam nevāpikassa upanissāya āsayam kappayimsu, tatr' āsayam kappetvā amum nivāpam nivuttam nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjimsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjimsu, amattā samānā na -ppamādam āpajjimsu, appamattā samānā na yathākāmakaraṇīyā ahesum nevāpikassa amusmiṃ nivāpe.

Tatra bhikkhave nevāpikassa ca nevāpikapisāya ca etad - ahosi: Saṭha - ssu nām' ime tatiyā migajātā keṭubhino, iddhumantas - su nām' ime tatiyā migajātā parajanā, imaṃ - ca nāma nivāpam nivuttam paribhuñjanti na ca nesaṃ jānāma āgatiṃ vā gatiṃ vā; yaṃ - nūna mayam imam nivāpam nivuttam mahatihi daṇḍavākarāhi samantā sappadesam anuparivāreyyāma, app - eva nāma tatiyānam migajātānam āsayam passeyyāma yattha te gāham gaccheyy - ti. Te amum nivāpam nivuttam mahatihi daṇḍavākarāhi samantā sappadesam anuparivāresum. Addasāsum kho bhikkhave nevāpiko ca nevāpikapisā ca tatiyānam migajātānam āsayam yattha te gāham agamamsu. Evaṃ hi te bhikkhave tatiyā pi migajātā na parimuccimsu nevāpikassa iddhānubhāvā.

Tatra bhikkhave catutthā migajātā evam samacintesum: Ye kho te paṭhamā migajātā amum nivāpam nivuttam nevāpikassa — pe — evam hi te paṭhamā migajātā na parimuccimsu nevāpikassa iddhānubhāvā. Ye pi te dutiyā migajātā evam samacintesum: ye kho te paṭhamā migajātā amum nivāpam nivuttam nevāpikassa — pe — evam hi te paṭhamā migajātā na parimuccimsu nevāpikassa iddhānubhāvā; yaṃ - nūna mayam — pe — evam hi te dutiyā pi migajātā na parimuccimsu nevāpikassa iddhānubhāvā. Ye pi te tatiyā migajātā evam samacintesum: ye kho te pa-

t̥hamā migajātā — pe — evaṃ hi te paṭhamā migajātā na
 parimuccim̐su nevāpikassa iddhānubhāvā; ye pi te dutiyā
 migajātā evaṃ samacintesuṃ: ye kho te paṭhamā migajātā —
 pe — evaṃ hi te paṭhamā migajātā na parimuccim̐su nevāpikassa
 iddhānubhāvā; yaṇ-nūna mayāṃ — pe — evaṃ hi te dutiyā pi
 migajātā na parimuccim̐su nevāpikassa iddhānubhāvā; yaṇ-
 nūna mayāṃ amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya
 āsayāṃ kappeyyāma, tatr' āsayāṃ kappetvā amuṃ nivāpaṃ
 nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni
 bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā
 na madāṃ āpajjissāma, amattā samānā na -ppamādam āpaj-
 jissāma, appamattā samānā na yathākāmakaraṇiṃyā bhavis-
 sāma nevāpikassa amusmim̐ nivāpe ti; te amuṃ nivāpaṃ ni-
 vuttaṃ nevāpikassa upanissāya āsayāṃ kappayim̐su, tatr'
 āsayāṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa
 ananupakhajja amucchitā bhojanāni bhuñjim̐su, te tattha
 ananupakhajja amucchitā bhojanāni bhuñjamānā na madāṃ
 āpajjim̐su, amattā samānā na -ppamādam āpajjim̐su, appa-
 mattā samānā na yathākāmakaraṇiṃyā ahesuṃ nevāpikassa amus-
 mim̐ nivāpe. Tatra nevāpikassa ca nevāpikaparissāya ca etad-
 ahoṣi: Saṭṭha-ssu nāṃ' ime tatiyā migajātā keṭubhino, iddhi-
 mantas-su nāṃ' ime tatiyā migajātā parajanā, imaṃ-ca nāma
 nivāpaṃ nivuttaṃ paribhuñjanti na ca nesaṃ jñāma āgatiṃ vā
 gatiṃ vā, yaṇ-nūna mayāṃ imaṃ nivāpaṃ nivuttaṃ mahatihi
 daṇḍavākarāhi samantā sappadesaṃ anuparivāreyyāma, app-
 eva nāma tatiyānaṃ migajātānaṃ āsayāṃ passeyyāma yattha
 te gāhaṃ gaccheyyū - ti. Te amuṃ nivāpaṃ nivuttaṃ ma-
 hatihi daṇḍavākarāhi samantā sappadesaṃ anuparivāresuṃ.
 Addasāsuṃ kho nevāpiko ca nevāpikaparissā ca tatiyānaṃ
 migajātānaṃ āsayāṃ yattha te gāhaṃ agamaṃsu; evaṃ hi te
 tatiyā pi migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.
 Yaṇ-nūna mayāṃ yattha agati nevāpikassa ca nevāpika-
 parisāya ca tatr' āsayāṃ kappeyyāma, tatr' āsayāṃ kappetvā
 amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amuc-
 chitā bhojanāni bhuñjeyyāma, ananupakhajja amucchitā bho-
 janāni bhuñjamānā na madāṃ āpajjissāma, amattā samānā
 na -ppamādam āpajjissāma, appamattā samānā na yathā-

kāmakaraṇiṃ bhaviṣṣāma nevāpikassa amusmiṃ nivāpe ti. Te yattha agati nevāpikassa ca nevāpikaparisaṃ ca tat' āsayam kappayimsu, tat' āsayam kappetvā amum nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjimsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjimsu, amattā samānā na -ppamādam āpajjimsu, appamattā samānā na yathākāmakaraṇiṃ ahesum nevāpikassa amusmiṃ nivāpe.

Tatra bhikkhave nevāpikassa ca nevāpikaparisaṃ ca etad - ahoṣi: Saṭṭha - ssu nāma ime catutthā migajāta keṭubhino, iddhimantas - su nāma ime catutthā migajāta parajanā, imam ca nāma nivāpaṃ nivuttaṃ paribhuñjanti na ca nesam jānāma āgatiṃ vā gatiṃ vā; yaṃ - nūna mayam imam nivāpaṃ nivuttaṃ mahatihi daṇḍavākarāhi samantā sappadesam anuparivāreyyāma, app - eva nāma catutthānam migajātānam āsayam passeyyāma yattha te gāham gaccheyyuntī. Te amum nivāpaṃ nivuttaṃ mahatihi daṇḍavākarāhi samantā sappadesam anuparivāresum. N' eva kho bhikkhave addasāsum nevāpiko ca nevāpikaparisaṃ ca catutthānam migajātānam āsayam yattha te gāham gaccheyyuntī. Tatra bhikkhave nevāpikassa ca nevāpikaparisaṃ ca etad - ahoṣi: Sace kho mayam catutthe migajāte ghaṭṭessāma te ghaṭṭitā aññe ghaṭṭessanti, te ghaṭṭitā aññe ghaṭṭessanti, evam imam nivāpaṃ nivuttaṃ sabbaso migajāta riñcissanti, yaṃ - nūna mayam catutthe migajāte ajjupekkheyyāmāti. Ajjupekkhimsu kho bhikkhave nevāpiko ca nevāpikaparisaṃ ca catutthe migajāte. Evam hi te bhikkhave catutthā migajāta parimuccimsu nevāpikassa iddhānubhāvā.

Upamā kho me ayaṃ bhikkhave katā atthassa viññāpanāya, ayaṃ c' ev' ettha attho: Nivāpo ti kho bhikkhave pañcann' etaṃ kāmaguṇānam adhivacanam. Nevāpiko ti kho bhikkhave Mārass' etaṃ pāpimato adhivacanam. Nevāpikaparisaṃ ti kho bhikkhave Māraparisaṃ' etaṃ adhivacanam. Migajāta ti kho bhikkhave samaṇabrāhmaṇā' etaṃ adhivacanam.

Tatra bhikkhave paṭhamā samaṇabrāhmaṇā amum nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni anupakhajja

mucchitā bhojanāni bhuñjimsu, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādam āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesum Mārassa amusmiṃ nivāpe amusmiṃ-ca lokāmise. Evaṃ hi te bhikkhave paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Seyyathā pi te bhikkhave paṭhamā migajātā tathūpame aham ime paṭhame samaṇabrāhmaṇe vadāmi.

Tatra bhikkhave dutiyā samaṇabrāhmaṇā evaṃ samacintesum: Ye kho te paṭhamā samaṇabrāhmaṇā amum nivāpam nivuttaṃ Mārassa amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjimsu, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādam āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesum Mārassa amusmiṃ nivāpe amusmiṃ-ca lokāmise, evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Yan-nūna mayam sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhitvā vihareyyāmaṇi. Te sabbaso nivāpabhojanā lokāmisā paṭiviramimsu, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhitvā viharimsu, te tattha sākabhakkhā pi ahesum, sāmābhakkhā pi ahesum, nivārabhakkhā pi ahesum, daddulabhakkhā pi ahesum, haṭabhakkhā pi ahesum, kanabhakkhā pi ahesum, ācābhakkhā pi ahesum, piṇṇābhakkhā pi ahesum, tiṇabhakkhā pi ahesum, gomayabhakkhā pi ahesum, vanamūlaphalāhārā yāpesum pavattaphalabhojī. Tesam gimhānam pacchime māse tiṇodaka-saṅkhaḃe adhimattakasimānam patto kāyo hoti, tesam adhimattakasimānam pattakāyānam balaviriyaṃ parihāyi, balaviriye parihīne cetovimutti parihāyi, cetovimuttiya parihīnāya tam-eva nivāpam nivuttaṃ Mārassa paccāgamamsu tāni ca lokāmisāni. Te tattha anupakhajja mucchitā bhojanāni bhuñjimsu, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādam āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesum Mārassa amusmiṃ nivāpe amusmiṃ-ca lokāmise. Evaṃ hi te bhikkhave dutiyā pi samaṇabrāhmaṇā na parimuccimsu Mā-

rassa iddhānubhāvā. Seyyathā pi te bhikkhave dutiyā miga-jātā tathūpame ahaṃ ime dutiye samaṇabrāhmaṇe vadāmi.

Tatra bhikkhave tatiyā samaṇabrāhmaṇā evaṃ samacintesuṃ: Ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni — pe — evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccimṣu Mārassa iddhānubhāvā. Ye pi te dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ: ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni — pe — evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccimṣu Mārassa iddhānubhāvā; yaṃ nūna mayaṃ sabbaso nivāpabhojanā... vihareyyāmaṃti; te sabbaso nivāpabhojanā... viharimṣu; te tattha sākabhakkhā pi ahesuṃ ... pavattaphalabhojī; tesuṃ gimhānaṃ pacchime māse ... tāni ca lokāmisāni; te tattha anupakhajja... amusmiṃ - ca lokāmise; evaṃ hi te dutiyā pi samaṇabrāhmaṇā na parimuccimṣu Mārassa iddhānubhāvā. Yaṃ nūna mayaṃ amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni upanissāya āsayāṃ kappeyyāma, tat' āsayāṃ kappetvā amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjissāma, amattā samānā na - ppamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma Mārassa amusmiṃ nivāpe amusmiṃ - ca lokāmise ti. Te amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni upanissāya āsayāṃ kappayimṣu, tat' āsayāṃ kappetvā amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjimṣu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjimṣu, amattā samānā na - ppamādaṃ āpajjimṣu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ Mārassa amusmiṃ nivāpe amusmiṃ - ca lokāmise. Api ca kho evaṃditṭhikā ahesuṃ: Sassato loko iti pi, asassato loko iti pi, antavā loko iti pi, anantavā loko iti pi, taṃ jīvaṃ taṃ sarīraṃ iti pi, aññaṃ jīvaṃ aññaṃ sarīraṃ iti pi, hoti tathāgato param - maraṇā iti pi, na hoti tathāgato param - maraṇā iti pi, hoti ca na ca hoti tathāgato param - maraṇā iti pi, n'eva hoti na na hoti tathāgato param - maraṇā

iti pi. Evaṃ hi te bhikkhave tatiyā pi samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Seyyathā pi te bhikkhave tatiyā migajātā tathūpame ahaṃ ime tatiye samaṇabrāhmaṇe vadāmi.

Tatra bhikkhave catutthā samaṇabrāhmaṇā evaṃ samacintesuṃ: Ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ Mārassa — pe — evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Ye pi te dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ: ye kho te paṭhamā samaṇabrāhmaṇā — pe — evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā; yaṃ nūna mayaṃ sabbaso nivāpabhojanā — pe — evaṃ hi te dutiyā pi samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Ye pi te tatiyā samaṇabrāhmaṇā evaṃ samacintesuṃ: ye kho te paṭhamā samaṇabrāhmaṇā — pe — evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā; ye pi te dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ: ye kho te paṭhamā samaṇabrāhmaṇā — pe — evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā; yaṃ nūna mayaṃ sabbaso nivāpabhojanā — pe — evaṃ hi te dutiyā pi samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā; yaṃ nūna mayaṃ amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni upanissāya āsayaṃ kappeyyāma... amusmiṃ — ca lokāmise ti; te amuṃ nivāpaṃ... amusmiṃ — ca lokāmise; api ca kho evaṃditṭhikā ahesuṃ: sassato loko iti pi — pe — n' eva hoti na na hoti tathāgato param — maraṇā iti pi; evaṃ hi te tatiyā pi samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Yaṃ nūna mayaṃ yattha agati Mārassa ca Māraparisāya ca tatr' āsayaṃ kappeyyāma, tatr' āsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni ananupakhajja amuecchitā bhojanāni bhuñjissāma, ananupakhajja amuecchitā bhojanāni bhuñjamānā na maḍaṃ āpajjissāma, amattā samānā na ppamādaṃ āpajjissāma, appamattā samānā na yathākāma-karaṇīyā bhaviṣṣāma Mārassa amusmiṃ nivāpe amusmiṃ — ca lokāmise ti. Te yattha agati Mārassa ca Māraparisāya ca tatr' āsayaṃ kappayimsu; tatr' āsayaṃ kappetvā amuṃ nivā-

paṃ nivuttaṃ Mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjimsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjimsu, amattā samānā na ppmādāni āpajjimsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ Mārassa amusmim nivāpe amusmim - ca lokāmise. Evaṃ hi te bhikkhave catutthā samanabrāhmaṇā parimuccimsu Mārassa iddhānubhāvā. Seyyathā pi te bhikkhave catutthā migajāta tathūpame ahaṃ ime catutthe samanabrāhmaṇe vadāmi.

Kathaṃ - ca bhikkhave agati Mārassa ca Mārāparisāya ca: Idha bhikkhave bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave bhikkhu: andham - akāsi Māraṃ, apadam vadhivā Mārācakkhum adassanaṃ gato pāpimato. Puna ca paraṃ bhikkhave bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave bhikkhu: andham - akāsi Māraṃ, apadam vadhivā Mārācakkhum adassanaṃ gato pāpimato. Puna ca paraṃ bhikkhave bhikkhu pītiyā ca virāgā upekhako ca viharati sato ca sampajāno, sukhaṃ - ca kāyena paṭisaṃvedeti yaṃ - taṃ ariyā ācikkhanti: upekhako satimā sukhavihāri ti tatiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhamasukhaṃ upekhāsati pārisuddhiṃ catuttham jhānaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sabbaso rūpasāññānaṃ samatikkamā paṭighasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsañācāyatanaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sabbaso ākāsañācāyatanaṃ samatikkamma anantaṃ viññānaṃ - ti viññānañcāyatanaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sabbaso viññānañcāyatanaṃ

samatikkamma na-tthi kiñciti ākiñcaññāyatanaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave bhikkhu: andham - akāsi Māraṃ, apadaṃ vadhivā Māraccakkuṃ adassanaṃ gato pāpimato. Puna ca paraṃ bhikkhave bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, paññāya c' assa disvā āsavā parikkhiṇā honti. Ayaṃ vuccati bhikkhave bhikkhu: andham - akāsi Māraṃ, apadaṃ vadhivā Māraccakkuṃ adassanaṃ gato pāpimato, tiṇṇo loke visattikaṃ - ti.

Idam - avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

NIVĀPASUTTAN PAÑCAMAM.

26.

Evam - me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā pattacivaraṃ ādāya Sāvatthiṃ piṇḍāya pāvisi. Atha kho sambalulā bhikkhū yen' āyasmā Ānando ten' upasaṅkamiṃsu, upasaṅkamitvā āyasmantaṃ Ānandaṃ etad - avocuṃ: Cirassutā no āvuso Ānanda Bhagavato sammukhā dhammī kathā, sādhu mayaṃ āvuso Ānanda labheyyāma Bhagavato sammukhā dhammikaṃ kathāṃ savanāyāti. — Tena h' āyasmanto yena Rammakassa brāhmaṇassa assamo ten' upasaṅkamatha, app - eva nāma labheyyātha Bhagavato sammukhā dhammikaṃ kathāṃ savanāyāti. — Evam - āvuso ti kho te bhikkhū āyasmato Ānandassa paccassosuṃ. Atha kho Bhagavā Sāvattthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭhikanta āyasmantaṃ Ānandaṃ āmantesi: Āyāṃ Ānanda yena Pubbārāmo Migāramātu pāsādo ten' upasaṅkamissāma divāvihārāyāti. Evam bhante ti kho āyasmā Ānando Bhagavato paccassosi.

Atha kho Bhagavā āyasmatā Ānandena saddhim yena Pubbarāmo Migāramātu pāsādo ten' upasaṅkami divāvihārāya. Atha kho Bhagavā sāyanhasamayam patisallānā vuttḥito āyasmantaṃ Ānandaṃ āmantesi: Āyam' Ānanda yena Pubbakotṭhako ten' upasaṅkamissāma gattāni parisiñcitun' ti. Evam' bhante ti kho āyasmā Ānando Bhagavato paccassosi. Atha kho Bhagavā āyasmatā Ānandena saddhim yena Pubbakotṭhako ten' upasaṅkami gattāni parisiñcitun'; Pubbakotṭhake gattāni parisiñcivā paccuttaritvā ekacivaro aṭṭhāsi gattāni pubbāpayamāno. Atha kho āyasmā Ānando Bhagavantam etad' avoca: Ayam' bhante Rammakassa brāhmaṇassa assamo avidūre; ramaṇiyo bhante Rammakassa brāhmaṇassa assamo, pāsādiko bhante Rammakassa brāhmaṇassa assamo; sādhu bhante Bhagavā yena Rammakassa brāhmaṇassa assamo ten' upasaṅkamatu anukampaṃ upādāyāti. Adhivāsesi Bhagavā tuṇhībhāvena. Atha kho Bhagavā yena Rammakassa brāhmaṇassa assamo ten' upasaṅkami. Tena kho pana samayena sambahulā bhikkhū Rammakassa brāhmaṇassa assame dhammiyā kathāya sannisinṇā honti. Atha kho Bhagavā bahidvārakotṭhake aṭṭhāsi kathāpariyosānaṃ āgama-yamāno. Atha kho Bhagavā kathāpariyosānaṃ veditvā ukkāsitvā aggaḷaṃ ākoṭesi; vivarimsu kho te bhikkhū Bhagavato dvāraṃ. Atha kho Bhagavā Rammakassa brāhmaṇassa assamaṃ pavisitvā pañṇatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi: Kāya nu 'ttha bhikkhave etarahi kathāya sannisinṇā, kā ca pana vo antarākathā vippakatā ti. Bhagavantam' eva kho no bhante ārabha dhammī kathā vippakatā, atha Bhagavā anuppatto ti. Sādhu bhikkhave, etaṃ kho bhikkhave tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe dhammiyā kathāya sannisīdeyyātha. Sannipatitānaṃ vo bhikkhave dvayaṃ karaṇiyaṃ: dhammī vā kathā ariyo vā tuṇhībhāvo.

Dve 'mā bhikkhave pariyesanā: ariyā ca pariyesanā anariyā ca pariyesanā. Katamā ca bhikkhave anariyā pariyesanā: Idha bhikkhave ekacco attanā jātidhammo samāno jātidhammaṃ' nēva pariyesati, attanā jarādhammo samāno

jarādhammañ - ñeva pariyesati, attanā byādhidhammo ... attanā maraṇadhammo ... attanā sokadhammo ... attanā saṅkilesadhammo samāno saṅkilesadhammañ - ñeva pariyesati. Kiñ - ca bhikkhave jātīdhammañ vadetha: Puttabhariyaṃ bhikkhave jātīdhammañ, dāsīdāsaṃ jātīdhammañ, ajeḷakaṃ jātīdhammañ, kukkuṭasūkaraṃ jātīdhammañ, hatthigavāssa-vaḷavaṃ jātīdhammañ, jātarūparajataṃ jātīdhammañ. Jātīdhammā h' ete bhikkhave upadhayo, etthāyaṃ gathito mucchito ajjhopanno attanā jātīdhammo samāno jātīdhammañ - ñeva pariyesati. Kiñ - ca bhikkhave jarādhammañ vadetha: Puttabhariyaṃ bhikkhave jarādhammañ, dāsīdāsaṃ j., ajeḷakaṃ j., kukkuṭasūkaraṃ j., hatthigavāssa-vaḷavaṃ j., jātarūparajataṃ jarādhammañ. Jarādhammā h' ete bhikkhave upadhayo, etthāyaṃ gathito mucchito ajjhopanno attanā jarādhammo samāno jarādhammañ - ñeva pariyesati. Kiñ - ca bhikkhave byādhidhammañ vadetha: Puttabhariyaṃ bhikkhave byādhidhammañ, dāsīdāsaṃ by., ajeḷakaṃ by., kukkuṭasūkaraṃ by., hatthigavāssa-vaḷavaṃ byādhidhammañ. Byādhidhammā h' ete ... byādhidhammañ - ñeva pariyesati. Kiñ - ca bhikkhave maraṇadhammañ vadetha: Puttabhariyaṃ bhikkhave maraṇadhammañ, dāsīdāsaṃ m., ajeḷakaṃ m., kukkuṭasūkaraṃ m., hatthigavāssa-vaḷavaṃ maraṇadhammañ. Maraṇadhammā h' ete ... maraṇadhammañ - ñeva pariyesati. Kiñ - ca bhikkhave sokadhammañ vadetha: Puttabhariyaṃ bhikkhave sokadhammañ, dāsīdāsaṃ s., ajeḷakaṃ s., kukkuṭasūkaraṃ s., hatthigavāssa-vaḷavaṃ sokadhammañ. Sokadhammā h' ete ... sokadhammañ - ñeva pariyesati. Kiñ - ca bhikkhave saṅkilesadhammañ vadetha: Puttabhariyaṃ bhikkhave saṅkilesadhammañ, dāsīdāsaṃ saṅkilesadhammañ, ajeḷakaṃ saṅkilesadhammañ, kukkuṭasūkaraṃ saṅkilesadhammañ, hatthigavāssa-vaḷavaṃ saṅkilesadhammañ, jātarūparajataṃ saṅkilesadhammañ. Saṅkilesadhammā h' ete bhikkhave upadhayo, etthāyaṃ gathito mucchito ajjhopanno attanā saṅkilesadhammo samāno saṅkilesadhammañ - ñeva pariyesati. Ayaṃ bhikkhave anariyā pariyesanā.

Katamā ca bhikkhave ariyā pariyesanā: Idha bhikkhave ekacco attanā jātīdhammo samāno jātīdhamme ādinavaṃ

viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā jarādhhammo samāno jarādhhamme ādinavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā byādhidhammo samāno .. abyādhim .., attanā maraṇadhammo samāno .. amataṃ .., attanā sokadhammo samāno .. asokaṃ .., attanā saṅkilesadhammo samāno saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati. Ayaṃ bhikkhave ariyā pariyesaṇā.

Aham-pi sudamā bhikkhave pubbe va sambodhā anabhisambuddho bodhisatto va samāno attanā jātiddhammo samāno jātiddhammaṃ nēva pariyesāmi, attanā jarādhhammo samāno jarādhhammaṃ nēva pariyesāmi, attanā byādhidhammo ..., attanā maraṇadhammo ..., attanā sokadhammo ..., attanā saṅkilesadhammo samāno saṅkilesadhammaṃ nēva pariyesāmi. Tassa mayhaṃ bhikkhave etad-ahosi: Kin-nu kho ahaṃ attanā jātiddhammo samāno jātiddhammaṃ nēva pariyesāmi, attanā jarādhhammo samāno — pe — attanā saṅkilesadhammo samāno saṅkilesadhammaṃ nēva pariyesāmi; yaṃ-nūnāhaṃ attanā jātiddhammo samāno jātiddhamme ādinavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā jarādhhammo .. ajaraṃ .. pariyeseyyaṃ, attanā byādhidhammo .. abyādhim .. pariyeseyyaṃ, attanā maraṇadhammo .. amataṃ .. pariyeseyyaṃ, attanā sokadhammo .. asokaṃ .. pariyeseyyaṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ-ti.

So kho ahaṃ bhikkhave aparena samayena daharo va samāno susu kālakeso bhadrēna yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitunnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim. So evaṃ pabbajito samāno kiṅkusalagavesi anuttaraṃ santivarapadaṃ pariyesaṇā yena Ālāro Kālāmo ten' upasaṅkamin, upasaṅkamitvā Ālāraṃ Kālāmaṃ etad-avocaṃ: Icchāmi ahaṃ āruso Kālāma imasmiṃ dhammavinaye brahmacariyaṃ caritum-ti. Evaṃ vutte bhikkhave Ālāro Kālāmo maṃ etad-avoca: Viharat' āyasmā, tādiso ayaṃ dhammo yattha viṇṇū

puriso nacirass' eva sakam ācariyakam sayam abhiññā sacchikatvā upasampajja vihareyyāti. So kho aham bhikkhave nacirass' eva khippam - eva tam dhammam pariāpunim. So kho aham bhikkhave tāvataken' eva oṭṭhapahatamattena lapitalāpanamattena nānavādañ - ca vadāmi theravādañ - ca, jānāmi passāmiti ca paṭijānāmi ahañ - c' eva aññe ca. Tassa mayham bhikkhave etad - ahosi: Na kho Ālāro Kālāmo imam dhammam kevalam saddhāmattakena: sayam abhiññā sacchikatvā upasampajja viharāmiti pavedeti, addhā Ālāro Kālāmo imam dhammam jānam passam viharatīti. Atha khvāham bhikkhave yena Ālāro Kālāmo ten' upasaṅkamiṃ, upasaṅkamitvā Ālāram Kālāmaṃ etad - avocaṃ: Kittāvatā no āvuso Kālāma imam dhammam sayam abhiññā sacchikatvā upasampajja pavedesiti. Evaṃ vutte bhikkhave Ālāro Kālāmo ākiñcaññāyatanaṃ pavedesi. Tassa mayham bhikkhave etad - ahosi: Na kho Ālārass' eva Kālāmassa atthi saddhā, mayham p' atthi saddhā; na kho Ālārass' eva Kālāmassa atthi viriyam, mayham p' atthi viriyam; na kho Ālārass' eva Kālāmassa atthi sati, mayham p' atthi sati; na kho Ālārass' eva Kālāmassa atthi samādhi, mayham p' atthi samādhi; na kho Ālārass' eva Kālāmassa atthi paññā, mayham p' atthi paññā; yan - nūnāham yaṃ dhammam Ālāro Kālāmo: sayam abhiññā sacchikatvā upasampajja viharāmiti pavedeti tassa dhammassa sacchikiriyāya padaheyyan - ti. So kho aham bhikkhave nacirass' eva khippam - eva tam dhammam sayam abhiññā sacchikatvā upasampajja vihasim. Atha khvāham bhikkhave yena Ālāro Kālāmo ten' upasaṅkamiṃ, upasaṅkamitvā Ālāram Kālāmaṃ etad - avocaṃ: Ettāvatā no āvuso Kālāma imam dhammam sayam abhiññā sacchikatvā upasampajja pavedesiti. — Ettāvatā kho aham āvuso imam dhammam sayam abhiññā sacchikatvā upasampajja pavedemīti. — Aham - pi kho āvuso ettāvatā imam dhammam sayam abhiññā sacchikatvā upasampajja viharāmiti. — Lābhā no āvuso, suladdham no āvuso, ye mayam āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yāham dhammam sayam abhiññā sacchikatvā upasampajja pavedemi tam tvaṃ dhammam sayam abhiññā sacchikatvā upasampajja viharasi, yaṃ

tvam dhammam sayam abhiññā sacchikatvā upasampajja viharasi tam-aham dhammam sayam abhiññā sacchikatvā upasampajja pavedemi. Iti yāham dhammam jānāmi tam tvam dhammam jānāsi, yaṁ tvam dhammam jānāsi tam-aham dhammam jānāmi. Iti yādiso aham tādiso tuvaṁ, yādiso tuvaṁ tādiso aham. Ehi dāni āvuso, ubho va santā imam gaṇaṁ pariharāmāti. Iti kho bhikkhave Ājāro Kālāmo ācariyo me samāno antevāsinṁ maṁ samānaṁ attano samasamaṁ thapesi ulārāya ca maṁ pūjāya pūjesi. Tassa mayham bhikkhave etad-ahosi: Nāyaṁ dhammo nibbidāya na virūgāya na nirōdhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati, yāvad-eva ākiñcaññāyatanūpapattiyaṁ ti. So kho aham bhikkhave tam dhammam analaṅkaritvā tasmā dhammā nibbijjāpakkamim.

So kho aham bhikkhave kimkusalagavesi anuttaraṁ santi-varapadaṁ pariyesamāno yena Uddako Rāmaputto ten' upasaṅkamim, upasaṅkamitvā Uddakaṁ Rāmaputtaṁ etad-avocaṁ: Icchāmi' aham āvuso imasmiṁ dhammavinaye brahmacariyaṁ caritun-ti. Evaṁ vutte bhikkhave Uddako Rāmaputto maṁ etad-avoca: Viharat' āyasmā, tādiso ayaṁ dhammo yattha viññū puriso nacirass' eva sakaṁ ācariyakaṁ sayam abhiññā sacchikatvā upasampajja vihareyyāti. So kho aham bhikkhave nacirass' eva khippam-eva tam dhammam pariyāpuniṁ. So kho aham bhikkhave tāvataken' eva oṭṭhapahatamattena lapitalāpanamattena nānavādaṁ-ca vadāmi theravādaṁ-ca, jānāmi passāmiti ca paṭijānāmi ahaṁ-c' eva añhe ca. Tassa mayham bhikkhave etad-ahosi: Na kho Rāmo imam dhammam kevaṁ saddhāmatkena: sayam abhiññā sacchikatvā upasampajja viharāmiti pavedesi, addhā Rāmo imam dhammam jānaṁ passaṁ vihasīti. Atha khvāham bhikkhave yena Uddako Rāmaputto ten' upasaṅkamim, upasaṅkamitvā Uddakaṁ Rāmaputtaṁ etad-avocaṁ: Kittāvatā no āvuso Rāmo imam dhammam sayam abhiññā sacchikatvā upasampajja pavedesīti. Evaṁ vutte bhikkhave Uddako Rāmaputto nevasaññānāsaññāyatanaṁ pavedesi. Tassa mayham bhikkhave etad-ahosi: Na kho Rāmass' eva ahosi saddhā, mayham p' atthi saddhā; na kho Rāmass' eva ahosi

viriyam, mayham p' atthi viriyam; na kho Rāmass' eva ahosi sati, mayham p' atthi sati; na kho Rāmass' eva ahosi samādhi, mayham p' atthi samādhi; na kho Rāmass' eva ahosi paññā, mayham p' atthi paññā; yan-nūnāham yaṃ dhammam Rāmo: sayam abhiññā sacchikatvā upasampajja viharāmiti pavedesi tassa dhammassa sacchikiriyāya padaheyyan-ti. So kho aham bhikkhave nacirass' eva khippam-eva taṃ dhammam sayam abhiññā sacchikatvā upasampajja vihāsimi. Atha khvāham bhikkhave yena Uddako Rāmaputto ten' upasaṅkamiṃ, upasaṅkamitvā Uddakam Rāmaputtam etad-avocaṃ: Ettāvatā no āvuso Rāmo imam dhammam sayam abhiññā sacchikatvā upasampajja pavedesiti. — Ettāvatā kho āvuso Rāmo imam dhammam sayam abhiññā sacchikatvā upasampajja pavedesiti. — Aham-pi kho āvuso ettāvatā imam dhammam sayam abhiññā sacchikatvā upasampajja viharāmiti. — Lābhā no āvuso, suladdham no āvuso, ye mayam āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yaṃ dhammam Rāmo sayam abhiññā sacchikatvā upasampajja pavedesi taṃ tvaṃ dhammam sayam abhiññā sacchikatvā upasampajja viharasi, yaṃ tvaṃ dhammam sayam abhiññā sacchikatvā upasampajja viharasi taṃ dhammam Rāmo sayam abhiññā sacchikatvā upasampajja pavedesi. Iti yaṃ dhammam Rāmo aññāsi taṃ tvaṃ dhammam jānāsi, yaṃ tvaṃ dhammam jānāsi taṃ dhammam Rāmo aññāsi. Iti yādiso Rāmo ahosi tādiso tvaṃ, yādiso tvaṃ tādiso Rāmo ahosi. Ehi dāni āvuso, tvaṃ imam gaṇam pariharāti. Iti kho bhikkhave Uddako Rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne ca maṃ ṭhapesi ulārāya ca maṃ pūjāya pūjesi. Tassa mayham bhikkhave etad-ahosi: Nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvad-eva nevasaṇṇānāsanaṇāyatanūpapattiyaṃ ti. So kho aham bhikkhave taṃ dhammam analaṅkaritvā tasmā dhammā nibbijjāpakkamiṃ.

So kho aham bhikkhave kimkusalagavesi anuttaram santivarapadam pariyesamāno Magadhesu anupubbena cārikam caramāno yena Uruvelā senānigamo tad-avasariṃ.

Tatth' addasaṃ ramaṇiyaṃ bhūmibhāgaṃ pāsādikaṃ ca vanasaṇḍaṃ, nadiṃ ca sandantiṃ setakaṃ sūpatitthaṃ ramaṇiyaṃ, samantā ca gocaragāmaṃ. Tassa mayhaṃ bhikkhave etad-ahosi: Ramaṇiyo vata bho bhūmibhāgo pāsādiko ca vanasaṇḍo, nadi ca sandati setakā sūpatitthā ramaṇiyā, samantā ca gocaragāmo; alaṃ vat' idaṃ kulaputtassa padhānatthikassa padhānāyāti. So kho ahaṃ bhikkhave tatth' eva nisidim: alaṃ - idaṃ padhānāyāti.

So kho ahaṃ bhikkhave attanā jātidhammo samāno jātidhamme ādinavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesaṃāno ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā jarādhammo samāno jarādhamme ādinavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesaṃāno ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā byādhidhammo samāno byādhidhamme ādinavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesaṃāno abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā maraṇadhammo samāno maraṇadhamme ādinavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesaṃāno amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā sokadhammo samāno sokadhamme ādinavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesaṃāno asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesaṃāno asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ. Nānaṃ-ca pana me dassanaṃ udapādi: Akuppā me vimutti, ayam-antimā jāti, na-tthi dāni punabbhavo ti.

Tassa mayhaṃ bhikkhave etad-ahosi: Adhigato kho me ayaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedaniyo. Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā. Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ thānaṃ yadidaṃ idappaccayatā paṭiccasamuppādo, idaṃ-pi kho thānaṃ duddasaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ.

Ahañ - c' eva kho pana dhammañ deseyyañ pare ca me na
 ājāneyyūñ, so mam' assa kilamatho, sā mam' assa vihesā ti.
 Api - ssu mañ bhikkhave imā anacchariyā gāthā paṭibhañsu
 pubbe assutapubbā:

Kicchena me adhigatañ, halan - dāni pakāsituñ,
 rāgadosaparetehi nāyañ dhammo susambudho.

Paṭisotagāmiñ nipuṇañ gambhīrañ duddasañ aṇuñ
 rāgarattā na dakkhinti tamokkhandhena āvaṭṭa ti.

Itiha me bhikkhave paṭisañcikkhato appossukkatāya
 cittañ namati, no dhammadesanāya. Atha kho bhikkhave
 Brahmuno Sahampatissa mama cetasā cetoparivitakkam-
 aññāya etad - aho: Nassati vata bho loko, vinassati vata
 bho loko, yatra hi nāma Tathāgatassa arahato sammāsam-
 buddhassa appossukkatāya cittañ namati, no dhammadesanā-
 yāti. Atha kho bhikkhave Brahmā Sahampati seyyathā pi
 nāma balavā puriso samīñjitañ vā bāhañ pasāreyya pasāri-
 tañ vā bāhañ samīñjeyya evam - evañ Brahmaloce antarahito
 mama purato pāturahosi. Atha kho bhikkhave Brahmā
 Sahampati ekañsañ uttarāsaṅgañ karitvā yenāhañ ten' añ-
 jalim - paṇāmetvā mañ etad - avoca: Desetu bhante Bhagavā
 dhammañ, desetu Sugato dhammañ, santi sattā appa-
 rajakkhajātikā assavanatā dhammassa parihāyanti, bhavissanti
 dhammassa aññātāro ti. Idam - avoca bhikkhave Brahmā
 Sahampati, idañ vatvā athāparañ etad - avoca:

Pāturahosi Magadhesu pubbe
 dhammo asuddho samalehi cintito;
 apāpur' etañ amatassa dvārañ,
 suñantu dhammañ vimalenānubuddhañ.

Sele yathā pabbatamuddhani - tṭhito
 yathā pi passe janatañ samantato,
 tathūpamañ dhammamayañ sumedha
 pāsādam - āruya samantacakkhu
 sokāvatipṇañ janatam - apetasoko
 avekkhassu jātijarābhībhūtañ.

Uttṛhehi vīra vijitasāṅgāma,
satthavāha anaṇa, vicara loke,
desassu Bhagavā dhammaṁ,
aññātāro bhavissantīti.

Atha khvāhaṁ bhikkhave Brahmuno ca ajjhesanaṁ vi-
ditvā sattesu ca kārūṇṇatāṁ paṭicca Buddhacakkhunā lokāṁ
volokesiṁ. Addasaṁ kho ahaṁ bhikkhave Buddhacakkhunā
lokāṁ volokento satte apparajakkhe mahārajakkhe, tikkhin-
driye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye,
app-ekacce paralokavajjabhayadassāvine viharante. Seyyathā
pi nāma uppaliniyaṁ vā paduminiyaṁ vā puṇḍarikiniyaṁ vā
app-ekaccāni uppalāni vā padumāni vā puṇḍarikāni vā udae
jātāni udae saṁvaddhāni udakā 'nuggatāni antonimugga-
posiṁ, app-ekaccāni uppalāni vā padumāni vā puṇḍarikāni
vā udae jātāni udae saṁvaddhāni samodakaṁ thitāni,
app-ekaccāni uppalāni vā padumāni vā puṇḍarikāni vā udae
jātāni udae saṁvaddhāni udakā accuggamma tiṭṭhanti
anupalittāni udakena, evaṁ-eva kho ahaṁ bhikkhave Buddha-
cakkhunā lokāṁ volokento addasaṁ satte apparajakkhe ma-
hārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, su-
viññāpaye duviññāpaye, app-ekacce paralokavajjabhaya-
dassāvine viharante. Atha khvāhaṁ bhikkhave Brahmānaṁ
Sahampatiṁ gāthāya paccabhāsiṁ:

Apārutā tesāṁ amatassa dvārā [Brahme]
ye sotavanto, pamuṇicantu saddhaṁ;
vihimsasaṇṇī paṇaṇaṁ na bhāsiṁ
dhammaṁ paṇītaṁ manujesu Brahme ti.

Atha kho bhikkhave Brahmā Sahampati: katāvakaṁso
kho 'mhi Bhagavatā dhammadesanāyāti maṁ abhivādetvā
padakkhiṇaṁ katvā tatth' ev' antaradhāyi.

Tassa mayhaṁ bhikkhave etad-ahosi: Kassa nu kho
ahaṁ paṭhamāṁ dhammaṁ deseyyaṁ, ko imaṁ dhammaṁ
khippam-eva ājānissatīti. Tassa mayhaṁ bhikkhave etad-
ahosi: Ayaṁ kho Ālāro Kālāmo paṇḍito viyatto medhāvī,
digharattaṁ apparajakkhajātiko, yaṇ-nūnaṁ Ālārassa

Kālāmassa paṭhamam dhammam deseyyam, so imam dhammam khippam - eva ājānissatīti. Atha kho maṃ bhikkhave devatā upasaṅkamitvā etad - avocum: Sattāhakālakato bhante Ālāro Kālāmo ti. Nāṇaṃ - ca pana me dassanam udapādi: Sattāhakālakato Ālāro Kālāmo ti. Tassa mayham bhikkhave etad - ahosi: Mahājāniyo kho Ālāro Kālāmo, sace hi so imam dhammam suṇeyya khippam - eva ājāneyyāti. Tassa mayham bhikkhave etad - ahosi: Kassa nu kho aham paṭhamam dhammam deseyyam, ko imam dhammam khippam - eva ājānissatīti. Tassa mayham bhikkhave etad - ahosi: Ayaṃ kho Uddako Rāmaputto paṇḍito viyatto medhāvī, digharattam apparajakkhajātiko, yaṇ - nūnāham Uddakassa Rāmaputtassa paṭhamam dhammam deseyyam, so imam dhammam khippam - eva ājānissatīti. Atha kho maṃ bhikkhave devatā upasaṅkamitvā etad - avocum: Abhidosaakālakato bhante Uddako Rāmaputto ti. Nāṇaṃ - ca pana me dassanam udapādi: Abhidosaakālakato Uddako Rāmaputto ti. Tassa mayham bhikkhave etad - ahosi: Mahājāniyo kho Uddako Rāmaputto, sace hi so imam dhammam suṇeyya khippam - eva ājāneyyāti. Tassa mayham bhikkhave etad - ahosi: Kassa nu kho aham paṭhamam dhammam deseyyam, ko imam dhammam khippam - eva ājānissatīti. Tassa mayham bhikkhave etad - ahosi: Bahukārā kho me pañcavaggiyā bhikkhū ye maṃ padhānapahitattam upatṭhahimṃsu; yaṇ - nūnāham pañcavaggiyānam bhikkhūnam paṭhamam dhammam deseyyan - ti. Tassa mayham bhikkhave etad - ahosi: Kahan - nu kho etarahi pañcavaggiyā bhikkhū viharantīti. Addasaṃ kho aham bhikkhave dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū Bārāṇasiyam viharante Isipatane migadāye. Atha khvāham bhikkhave Uruvelāyam yathābhirantam viharitvā yena Bārāṇasī tena cārikam pakkāmin.

Addasā kho maṃ bhikkhave Upako ājiviko antarā ca Gayam antarā ca bodhim addhānamaggapaṭipannam, disvāna maṃ etad - avoca: Vipassannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto; kam si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammam

rocesiti. Evaṃ vutte ahaṃ bhikkhave Upakaṃ ājivikaṃ gāthāhi ajjhabhāsīṃ:

Sabbābhikkhū sabbavidū 'haṃ - asmi,
sabbesu dhammesu anūpalitto,
sabbamājaho taṇhakkhaye vimutto,
sayam abhiññāya kaṃ - uddiseyyam.

Na me ācariyo atthi, sadiso me na vijjati,
sadevakasmiṃ lokasmiṃ na - tthi me paṭipuggalo.

Ahaṃ hi arahā loke, ahaṃ satthā anuttaro,
eko 'mhi sammāsambuddho, sītibhūto 'smi nibbuto.

Dhammacakkaṃ pavattetuṃ gacchāmi Kāśinaṃ puram,
andhabhūtasmiṃ lokasmiṃ āhañchaṃ amatadundubhin - ti.

— Yathā kho tvaṃ āvuso paṭijānāsi arahasi anantaḥjino ti. —

Mādisā ve jinā honti ye pattā āsavakkhayaṃ,
jitā me pāpakā dhammā, tasmā 'haṃ Upakā jino ti.

Evaṃ vutte bhikkhave Upako ājiviko: Huveyya p' āvuso ti vatvā sisaṃ okampetvā ummaggaṃ gahetvā pakkāmi.

Atha khvāhaṃ bhikkhave anupubbena cārikaṃ caramāno yena Bārāṇasī Isipatanaṃ migadāyo yena pañcavaggiyā bhikkhū ten' upasaṅkamīṃ. Addasāsum kho maṃ bhikkhave pañcavaggiyā bhikkhū dūrato va āgacchantaṃ, disvāna añña - maññaṃ saṇṭhapesuṃ: Ayam āvuso samaṇo Gotamo āgacchati, bāhuliko padhānavibbhanto āvatto bāhullāya, so n' eva abhiyādetabbo na paccuttātabbo, nāssa pattacivaraṃ paṭiggahetabbaṃ, api ca kho āsanaṃ ṭhapetabbaṃ, sace ākaṅkhissati nisidissatīti. Yathā yathā kho ahaṃ bhikkhave upasaṅkamāmi tathā tathā pañcavaggiyā bhikkhū nā - sakkhimsu sakāya katikāya saṇṭhātuṃ; app - ekacce maṃ paccuggantvā pattacivaraṃ paṭiggahesuṃ, app - ekacce āsanaṃ paññāpesuṃ, app - ekacce pādodakaṃ upatṭhāpesuṃ, api ca kho maṃ nāmena ca āvusovādena ca samudācaranti. Evaṃ vutte ahaṃ bhikkhave pañcavaggiye bhikkhū etad - avocaṃ: Mā bhikkhave Tathāgataṃ nāmena ca āvusovādena ca samudācarittha. Arahāṃ bhikkhave Tathāgato sammā -

sambuddho. Odahatha bhikkhave sotam, amatam-adhigatam, aham-anusāsami, aham dhammam desemi, yathānusiṭṭham tathā paṭipajjamānā nacirass' eva yass' atthāya kulaputtā samma-d-eva agārasmā anagāriyam pabbajanti tad-anuttaram brahmacariyapariyosānam diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti. Evaṃ vutte bhikkhave pañcavaggiyā bhikkhū maṃ etad-avocaṃ: Tāya pi kho tvaṃ āvuso Gotama iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarim manussadhammā alamariyañāpadassanavisesam, kim-pana tvaṃ etarahi bāhuliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarim manussadhammā alamariyañāpadassanavisesan-ti. Evaṃ vutte aham bhikkhave pañcavaggiye bhikkhū etad-avocaṃ: Na bhikkhave Tathāgato bāhuliko na padhānavibbhanto na āvatto bāhullāya. Araham bhikkhave Tathāgato sammāsambuddho. Odahatha bhikkhave sotam, amatam-adhigatam, aham-anusāsami, aham dhammam desemi, yathānusiṭṭham tathā paṭipajjamānā nacirass' eva yass' atthāya kulaputtā samma-d-eva agārasmā anagāriyam pabbajanti tad-anuttaram brahmacariyapariyosānam diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti. Dutiyam-pi kho bhikkhave pañcavaggiyā bhikkhū maṃ etad-avocaṃ: Tāya pi kho tvaṃ āvuso Gotama iriyāya ... alamariyañāpadassanavisesan-ti. Dutiyam-pi kho aham bhikkhave pañcavaggiye bhikkhū etad-avocaṃ: Na bhikkhave Tathāgato bāhuliko ... upasampajja viharissathāti. Tatiyam-pi kho bhikkhave pañcavaggiyā bhikkhū maṃ etad-avocaṃ: Tāya pi kho tvaṃ āvuso Gotama iriyāya ... alamariyañāpadassanavisesan-ti. Evaṃ vutte aham bhikkhave pañcavaggiye bhikkhū etad-avocaṃ: Abhiññātha me no tumhe bhikkhave ito pubbe evarūpaṃ vabblhācitam-etan-ti. — No h' etam-bhante. — Araham bhikkhave Tathāgato sammāsambuddho. Odahatha bhikkhave sotam, amatam-adhigatam, aham-anusāsami, aham dhammam desemi, yathānusiṭṭham tathā paṭipajjamānā nacirass' eva yass' atthāya kulaputtā samma-d-eva agārasmā anagāriyam pabbajanti tad-anuttaram brahmacariyapariyosānam diṭṭhe va dhamme sayam abhiññā sacchi-

katvā upasampajja viharissathāti. Asakkhiṃ kho ahaṃ bhikkhave pañcavaggiye bhikkhū saññāpetuṃ. Dve pi sudāṃ bhikkhave bhikkhū ovaḍāmi, tayo bhikkhū piṇḍāya caranti, yaṃ tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggo yāpema. Tayo pi sudāṃ bhikkhave bhikkhū ovaḍāmi, dve bhikkhū piṇḍāya caranti, yaṃ dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggo yāpema. Atha kho bhikkhave pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anu-sāsiyamānā attanā jātidhammā samānā jātidhamme ādinavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesa-mānā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamāṃsu, attanā jarādhammā samānā .. ajaraṃ .., attanā byādhidhammā samānā .. abyādhīṃ .., attanā maraṇadhammā samānā .. amataṃ .., attanā sokadhammā samānā .. asokaṃ .., attanā saṅkilesadhammā samānā saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesa-mānā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamāṃsu. Nānañ-ca pana nesaṃ dassanaṃ udapādi: Akuppā no vimutti, ayam-antimā jāti, na-tthi dāni punabbhavo ti.

Pañc' ime bhikkhave kāmaguṇā, katame pañca: cakkhu-viññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā — pe — ghānaviññeyyā gandhā — jivhāviññeyyā rasā — kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho bhikkhave pañca kāmaguṇā. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe gathitā mucchitā ajjhopannā anādinavadassāvino anissaraṇapaṇṇā paribhujanti te evaṃ-assu veditabbā: anayam-āpannā byasanam-āpannā yathākāmakaraṇīyā pāpimato. Seyyathā pi bhikkhave ārañṇako mago baddho pāsārasiṃ adhisayeyya, so evaṃ-assa veditabbo: anayam-āpanno byasanam-āpanno yathākāmakaraṇīyo luddassa, āgacchante ca ludde na yenakāmaṃ pak-kamissatīti; evaṃ-eva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā ... yathākāmakaraṇīyā pāpimato. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe agathitā amucchitā anajjhopannā ādinavadassāvino nis-

saranapaññā paribhuñjanti te evam - assu veditabbā: na anayam - āpannā na byasanam - āpannā na yathākāmakaraṇiṃ pāpimato. Seyyathā pi bhikkhave ārañṇako mago abaddho pāsārāsiniṃ adhisayeyya, so evam - assa veditabbo: na anayam - āpanno na byasanam - āpanno na yathākāmakaraṇiyo luddassa, āgacchante ca pana ludde yenakāmaṃ pakkamissatiti; evam - eva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā... na yathākāmakaraṇiṃ pāpimato.

Seyyathā pi bhikkhave ārañṇako mago araṇṇe pavane caramāno vissattho gacchati vissattho tiṭṭhati vissattho nisidati vissattho seyyaṃ kappeti, taṃ kissa hetu: anāpāthagato bhikkhave luddassa; evam - eva kho bhikkhave bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Ayaṃ vuccati bhikkhave bhikkhu: andham - akāsi Māram; apadam vadhivā Māraccakhuṃ adassanam gato pāpimato. Puna ca param bhikkhave bhikkhu vitakka - vicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. Ayaṃ vuccati... pāpimato. Puna ca param bhikkhave bhikkhu pītiyā ca virūgā upekhako ca viharati sato ca sampajāno, sukhā - ca kāyena paṭisaṇvedeti yaṃ - taṃ ariyā ācikkhanti: upekhako satimā sukhavihārī ti tatiyam jhānam upasampajja viharati. Ayaṃ vuccati... pāpimato. Puna ca param bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānam atthagamā adukkham asukham upekhāsati - parisuddhim catuttham jhānam upasampajja viharati. Ayaṃ vuccati... pāpimato. Puna ca param bhikkhave bhikkhu sabbaso rūpaññānam samatikkamā paṭighasaññānam atthagamā nānattasaññānam amanasikārā ananto ākūso ti ākāsaññācāyatanam upasampajja viharati. Ayaṃ vuccati... pāpimato. Puna ca param bhikkhave bhikkhu sabbaso ākāsaññācāyatanam samatikkamma anantam viññāṇam - ti viññāṇācāyatanam upasampajja viharati — pe — sabbaso viññāṇācāyatanam samatikkamma na - tthi kiñciti ākiñcaññāyatanam upasampajja viharati — sabbaso ākiñcaññāyatanam

samatikkamma nevasaññānāsaññāyatanam upasampajja viharati — sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, paññāya c' assa disvā āsavā parikkhiṇā honti. Ayaṃ vuccati bhikkhave bhikkhu: andham - akāsi Māraṃ, apadam vadhitvā Māra-cakkhum adassanam gato pāpimato, tiṇṇo loka visattikam. So vissattho gacchati vissattho tiṭṭhati vissattho nisīdati vissattho seyyam kappeti, tam kissa hetu: anāpāthagato bhikkhave pāpimato ti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

ARIYAPARIYESANASUTTAM CHATTHAM.

27.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Jāṇussoṇi brāhmaṇo sabbasetena vaḷabbhirathena Sāvatthiyā niyyāti divā divassa. Addasā kho Jāṇussoṇi brāhmaṇo Pilotikaṃ paribbājakaṃ dūrato va āgacchantam, disvāna Pilotikaṃ paribbājakaṃ etad - avoca: Handa kuto nu bhavaṃ Vacchāyano āgacchati divā divassāti. — Ito hi kho ahaṃ bho āgacchāmi samaṇassa Gotamassa santikā ti. — Tam kim - maññati bhavaṃ Vacchāyano: samaṇassa Gotamassa paññāveyyattiyam, paṇḍito maññati. — Ko cāhaṃ bho ko ca samaṇassa Gotamassa paññāveyyattiyam jānissāmi; so pi nūn' assa tādiso va yo samaṇassa Gotamassa paññāveyyattiyam jāneyyāti. — Uḷārāya khalu bhavaṃ Vacchāyano samaṇam Gotamaṃ pasaṃsāya pasaṃsatīti. — Ko cāhaṃ bho ko ca samaṇam Gotamaṃ pasaṃsissāmi, pasatthapasattho va so bhavaṃ Gotamo, seṭṭho devamanussānan - ti. — Kampana bhavaṃ Vacchāyano atthavasam sampassamāno samane Gotame evaṃ abhippasanno ti. — Seyyathā pi bho kusalo nāgavaniko nāgavanam paviseyya, so passeyya nāgavane ma-

hantaṃ hatthipadaṃ dighato ca āyataṃ tiriyaṃ-ca vitthataṃ, so niṭṭhaṃ gaccheyya: mahā vata bho nāgo ti; evaṃ eva kho ahaṃ bho yato addasaṃ samaṇe Gotame cattāri padāni athāhaṃ niṭṭhaṃ-agamaṃ: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti; kata-māni cattāri:

Idhāhaṃ bho passāmi ekacce khattiyapaṇḍite nipuṇe kataparappavāde vāavedhirūpe, vobhindantā maññe caranti paññāgatena diṭṭhigatāni; te suṇanti: samaṇo khalu bho Gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatīti. Te pañhaṃ abhisankharonti: imaṃ mayaṃ pañhaṃ samaṇaṃ Gotamaṃ upasaṅkamitvā pucchissāma; evaṃ-ce no puṭṭho evaṃ byākarissati evaṃ-assa mayaṃ vādaṃ āropessāma, evaṃ-ce pi no puṭṭho evaṃ byākarissati evaṃ pi'ssa mayaṃ vādaṃ āropessāmāti. Te suṇanti: samaṇo khalu bho Gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo ti; te yena samaṇo Gotamo ten' upasaṅkamanti. Te samaṇo Gotamo dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti; te samaṇena Gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na c' eva samaṇaṃ Gotamaṃ pañhaṃ pucchanti, kut' assa vādaṃ āropessanti, aññadatthu samaṇass' eva Gotamassa sāvakaṃ sampajjanti. Yadā 'haṃ bho samaṇe Gotame imaṃ paṭhamāni padaṃ addasaṃ athāhaṃ niṭṭhaṃ-agamaṃ: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti.

Puna ca parāhaṃ bho passāmi idh' ekacce brāhmaṇapaṇḍite nipuṇe kataparappavāde vāavedhirūpe, vobhindantā maññe caranti paññāgatena diṭṭhigatāni; te suṇanti... samaṇass' eva Gotamassa sāvakaṃ sampajjanti. Yadā 'haṃ bho samaṇe Gotame imaṃ dutiyaṃ padaṃ addasaṃ athāhaṃ niṭṭhaṃ-agamaṃ: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti.

Puna ca parāhaṃ bho passāmi idh' ekacce gahapati-paṇḍite — pe — samaṇapaṇḍite nipuṇe kataparappavāde vāavedhirūpe, vobhindantā maññe caranti paññāgatena diṭṭhigatāni; te suṇanti: samaṇo khalu bho Gotamo amukaṃ

nāma gāmaṃ vā nigamaṃ vā osarissatī. Te pañhaṃ abhisāṅkharonti: imaṃ mayaṃ pañhaṃ samaṇaṃ Gotamaṃ upasaṅkamitvā pucchissāma; evaṃ - ce no puṭṭho evaṃ byākarissati evaṃ - assa mayaṃ vādaṃ āropessāma, evaṃ - ce pi no puṭṭho evaṃ byākarissati evaṃ - pi 'ssa mayaṃ vādaṃ āropessāmāti. Te suṇanti: samaṇo khalu bho Gotamo amukam nāma gāmaṃ vā nigamaṃ vā osaṭo ti; te yena samaṇo Gotamo ten' upasaṅkamanti. Te samaṇo Gotamo dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti, te samaṇena Gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na c' eva samaṇaṃ Gotamaṃ pañhaṃ pucchanti, kut' assa vādaṃ āropessanti, aññadatthu samaṇaṃ - ñeva Gotamaṃ okāsaṃ yācanti agārasmā anagāriyaṃ pabbajjāya, te samaṇo Gotamo pabbājeti. Te tathā pabbājītā samānā eke vūpakatṭhā appamattā ātāpino pahitattā viharantā nacirass' eva yass' atthāya kulaputtā samma - d - eva agārasmā anagāriyaṃ pabbajanti tad - anuttaraṃ brahmacariyapariyosānaṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti. Te evaṃ - āhaṃsu: Manam vata bho anassāma, manam vata bho panassāma, mayaṃ hi pubbe assamaṇā va samānā samaṇ' amhāti paṭijānimha, abrahmaṇā va samānā brāhmaṇ' amhāti paṭijānimha. anarahanto va samānā arahant' amhāti paṭijānimha; idāni kho 'mha samaṇā, idāni kho 'mha brāhmaṇā, idāni kho 'mha arahanto ti. Yadā 'haṃ bho samaṇe Gotame imaṃ catuttham padam addasaṃ athāhaṃ niṭṭham - agamaṃ: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti. Yato kho ahaṃ bho samaṇe Gotame imāni cattāri padāni addasaṃ athāhaṃ niṭṭham - agamaṃ: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti.

Evaṃ vutte Jāṇussoṇi brāhmaṇo sabbasetā vaḷabhirathā orohitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena Bhagavā ten' añjalim - paṇāmetvā tikkhattuṃ udānaṃ udānesi: Namo tassa Bhagavato arahato sammāsambuddhassa, namo tassa Bhagavato arahato sammāsambuddhassa, namo tassa Bhagavato arahato sammāsambuddhassa; app - eva nāma mayaṃ kadāci

karahaci tena bhotā Gotamena saddhiṃ samāgaccheyyāma, app-eva nāma siyā kociḍ-eva kathāsallāpo ti. Atha kho Jāṇussoṇi brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Jāṇussoṇi brāhmaṇo yāvatako ahosi Pilotikāya paribbājakena saddhiṃ kathāsallāpo taṃ sabbaṃ Bhagavato ārocesi. Evaṃ vutte Bhagavā Jāṇussoṇiṃ brāhmaṇaṃ etad-avoca: Na kho brāhmaṇa ettāvataṃ hatthipadopamo vitthārena paripūro hoti. Api ca brāhmaṇa yathā hatthipadopamo vitthārena paripūro hoti taṃ supāhi, sādhukaṃ manasikarohi, bhāsissāmīti. Evaṃ bho ti kho Jāṇussoṇi brāhmaṇo Bhagavato paccassosi. Bhagavā etad-avoca:

Seyyathā pi brāhmaṇa nāgavaniko nāgavanaṃ paviseyya, so passeyya nāgavane mahantaṃ hatthipadaṃ dīghato ca āyataṃ tiriyaṃ-ca vitthataṃ; yo hoti kusalo nāgavaniko n' eva tāva nitṭhaṃ gacchati: mahā vata bho nāgo ti, taṃ kissa hetu: Santi hi brāhmaṇa nāgavane vāmanikā nāma hatthiniyo mahāpadā, tāsam-p' etaṃ padaṃ assāti. So tam-anugacchati, tam-anugacchanto passati nāgavane mahantaṃ hatthipadaṃ dīghato ca āyataṃ tiriyaṃ-ca vitthataṃ uccā ca nisevitaṃ; yo hoti kusalo nāgavaniko n' eva tāva nitṭhaṃ gacchati: mahā vata bho nāgo ti, 'taṃ kissa hetu: Santi hi brāhmaṇa nāgavane uccākālārikā nāma hatthiniyo mahāpadā, tāsam-p' etaṃ padaṃ assāti. So tam-anugacchati, tam-anugacchanto passati nāgavane mahantaṃ hatthipadaṃ dīghato ca āyataṃ tiriyaṃ-ca vitthataṃ uccā ca nisevitaṃ uccā ca dantehi ārañjitāni; yo hoti kusalo nāgavaniko n' eva tāva nitṭhaṃ gacchati: mahā vata bho nāgo ti, taṃ kissa hetu: Santi hi brāhmaṇa nāgavane uccākaṇerukā nāma hatthiniyo mahāpadā, tāsam-p' etaṃ padaṃ assāti. So tam-anugacchati, tam-anugacchanto passati nāgavane mahantaṃ hatthipadaṃ dīghato ca āyataṃ tiriyaṃ-ca vitthataṃ uccā ca nisevitaṃ uccā ca dantehi ārañjitāni uccā ca sākhābhāṅgaṃ, taṃ-ca nāgaṃ passati rukkhamūlagataṃ vā abbhokāsa-gataṃ vā, gacchantam vā ṭhitaṃ vā nisinnam vā nipannam vā; so nitṭhaṃ gacchati: ayaṃ va so mahānāgo ti. Evaṃ-eva

kho brāhmaṇa idha Tathāgato loka uppajjati araham sammā-sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhikalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevala-paripuṇṇam parisuddham brahmacariyam pakāseti. Tam dhammam suṇāti gahapati vā gahapatiputto vā aññatarasmim vā kule paccājāto. So tam dhammam sutvā Tathāgate sadham paṭilabbhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati: Sambādho gharāvāso rajāpatho, abbhokāso pabbajjā, na - y - idam sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham saṅkhalikhitam brahmacariyam caritum, yaṇ - nūṇāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajeyyanti. So aparena samayena appam vā bhogakkhandham pahāya mahantaṃ vā bhogakkhandham pahāya, appam vā nātiparivaṭṭam pahāya mahantaṃ vā nātiparivaṭṭam pahāya kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajati.

So evam pabbajito samāno bhikkhūnam sikkhāsajivasamāpanno pānātipātāṃ pahāya pānātipātā paṭivirato hoti, nihitandaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūta-hitānukampī viharati. Adinnādānam pahāya adinnādāna paṭivirato hoti, dinnādāyī dinnapāṭikaṅkhi athenena suci-bhūtena attanā viharati. Abrahmacariyam pahāya brahmacārī hoti ārācārī, virato methunā gāmadhammā. Musāvādam pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto paccayiko avisamvādako lokassa. Pisunam vācam pahāya pisunāya vācāya paṭivirato hoti, ito sutvā na amuta akkhātā imesaṃ bhedāya amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānam vā sandhātā sahitānam vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraniṃ vācam bhāsītā hoti. Pharusaṃ vācam pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kanna-sukhā pemaṇiyā hadayaṃgamā porī bahujanakantā bahujana-

manāpā tathārūpiṃ vācam bhāsita hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti, kālavādi bhūtavādi atthavādi dhammavādi vinayavādi, nidhānavatim vācam bhāsita kālena sāpadesaṃ pariyantavatim atthasaṃhitam. So bija-gāmaabhūtagāmasamārambhā paṭivirato hoti. Ekabhattiko hoti rattūparato, virato vikālabhojanā. Nacca-gīta-vādita-visūka-dassanā paṭivirato hoti. Mālā-gandha-vilepanadhāraṇa-maṇḍana-vibhūsanatthānā paṭivirato hoti. Uccāsayana-mahāsayanā paṭivirato hoti. Jātarūparajatapaṭiggahaṇā paṭivirato hoti. Āmakadhaññapaṭiggahaṇā paṭivirato hoti. Āmakamamsapaṭiggahaṇā paṭivirato hoti. Itthikumārikapaṭiggahaṇā paṭivirato hoti. Dāsīdāsapaṭiggahaṇā paṭivirato hoti. Aje-lakapaṭiggahaṇā paṭivirato hoti. Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti. Hatthi-gavāssa-vaḷavāpaṭiggahaṇā paṭivirato hoti. Khetta-vatthupaṭiggahaṇā paṭivirato hoti. Dūṭeyya-paṇiṇagamanānuyogā paṭivirato hoti. Kayavikkayā paṭivirato hoti. Tulākūṭa-kamsakūṭa-mānakūṭā paṭivirato hoti. Ukkoṭana-vañcana-nikati-sāciyogā paṭivirato hoti. Chedana-vadha-bandhana-viparāmosa-ālopa-sahasākārā paṭivirato hoti. So santuttho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena, yena yen' eva pakkamati samādāy' eva pakkamati. Seyyathā pi nāma pakkhī sakuṇo yena yen' eva ḍeti sapattabhāro va ḍeti, evam-evam bhikkhu santuttho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena, yena yen' eva pakkamati samādāy' eva pakkamati. So iminā ariyena silakkhandhena samannāgato ajjhantaṃ anavajja-sukhaṃ paṭisaṃvedeti. So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī; yatvādhikaraṇam-enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā — pe — ghānena gandhaṃ ghāyitvā — jivhāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ phusitvā — manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī; yatvādhikaraṇam-enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rak-

khati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhataṃ abyāseka-sukhaṃ paṭisaṃvedeti. So abhikkante paṭikkante sampajānakārī hoti, ālokithe vilokite sampajānakārī hoti, samījite pa-sārīte sampajānakārī hoti, saṅghātipattacivaradhāraṇe sampa-jānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate tṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

So iminā ca ariyena silakkhandhena samannāgato iminā ca ariyena indriyasamvarena samannāgato iminā ca ariyena satisampajāññena samannāgato vivittaṃ senāsanaṃ bhajati, araṇṇaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ su-sānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchā-bhattaṃ piṇḍapātaṭaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upatṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyā-pannacitto viharati, sabbapānabhūtahitānukampī byāpādapa-dosā cittaṃ parisodheti; thīnamiddhaṃ pahāya vigatathīna-middho viharati, ālokasaññī sato sampajāno thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhataṃ vūpasantacitto uddhaccakukkucca cittaṃ pari-sodheti; vicikicchāṃ pahāya tiṇṇavicikicchho viharati, akathaṃ-kathī kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

So ime pañca nivarāṇe pahāya cetaso upakkilese paññāya dubbalikarāṇe vivico' eva kāmehi vivice akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamāṃ jhā-naṃ upasampajja viharati. Idam pi vuccati brāhmaṇa Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathā-gatārañjitaṃ iti pi. Na tv eva tāva ariyasāvako niṭṭhaṃ gacchati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supatipanno saṅgho ti. Puna ca paraṃ brāhmaṇa bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pīti-sukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Idam pi vuccati brāhmaṇa Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgatārañjitaṃ iti pi. Na tv eva tāva ariya-

sāvako niṭṭhaṃ gacchati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti. Puna ca paraṃ brāhmaṇa bhikkhu pītiyā ca virāgā upekhako ca viharati sato ca sampajāno, sukhañ-ca kāyena paṭisaṃvedeti yañ-taṃ ariyā ācikkhanti: upekhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja viharati. Idam-pi vuccati brāhmaṇa Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgatārañjitaṃ iti pi. Na tv-eva tāva ariyasāvako niṭṭhaṃ gacchati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti. Puna ca paraṃ brāhmaṇa bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekhāsati paṇisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Idam-pi vuccati brāhmaṇa Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgatārañjitaṃ iti pi. Na tv-eva tāva ariyasāvako niṭṭhaṃ gacchati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti.

So evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudubbhūte kammaniye tṭhite ānejjappatte pubbenivāsānussatiññāyā cittaṃ abhininnāmeti. So aneka-vihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ ekam-pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo vīsatiṃ-pi jātiyo tiṃsaṃ-pi jātiyo cattārīsaṃ-pi jātiyo paññāsaṃ-pi jātiyo jātisaṃsaṃ-pi jāti-sahassaṃ-pi jātisatasahassaṃ-pi aneke pi saṃvaṭṭakappe aneke pi vivaṭṭakappe aneke pi saṃvaṭṭavivaṭṭakappe; amutr' āsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃ sukhadukkhapaṭisaṃvedī evaṃāyupariyānto, so tato cuto amutra uppādiṃ, tatra p' āsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃ sukhadukkhapaṭisaṃvedī evaṃāyupariyānto, so tato cuto idhūpapanno ti. Iti sākāraṃ sauddesaṃ anakavihitaṃ pubbenivāsaṃ anussarati. Idam-pi vuccati brāhmaṇa Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgatārañjitaṃ iti pi. Na tv-eva tāva ariyasāvako niṭṭhaṃ gacchati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti.

vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttasmiṃ vimuttam - iti ñāṇaṃ hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ. kataṃ karaṇiyaṃ nāparaṃ itthattā-yāti pajānāti. Idaṃ vuccati brāhmaṇa Tathāgatapadaṃ itī pi, Tathāgatanisevitaṃ itī pi, Tathāgatāraṇjitaṃ itī pi. Ettāvataṃ kho brāhmaṇa ariyasāvako niṭṭhaṃ gato hoti: sammāsambuddhō Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti. Ettāvataṃ kho brāhmaṇa hatthipadopamo vitthārena paripūro hotīti.

Evam vutte Jāṇussoṇi brāhmaṇo Bhagavantaṃ etad-avoca: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyyā, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintīti, evam - evaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ - ca bhikkhusaṅghaṃ - ca. Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇa-gatan - ti.

CŪLAHATTHIPADOPAMASUTTAM SATTAMAṃ.

28.

Evam - me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: Āvuso bhikkhavo ti. Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassuṃ. Āyasmā Sāriputto etad - avoca:

Seyyathā pi āvuso yāni kānici jaṅgamānaṃ pāṇānaṃ padajātāni sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesam aggam - akkhāyati yadidaṃ mahantattena, evam - eva kho āvuso ye keci kusalā dhammā sabbe te catusu ariyasaccesu saṅghaṃ gacchanti, katamesu catusu: dukkhe

ariyasacce, dukkhasamudaye ariyasacce, dukkhanirodhe ariyasacce, dukkhanirodhagāminiyā paṭipadāya ariyasacce.

Katamañ - c' āvuso dukkhañ ariyasaccañ: jāti pi dukkhā, jarā pi dukkhā, maraṇam - pi dukkhañ, sokaparideva-dukkhadomanassupāyāsā pi dukkhā, yam - p' icchañ na labhati tam - pi dukkhañ, saṅkhittena pañc' upādānakkhandhā dukkhā. Katame c' āvuso pañc' upādānakkhandhā: seyyathidam rūpupādānakkhandho vedanupādānakkhandho saññupādānakkhandho saṅkhārupādānakkhandho viññānupādānakkhandho. Katamo c' āvuso rūpupādānakkhandho: cattāri ca mahābhūtāni catunnañ - ca mahābhūtānam upādāya rūpañ. Katame c' āvuso cattāro mahābhūtā: paṭhavīdhātu āpodhātu tejodhātu vāyodhātu.

Katamā c' āvuso paṭhavīdhātu: paṭhavīdhātu siyā ajjhattikā siyā bāhirā. Katamā c' āvuso ajjhattikā paṭhavīdhātu: yañ ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ, seyyathidam kesā lomā nakhā dantā taco maṃsaṃ nahāru atṭhi atṭhimiñjā vakkam hadayaṃ yakanam kilomakam pihaḷam papphāsam antaṃ antagunaṃ udariyaṃ karisaṃ, yañ vā pan' aññaṃ - pi kiñci ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ, ayaṃ vuccat' āvuso ajjhattikā paṭhavīdhātu. Yā c' eva kho pana ajjhattikā paṭhavīdhātu yā ca bāhirā paṭhavīdhātu paṭhavīdhātur - ev' esā. Tañ: n' etaṃ mama, n' eso 'ham - asmi, na mēso attā ti evam - etaṃ yathābhūtaṃ sammappaññāya dātṭhabbā. Evam - etaṃ yathābhūtaṃ sammappaññāya disvā paṭhavīdhātuyā nibbindati, paṭhavīdhātuyā cittaṃ virājeti. Hoti kho so āvuso samayo yañ bāhirā āpodhātu pakuppati, antarahitā tasmiṃ samaye bāhirā paṭhavīdhātu hoti. Tassā hi nāma āvuso bāhirāya paṭhavīdhātuyā tāva mahallikāya aniccā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati, kiṃ pan' imassa mattatṭhakassa kāyassa taṇhupādinnaṃ ahan - ti vā maman - ti vā asmīti vā, atha khvāssa no t' ev' ettha hoti. Tañ - ce āvuso bhikkhuṃ pare akkosanti paribhāsanti rosentī vihesenti, so evaṃ pajānāti: Uppannā kho me ayaṃ sotasaṃphassaajā dukkhā vedanā, sā ca kho paṭicca no appaṭicca, kiṃ paṭicca:

phassaṃ paṭicca. So: phasso anicco ti passati, vedanā aniccā ti passati, saññā aniccā ti passati, saṅkhārā aniccā ti passati, viññānaṃ aniccaṃ ti passati. Tassa dhātārammaṇaṃ - eva cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. Tañ - ce āvuso bhikkhuṃ pare anīṭṭhehi akantehi amanāpehi samudācaranti, pāṇisamphassena pi leḍḍusamphassena pi daṇḍasamphassena pi satthasamphassena pi, so evaṃ pajānāti: Tathābhūto kho ayaṃ kāyo yathābhūtasmiṃ kāye pāṇisamphassā pi kamanti, leḍḍusamphassā pi kamanti, daṇḍasamphassā pi kamanti, satthasamphassā pi kamanti. Vuttaṃ kho paṇ' etaṃ Bhagavatā Kakacūpamovāde: Ubbatodaṇḍakena ce pi bhikkhave kakacena corā ocarakā aṅgamaṅgāni okanteyyuh, tatra pi yo mano padoseyya na' me so tena sāsana-karo ti. Āraddhaṃ kho pana me viriyāṃ bhavissati asallinaṃ, upatṭhitā sati asammuttā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ. Kāmaṃ dāni imasmiṃ kāye pāṇisamphassā pi kamantu, leḍḍusamphassā pi kamantu, daṇḍasamphassā pi kamantu, satthasamphassā pi kamantu, kariyati h' idaṃ buddhānaṃ sāsanaṃ - ti. Tassa ce āvuso bhikkhuno evaṃ Buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā na saṇṭhāti, so tena saṃvijjati saṃvegaṃ āpajjati: Alābhā vata me na vata me lābhā, dulladdhaṃ vata me na vata me suladdhaṃ, yassa me evaṃ Buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā na saṇṭhātīti. Seyyathā pi āvuso supisā sasuraṃ disvā saṃvijjati saṃvegaṃ āpajjati, evaṃ - eva kho āvuso tassa ce bhikkhuno evaṃ Buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā na saṇṭhāti, so tena saṃvijjati saṃvegaṃ āpajjati: Alābhā vata me na vata me lābhā, dulladdhaṃ vata me na vata me suladdhaṃ, yassa me evaṃ Buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā na saṇṭhātīti. Tassa ce āvuso bhikkhuno evaṃ Buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā saṇṭhāti, so tena

attamano hoti. Ettāvataṃ pi kho āvuso bhikkhuno bahu katamā hoti.

Katamā c' āvuso āpodhātu: āpodhātu siyā ajjhattikā siyā bāhirā. Katamā c' āvuso ajjhattikā āpodhātu: yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, seyyathidaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttaṃ, yaṃ vā paṇ' aññaṃ -pi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, yaṃ vucaṭ' āvuso ajjhattikā āpodhātu. Yā c' eva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu āpodhātūr - ev' esā. Taṃ: n' etaṃ mama, n' eso 'ham - asmi, na mēso attā ti eva - etaṃ yathābhūtaṃ sammappaññāya dātṭhabbam. Evam - etaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti. Hoti kho so āvuso samayo yaṃ bāhirā āpodhātu pakuppati, sā gāmaṃ - pi vahati, nigamaṃ - pi vahati, nagaram - pi vahati, janapadam - pi vahati, janapadapadesam - pi vahati. Hoti kho so āvuso samayo yaṃ mahāsamudde yojanasatikāni pi udakāni ogacchanti, divyojanasatikāni pi udakāni ogacchanti, tiyojanasatikāni pi udakāni ogacchanti, catuyojanasatikāni pi udakāni ogacchanti, pañcayojanasatikāni pi udakāni ogacchanti, chayojanasatikāni pi udakāni ogacchanti, sattayojanasatikāni pi udakāni ogacchanti. Hoti kho so āvuso samayo yaṃ mahāsamudde sattatālam - pi udakaṃ saṇṭhāti, chatālam - pi udakaṃ saṇṭhāti, pañcatālam - pi udakaṃ saṇṭhāti, catutālam - pi udakaṃ saṇṭhāti, titālam - pi udakaṃ saṇṭhāti, dvitālam - pi udakaṃ saṇṭhāti, tālamattam - pi udakaṃ saṇṭhāti. Hoti kho so āvuso samayo yaṃ mahāsamudde sattaporisam - pi udakaṃ saṇṭhāti, chaporisam - pi udakaṃ saṇṭhāti, pañcaporisam - pi udakaṃ saṇṭhāti, catu - porisam - pi udakaṃ saṇṭhāti, tiporisam - pi udakaṃ saṇṭhāti, dviporisam - pi udakaṃ saṇṭhāti, porisamattam - pi udakaṃ saṇṭhāti. Hoti kho so āvuso samayo yaṃ mahāsamudde addhaporisam - pi udakaṃ saṇṭhāti, kaṭimattam - pi udakaṃ saṇṭhāti, jaṇṇumattam - pi udakaṃ saṇṭhāti, goppamattam - pi udakaṃ saṇṭhāti. Hoti kho so āvuso samayo yaṃ mahāsamudde aṅgulipabbatemanamattam - pi udakaṃ na hoti. Tassā hi nāma āvuso bāhirāya āpodhātuyā tāva mahallikāya

aniccatā paññāyissati — pe — upekhā kusalanissitā saṅghāti, so tena attamano hoti. Ettāvataṃ pi kho āvuso bhikkhuno bahu kataṃ hoti.

Katamā c' āvuso tejodhātu: tejodhātu siyā ajjhattikā siyā bāhirā. Katamā c' āvuso ajjhattikā tejodhātu: yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādiṇṇaṃ, seyyathidaṃ yena ca santappati yena ca jiriyati yena ca pariḍayhati yena ca asitapitakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā paṇ' aññaṃ — pi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādiṇṇaṃ, ayaṃ vuccat' āvuso ajjhattikā tejodhātu. Yā c' eva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu tejodhātur — ev' esā. Taṃ: n' etaṃ mama, n' eso 'ham — asmi, na mēso attā ti evaṃ — etaṃ yathābhūtaṃ sammappaññāya dattṭhabbaṃ. Evaṃ — etaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti. Hoti kho so āvuso samayo yaṃ bāhirā tejodhātu pakuppati. Sā gāmaṃ — pi dahati, nigamaṃ — pi dahati, nagaraṃ — pi dahati, janapadaṃ — pi dahati, janapadapadesaṃ — pi dahati. Sā haritaṃ vā panthaṃ vā selantaṃ vā udakantaṃ vā ramaṇiyaṃ vā bhūmibhāgaṃ āgama anāhārā nibbāyati. Hoti kho so āvuso samayo yaṃ kukkuṭapattena pi nahārudaddulena pi aggaṃ gavesanti. Tassā hi nāma āvuso bāhirāya tejodhātuyā tāva mahallikāya aniccatā paññāyissati — pe — upekhā kusalanissitā saṅghāti, so tena attamano hoti. Ettāvataṃ pi kho āvuso bhikkhuno bahu kataṃ hoti.

Katamā c' āvuso vāyodhātu: vāyodhātu siyā ajjhattikā siyā bāhirā. Katamā c' āvuso ajjhattikā vāyodhātu: yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādiṇṇaṃ, seyyathidaṃ uddhamgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhasayā vātā, āngamaṅgānusārino vātā, assāso passāso, iti vā, yaṃ vā paṇ' aññaṃ — pi kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādiṇṇaṃ, ayaṃ vuccat' āvuso ajjhattikā vāyodhātu. Yā c' eva kho pana ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu vāyodhātur — ev' esā. Taṃ: n' etaṃ mama, n' eso 'ham — asmi, na mēso attā ti evaṃ — etaṃ yathābhūtaṃ sammappaññāya dattṭhabbaṃ. Evaṃ — etaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

Hoti kho so āvuso samayo yaṃ bahirā vāyodhātu pakuppati, sā gāmaṃ-pi vahati, nigamaṃ-pi vahati, nagaram-pi vahati, janapadāṃ-pi vahati, janapadapadesaṃ-pi vahati. Hoti kho so āvuso samayo yaṃ gimhānaṃ pacchime māse tālavaṇṇeṇa pi vidhūpaneṇa pi vātaṃ pariyesanti, ossavane pi tiṇāni na icchanti. Tassā hi nāma āvuso bahirāya vāyodhātuyā tāva mahallikāya aniccatā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, viparīṇāmadhammatā paññāyissati, kiṃ pan' imassa mattatṭhakassa kāyassa taṇhupādinnaṃ ahaṇ-ti vā mamaṇ-ti vā asmiti vā, atha khvassa no t' ev' ettha hoti. Taṇ-ce āvuso bhikkhuṃ pare akkosanti paribhāsanti rosentī vihesenti, so evaṃ pajānāti: Uppannā kho me ayaṃ sotasaṃphassaajā dukkhā vedanā, sā ca kho paṭicca no appaṭicca, kiṃ paṭicca: phassaṃ paṭicca. So: phasso anicco ti passati, vedanā aniccā ti passati, saññā aniccā ti passati, saṅkhārā aniccā ti passati, viññāṇaṃ aniccaṇ-ti passati. Tassa dhātārammaṇaṃ-eva cittaṃ pakhandati paṣidati santiṭṭhati adhimuccati. Taṇ-ce āvuso bhikkhuṃ pare anīṭṭhehi akantehi amanāpehi samudācaranti, pāṇisaṃphassaṇa pi leḍḍusaṃphassaṇa pi daṇḍasaṃphassaṇa pi satthasaṃphassaṇa pi, so evaṃ pajānāti: Tathābhūto kho ayaṃ kāyo yathābhūtaṃ kāye pāṇisaṃphassā pi kamanti, leḍḍusaṃphassā pi kamanti, daṇḍasaṃphassā pi kamanti, satthasaṃphassā pi kamanti. Vuttaṃ kho pan' etaṃ Bhagavata Kakacūpamovāde: Ubbatodaṇḍakeṇa ce pi bhikkhave corā ocarakā āṅgamaṅgāni okanteyyumaṃ, tatra pi yo mano padoseyya na me so tena sāsanaṃ ti. Āraddhaṃ kho pana me viriyaṃ bhavissati asallīnaṃ, upatṭhitaṃ sati asammūṭṭhā, passaddho kāyo asāradḍho, samāhitaṃ cittaṃ ekaggamaṃ. Kāmaṃ dāni imasmiṃ kāye pāṇisaṃphassā pi kamantu, leḍḍusaṃphassā pi kamantu, daṇḍasaṃphassā pi kamantu, satthasaṃphassā pi kamantu, karīyati h' idaṃ buddhānaṃ sāsanaṇ-ti. Tassa ce āvuso bhikkhuno evaṃ Buddhānaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṇṭhāti, so tena saṃvījati saṃvegaṃ āpajjati: Alābhā vata me na vata me lābhā, dulladdhaṃ vata me na vata me suladdhaṃ, yassa me evaṃ

Buddham anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā na saṇṭhātīti. Seyyathā pi āvuso suṇisā sasuraṃ disvā saṃvijjati saṃvegaṃ āpajjati, evaṃ-eva kho āvuso tassa ce bhikkhuno evaṃ Buddham anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā na saṇṭhāti, so tena saṃvijjati saṃvegaṃ āpajjati: Alābhā vata me na vata me lābhā, dulladdham vata me na vata me suladdham, yassa me evaṃ Buddham anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā na saṇṭhātīti. Tassa ce āvuso bhikkhuno evaṃ Buddham anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā saṇṭhāti, so tena attamano hoti. Ettāvataṃ pi kho āvuso bhikkhuno bahu kataṃ hoti.

Seyyathā pi āvuso kaṭṭhaṃ - ca paṭicca valliṃ - ca paṭicca tiṇaṃ - ca paṭicca mattikaṃ - ca paṭicca ākāso parivārito agāran - t' eva saṅkhaṃ gacchati, evaṃ-eva kho āvuso aṭṭhiṃ ca paṭicca nahāruṃ - ca paṭicca maṃsaṃ - ca paṭicca cammaṃ - ca paṭicca ākāso parivārito rūpaṃ - t' eva saṅkhaṃ gacchati. Ajjhattikaṃ - ce āvuso cakkhum aparibhinnaṃ hoti bāhirā ca rūpā na āpāthaṃ āgacchanti no ca tajjo samannāhāro hoti, n' eva tāva tājassa viññānabhāgassa pātubhāvo hoti. Ajjhattikaṃ - ce āvuso cakkhum aparibhinnaṃ hoti bāhirā ca rūpā āpāthaṃ āgacchanti no ca tajjo samannāhāro hoti, n' eva tāva tājassa viññānabhāgassa pātubhāvo hoti. Yato ca kho āvuso ajjhattikaṃ - c' eva cakkhum aparibhinnaṃ hoti bāhirā ca rūpā āpāthaṃ āgacchanti tajjo ca samannāhāro hoti, evaṃ tājassa viññānabhāgassa pātubhāvo hoti. Yaṃ tathābhūtassa rūpaṃ taṃ rūpupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtassa vedanā sā vedanupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtassa saṇṇā sā saṇṇupādānakkhandhe saṅgahaṃ gacchati, ye tathābhūtassa saṅkhārā te saṅkhārupādānakkhandhe saṅgahaṃ gacchanti, yaṃ tathābhūtassa viññānaṃ taṃ viññānupādānakkhandhe saṅgahaṃ gacchati. So evaṃ pajānāti: Evaṃ kira 'mesaṃ pañcannaṃ upādānakkhandhānaṃ saṅgaho sannipāto samavāyo hotīti. Vuttaṃ kho pan' etaṃ Bhagavatā: Yo paṭiccasamuppādaṃ

passati so dhammaṃ passati, yo dhammaṃ passati so paṭicca-
samuppādaṃ passatīti. Paṭiccasamuppannā kho pan' ime
yadidaṃ pañc' upādānakkhandhā. Yo imesu pañcas' upā-
dānakkhandhesu chando ālayo anunayo ajjhosānaṃ so duk-
khasamudayo, yo imesu pañcas' upādānakkhandhesu chanda-
rāgavinayo chandarāgapahānaṃ so dukkhanirodho. Ettā-
vatā pi kho āvuso bhikkhuno bahu kataṃ hoti. Ajjhattikaṇ-
ce āvuso sotam' aparibhinnaṃ hoti — pe — ghānaṃ aparī-
bhinnaṃ hoti — jivhā aparibhinnaṃ hoti — kāyo aparibhinno
hoti — mano aparibhinno hoti bāhirā ca dhammā na āpā-
thaṃ āgacchanti no ca tajjo samannābhāro hoti, n' eva tāva
tajjassa viññānabhāgassa pātubhāvo hoti. Ajjhattiko ce āvuso
mano aparibhinno hoti bāhirā ca dhammā āpāthaṃ āgac-
chanti no ca tajjo samannābhāro hoti, n' eva tāva tajjassa
viññānabhāgassa pātubhāvo hoti. Yato ca kho āvuso ajjhat-
tiko c' eva mano aparibhinno hoti bāhirā ca dhammā āpāthaṃ
āgacchanti tajjo ca samannābhāro hoti, evaṃ tajjassa viññā-
nabhāgassa pātubhāvo hoti. Yaṃ tathābhūtaṃ rūpaṃ taṃ
rūpupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ
vedanā sā vedanupādānakkhandhe saṅgahaṃ gacchati, yā
tathābhūtaṃ saññā sā saññupādānakkhandhe saṅgahaṃ
gacchati, ye tathābhūtaṃ saṅkhārā te saṅkhārupādānak-
khandhe saṅgahaṃ gacchanti, yaṃ tathābhūtaṃ viññānaṃ
taṃ viññānupādānakkhandhe saṅgahaṃ gacchati. So evaṃ
pajānāti: Evaṃ kira 'mesaṃ pañcannaṃ upādānakkhandhānaṃ
saṅgaho sannipāto samavāyo hotīti. Vuttaṃ kho pan' etaṃ
Bhagavatā: Yo paṭiccasamuppādaṃ passati so dhammaṃ
passati, yo dhammaṃ passati so paṭiccasamuppādaṃ passa-
tīti. Paṭiccasamuppannā kho pan' ime yadidaṃ pañc' upā-
dānakkhandhā. Yo imesu pañcas' upādānakkhandhesu chando
ālayo anunayo ajjhosānaṃ so dukkhasamudayo, yo imesu
pañcas' upādānakkhandhesu chandarāgavinayo chandarāgap-
ahānaṃ so dukkhanirodho. Ettāvatā pi kho āvuso bhik-
khuno bahu kataṃ hotīti.

Idam'avoca āyasmā Sāriputto. Attamaṇā te bhikkhū
āyasmato Sāriputtassa bhāsitaṃ abhinandun'ti.

29.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Gijjhakūṭe pabbate acirapakkante Devadatte. Tatra kho Bhagavā Devadattam ārabha bhikkhū āmantesi:

Idha bhikkhave ekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaraneṇa sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app - eva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo. So tena lābhasakkārasilokena attān' ukkaṃseti param vambheti: aham - asmi lābhī silokavā, ime pan' aññe bhikkhū appaññātā appe - sakkhā ti. So tena lābhasakkārasilokena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkham viharati. Seyyathā pi bhikkhave puriso sārattthiko sārāgavesi sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkam' eva sārāṃ atikkamma phegguṃ atikkamma tacam atikkamma papaṭikaṃ sākāpalāsaṃ chetvā ādāya pakkameyya sārā - ti maññamāno; tam - enaṃ cakkhumā puriso disvā evaṃ vadeyya: Na vatāyaṃ bhavaṃ puriso aññāsi sārāṃ na aññāsi phegguṃ na aññāsi tacam na aññāsi papaṭikaṃ na aññāsi sākāpalāsaṃ, tathā h' ayaṃ bhavaṃ puriso sārattthiko sārāgavesi sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkam' eva sārāṃ atikkamma phegguṃ atikkamma tacam atikkamma papaṭikaṃ sākāpalāsaṃ chetvā ādāya pakkanto sārā - ti maññamāno, yañ - c' assa sarena sārakaraṇiyaṃ tañ - c' assa attham nānubhavissatīti. Evam - eva kho bhikkhave idh' ekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaraneṇa sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app - eva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo. So tena lābhasakkārasilokena attān' ukkaṃseti param

vambheti: aham-asmi lābhī silokavā, ime pan' aññe bhikkhū appaṇṇātā appesakkhā ti. So tena lābhasakkārasilokena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Ayaṃ vuccati bhikkhave bhikkhu sākāpalāsaṃ aggahehi brahmacariyassa, tena ca vosānaṃ āpādi.

Idha pana bhikkhave ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmarane sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app-eva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamaṇo hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ vambheti, so tena lābhasakkārasilokena na majjati na ppamajjati na ppamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamaṇo hoti paripuṇṇasaṅkappo. So tāya sīlasampadāya attān' ukkaṃseti paraṃ vambheti: aham-asmi silavā kalyāṇadhammo, ime pan' aññe bhikkhū dussilā pāpadhammā ti. So tāya sīlasampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Seyyathā pi bhikkhave puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva sārān atikkamma phegguṃ atikkamma tacāṃ papaṭikaṃ chetvā ādāya pakka-meyya sārān-ti maññamāno; tam-enaṃ cakkhumā puriso disvā evaṃ vadeyya: Na vatāyaṃ bhavaṃ puriso aññāsi sārān na aññāsi phegguṃ na aññāsi tacāṃ na aññāsi papaṭikaṃ na aññāsi sākāpalāsaṃ; tathā h' ayaṃ bhavaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva sārān atikkamma phegguṃ atikkamma tacāṃ papaṭikaṃ chetvā ādāya pakkaṃto sārān-ti maññamāno, yaṃ-c' assa sārāna sārākarāṇi yaṃ taṇ-c' assa atthaṃ nānubhavissatīti. Evaṃ eva kho bhikkhave idh' ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti... So tāya sīlasampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

Ayaṃ vuccati bhikkhave bhikkhu papaṭikaṃ aggaheṣi brahmacariyassa, tena ca vosānaṃ āpādi.

Idha pana bhikkhave ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmarapeṇa sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app'eva nāma imassa kevalassa dukkhakhandhassa antakiriyaṃ paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ vambheti, so tena lābhasakkārasilokena na majjati na ppamajjati na ppamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya sīlasampadāya na attān' ukkaṃseti na paraṃ vambheti, so tāya sīlasampadāya na majjati na ppamajjati na ppamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti paripuṇṇasaṅkappo. So tāya samādhisampadāya attān' ukkaṃseti paraṃ vambheti: aham-asmi samāhito ekaggacitto, ime pan' aññe bhikkhū asamāhitā vibhantacittā ti. So tāya samādhisampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Seyyathā pi bhikkhave puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamṃ' eva sāraṃ atikkamma phegguṃ tacam chetvā ādāya pakkameyya sāraṃ-ti maññamāno; tam-enaṃ cakkhumā puriso disvā evaṃ vadeyya: Na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ na aññāsi phegguṃ na aññāsi tacam na aññāsi papaṭikaṃ na aññāsi sākāpalāsaṃ, tathā h' ayaṃ bhavaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamṃ' eva sāraṃ atikkamma phegguṃ tacam chetvā ādāya pakkanto sāraṃ-ti maññamāno, yaṃ-c' assa sūrena sārakaraṇiyaṃ taṃ-c' assa atthaṃ nānubhavissatiti. Evam-eva kho bhikkhave idh' ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti... So tāya samādhisampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Ayaṃ

vuccati bhikkhave bhikkhu tacam aggahehi brahmacariyassa, tena ca vosānam āpādi.

Idha pana bhikkhave ekacco kulaputto saddhā agārasmā anagāriyam pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaranena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app-eva nāma imassa kevalassa dukkhakhandhassa antakiriya paññāyethāti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkamseti na param vambheti, so tena lābhasakkārasilokena na majjati na -ppamajjati na -ppamādam āpajjati, appamatto samāno sīlasampadam ārādheti. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya sīlasampadāya na attān' ukkamseti na param vambheti, so tāya sīlasampadāya na majjati na -ppamajjati na -ppamādam āpajjati, appamatto samāno samādhisampadam ārādheti. So tāya samādhisampadāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya samādhisampadāya na attān' ukkamseti na param vambheti, so tāya samādhisampadāya na majjati na -ppamajjati na -ppamādam āpajjati, appamatto samāno nānadassanena attamano hoti paripuṇṇasaṅkappo. So tena nānadassanena attān' ukkamseti param vambheti: aham - asmi jānam passam viharāmi, ime paṇ' aññe bhikkhū ajānam apassam viharantīti. So tena nānadassanena majjati pamajjati pamādam āpajjati, pamatto samāno dukkham viharati. Seyyathā pi bhikkhave puriso sārattthiko sārāgavesī sārāpariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva saram pheggum chetvā ādāya pakka-meyya sāran - ti maññamāno; tam - enam cakkhumā puriso disvā evam vadeyya: Na vatāyam bhavam puriso aññāsi saram na aññāsi pheggum na aññāsi tacam na aññāsi papaṭikam na aññāsi sakhāpalāsam, tathā h' ayaṃ bhavam puriso sārattthiko sārāgavesī sārāpariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva saram pheggum chetvā ādāya pakkanto sāran - ti maññamāno, yañ - c' assa sarena sarakaraṇiyam tañ - c' assa attham nānubhavissatīti.

Evam-eva kho bhikkhave idh' ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti ... So tena nānadassanena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Ayaṃ vuccati bhikkhave bhikkhu pheggum' aggahehi brahmacariyassa, tena ca vosānaṃ āpādi.

Idha pana bhikkhave ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaranena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app-eva nāma inassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripunnasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ vambheti, so tena lābhasakkārasilokena na majjati na-ppamajjati na-ppamādaṃ āpajjati, appamatto samāno silasampadaṃ ārādheti. So tāya silasampadāya attamano hoti no ca kho paripunnasaṅkappo, so tāya silasampadāya na attān' ukkaṃseti na paraṃ vambheti, so tāya silasampadāya na majjati na-ppamajjati na-ppamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti no ca kho paripunnasaṅkappo, so tāya samādhisampadāya na attān' ukkaṃseti na paraṃ vambheti, so tāya samādhisampadāya na majjati na-ppamajjati na-ppamādaṃ āpajjati, appamatto samāno nānadassanaṃ ārādheti. So tena nānadassanena attamano hoti no ca kho paripunnasaṅkappo, so tena nānadassanena na attān' ukkaṃseti na paraṃ vambheti, so tena nānadassanena na majjati na-ppamajjati na-ppamādaṃ āpajjati, appamatto samāno samayavimokhaṃ ārādheti. Thānaṃ kho paṇ' etaṃ bhikkhave vijjati yaṃ so bhikkhu tāya samayavimuttiyā parihāyetha. Seyyathā pi bhikkhave puriso sārattiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa titthato sāravato sārān' űeva chetvā ādāya pakkameyya sārān'ti jānamāno; tam-enaṃ cakkhumā puriso disvā evaṃ vadeyya: Aññāsi vātāyaṃ bhavaṃ puriso sārāṃ aññāsi pheggum' aññāsi tacāṃ aññāsi papatikaṃ aññāsi sākhāpalāsaṃ, tathā h'ayaṃ bhavaṃ puriso sārattiko sārāgavesī sārāpariyesanaṃ caramāno ma-

hato rukkhassa tiṭṭhato sāravato sārāṇ-ñeva chetvā ādāya pakkanto sārān-ti jānamāno, yaṇ-c' assa sārena sārakaraṇi-yaṇ taṇ-c' assa atthaṃ anubhavissatīti. Evaṃ-eva kho bhikkhave idh' ekacco kulaputto saddhā agārasmā anagāri-yaṇ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app-eva nāma imassa kevalassa dukkhak-khandhassa antakiriya paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ vambheti, so tena lābhasakkārasilokena na majjati na ppamajjati na ppamādaṃ āpajjati, appamatto samāno silasampadaṃ ārādheti. So tāya silasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya silasampadāya na attān' ukkaṃseti na paraṃ vambheti, so tāya silasampadāya na majjati na ppamajjati na ppamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya samādhisampadāya na attān' ukkaṃseti na paraṃ vambheti, so tāya samādhisampadāya na majjati na ppamajjati na ppamādaṃ āpajjati, appamatto samāno nāpadassanaṃ ārādheti. So tena nāpadassanena attamano hoti no ca kho paripuṇṇasaṅkappo, so tena nāpadassanena na attān' ukkaṃseti na paraṃ vambheti, so tena nāpadassanena na majjati na ppamajjati na ppamādaṃ āpajjati, appamatto samāno asamayavimokhaṃ ārādheti. Atthānam-etaṃ bhikkhave anavakāso yaṃ so bhikkhu tāya asamayavimuttiyā parihāyetha.

Iti kho bhikkhave na-y-idaṃ brahmacariyaṃ lābhasakkārasilokānisaṃsaṃ, na silasampadānisaṃsaṃ, na samādhisampadānisaṃsaṃ, na nāpadassanānisaṃsaṃ. Yā ca kho ayaṃ bhikkhave akuppā cetovimutti, etadatthaṃ-idaṃ bhikkhave brahmacariyaṃ etaṃsāraṃ etaṃpariyosānaṃ-ti.

Idaṃ-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

30.

Evam - me sutam. Ekam samayam Bhagavā Sāvattliyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Piṅgalakoccho brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhim sammodi, sammodaniyam katham sārāṇiyam vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Piṅgalakoccho brāhmaṇo Bhagavantaṃ etad-avoca: Ye 'me bho Gotama samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā nātā yasassino tithakara sādhusammata bahujanassa, seyyathidaṃ Pūraṇo Kassapo, Makkhali Gosālo, Ajito Kesakambali, Pakudho Kaccāyano, Saṅjayo Belatṭhaputto, Nigaṇṭho Nātaputto, sabbe te sakāya paṭiññāya abbhāññāmsu sabbe va nābbhaññāmsu, udāhu ekacce abbhāññāmsu ekacce na abbhāññāmsūti. — Alam brāhmaṇa, tithat' etaṃ: sabbe te sakāya paṭiññāya abbhāññāmsu sabbe va nābbhaññāmsu, udāhu ekacce abbhāññāmsu ekacce na abbhāññāmsu. Dhamman-te brāhmaṇa desessāmi, taṃ supāhi, sādhu kaṃ manasikarohi, bhāsissāmi. Evam - bho ti kho Piṅgalakoccho brāhmaṇo Bhagavato paccassosi. Bhagavā etad - avoca:

Seyyathā pi brāhmaṇa puriso sārattthiko sārāgavesi sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva sārāṃ atikkamma phegguṃ atikkamma tacāṃ atikkamma papaṭikaṃ sākāpalāsaṃ chetvā ādāya pakkameyya sāraṇ - ti maññamāno; tam - enaṃ cakkhumā puriso disvā evaṃ vadeyya: Na vatāyaṃ bhavaṃ puriso aññāsi sārāṃ na aññāsi phegguṃ na aññāsi tacāṃ na aññāsi papaṭikaṃ na aññāsi sākāpalāsaṃ, tathā h' ayaṃ bhavaṃ puriso sārattthiko sārāgavesi sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva sārāṃ atikkamma phegguṃ atikkamma tacāṃ atikkamma papaṭikaṃ sākāpalāsaṃ chetvā ādāya pakkanto sāraṇ - ti maññamāno, yaṃ - c' assa sārena sārakaraṇīyaṃ taṃ - c' assa atthaṃ nānubhavissatīti.

Seyyathā pi vā pana brāhmaṇa puriso sārattthiko sārāgavesi sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva sārāṃ atikkamma phegguṃ atikkamma

tacaṃ papaṭikaṃ chetvā ādāya pakkameyya sāraṇ - ti mañña-
māno; tam - enaṃ cakkhumā puriso disvā evaṃ vadeyya:
Na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ na aññāsi pheg-
guṃ na aññāsi tacaṃ na aññāsi papaṭikaṃ na aññāsi sākhā;
palāsaṃ, tathā h' ayaṃ bhavaṃ puriso s. s. s. c. mahato
rukkhassa t. s. atikkamm' eva sāraṃ atikkamma phegguṃ
atikkamma tacaṃ papaṭikaṃ chetvā ādāya pakkanto sāraṇ - ti
mañña-māno, yañ - c' assa sārena sāra karaṇiyaṃ tañ - c' assa
atthaṃ nānubhavissatīti.

Seyyathā pi vā pana brāhmaṇa puriso s. s. s. c. mahato
rukkhassa t. s. atikkamm' eva sāraṃ atikkamma phegguṃ
tacaṃ chetvā ādāya pakkameyya sāraṇ - ti mañña-māno; tam -
enaṃ cakkhumā puriso disvā evaṃ vadeyya: Na vatāyaṃ
bhavaṃ puriso aññāsi sāraṃ na aññāsi phegguṃ na aññāsi
tacaṃ na aññāsi papaṭikaṃ na aññāsi sākhāpalāsaṃ, tathā
h' ayaṃ bhavaṃ puriso s. s. s. c. mahato rukkhassa t. s.
atikkamm' eva sāraṃ atikkamma phegguṃ tacaṃ chetvā
ādāya pakkanto sāraṇ - ti mañña-māno, yañ - c' assa sārena
sāra karaṇiyaṃ tañ - c' assa atthaṃ nānubhavissatīti.

Seyyathā pi vā pana brāhmaṇa puriso s. s. s. c. mahato
rukkhassa t. s. atikkamm' eva sāraṃ phegguṃ chetvā ādāya
pakkameyya sāraṇ - ti mañña-māno; tam - enaṃ cakkhumā
puriso evaṃ vadeyya: Na vatāyaṃ bhavaṃ puriso aññāsi
sāraṃ na aññāsi phegguṃ na aññāsi tacaṃ na aññāsi papa-
ṭikaṃ na aññāsi sākhāpalāsaṃ, tathā h' ayaṃ bhavaṃ puriso
s. s. s. c. mahato rukkhassa t. s. atikkamm' eva sāraṃ pheg-
guṃ chetvā ādāya pakkanto sāraṇ - ti mañña-māno, yañ - c'
assa sārena sāra karaṇiyaṃ tañ - c' assa atthaṃ nānu-
bhavissatīti.

Seyyathā pi vā pana brāhmaṇa puriso sārattthiko sāra-
gavesī sārapiyesanaṃ caramāno mahato rukkhassa tiṭṭhato
sāravato sāraṃ neva chetvā ādāya pakkameyya sāraṇ - ti
jānamāno; tam - enaṃ cakkhumā puriso disvā evaṃ vadeyya:
Aññāsi vatāyaṃ bhavaṃ puriso sāraṃ aññāsi phegguṃ aññāsi
tacaṃ aññāsi papaṭikaṃ aññāsi sākhāpalāsaṃ, tathā h' ayaṃ
bhavaṃ puriso sārattthiko sāragavesī sārapiyesanaṃ cara-
māno mahato rukkhassa tiṭṭhato sāravato sāraṃ yeva chetvā

ādāya pakkanto sāraṇ - ti jānamano, yaṇ - c' assa sārena sārakaraṇīyaṃ taṇ - c' assa atthaṃ anubhavissatīti.

Evam - eva kho brāhmaṇa idh' ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app - eva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo, so tena lābhasakkārasilokena attān' ukkaṃseti paraṃ vambheti: aham - asmi lābhī silokavā, ime pan' aññe bhikkhū appaṇṇātā appesakkhā ti; lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriyaṃ na chandaṃ janeti na vāyamati, oḷīnavuttiko ca hoti sāthaliko. Seyyathā pi so brāhmaṇa puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamṃ' eva sārāṃ atikkamma phegguṃ atikkamma tacāṃ atikkamma papaṭikaṃ sākāpalāsaṃ chetvā ādāya pakkamanto sāraṇ - ti maññamāno, yaṇ - c' assa sārena sārakaraṇīyaṃ taṇ - c' assa atthaṃ nānubhavissati, tathūpamāhaṃ brāhmaṇa imaṃ puggalaṃ vadāmi.

Idha pana brāhmaṇa ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app - eva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ vambheti, lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriyaṃ chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So silasampadaṃ ārādheti, so tāya silasampadāya attamano hoti paripuṇṇasaṅkappo, so tāya silasampadāya attān' ukkaṃseti paraṃ vambheti: aham - asmi silavā kalyāṇadhammo, ime pan' aññe bhikkhū dussilā pāpadhammā ti; silasampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ

dhammānaṃ sacchikiriyāya na chandaṃ janeti na vāyamati, olinavuttiko ca hoti sāthaliko. Seyyathā pi so brāhmaṇa puriso s. s. s. c. mahato rukkhassa t. s. atikkamm' eva sāraṃ atikkamma phegguṃ atikkamma tacam papatīkam chetvā ādāya pakkamanto sāraṃ - ti maññamāno, yaṇ - c' assa ... nānubhavissati, tathūpamāhaṃ brāhmaṇa imaṃ puggalaṃ vadāmi.

Idha pana brāhmaṇa ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaraneṇa sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app - eva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena na attamaṇo hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ vambheti, lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇitatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolinavuttiko ca hoti asāthaliko. So silasampadaṃ ārādheti, so tāya silasampadāya attamaṇo hoti no ca kho paripuṇṇasaṅkappo, so tāya silasampadāya na attān' ukkaṃseti na paraṃ vambheti, silasampadāya ca ye aññe dhammā uttaritarā ca paṇitatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolinavuttiko ca hoti asāthaliko. So samādhisampadaṃ ārādheti, so tāya samādhisampadāya attamaṇo hoti paripuṇṇasaṅkappo, so tāya samādhisampadāya attān' ukkaṃseti paraṃ vambheti: aham - asmi samāhito ekaggacitto, ime paṇ' aññe bhikkhū asamañhitā vibbhantacittā ti; samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇitatarā ca tesam dhammānaṃ sacchikiriyāya na chandaṃ janeti na vāyamati, olinavuttiko ca hoti sāthaliko. Seyyathā pi so brāhmaṇa puriso s. s. s. c. mahato rukkhassa t. s. atikkamm' eva sāraṃ atikkamma phegguṃ tacam chetvā ādāya pakkamanto sāraṃ - ti maññamāno, yaṇ - c' assa ... nānubhavissati, tathūpamāhaṃ brāhmaṇa imaṃ puggalaṃ vadāmi.

Idha pana brāhmaṇa ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaraneṇa

sokehi paridevehi dukkhehi domanassehi upāyāsehi. dukkhotiṇṇo dukkhapareto, app-eva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbādeti, so tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ vambheti, lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadaṃ ārādhethi, so tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. so tāya sīlasampadāya na attān' ukkaṃseti na paraṃ vambheti, sīlasampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So samādhisampadaṃ ārādhethi, so tāya samādhisampadāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya samādhisampadāya na attān' ukkaṃseti na paraṃ vambheti, samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So nāṇadassanaṃ ārādhethi, so tena nāṇadassanena attamano hoti paripuṇṇasaṅkappo, so tena nāṇadassanena attān' ukkaṃseti paraṃ vambheti: aham-asmi jānaṃ passaṃ viharāmi, ime paṇ' aññe bhikkhū ajānaṃ apassaṃ viharantīti; nāṇadassanena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriyāya na chandaṃ janeti na vāyamati, olinavuttiko ca hoti sāthaliko. Seyyathā pi so brāhmaṇa puriso s. s. s. c. mahato rukkhassa t. s. atikkam' eva sāraṃ phegguṃ chetvā ādāya pakkamanto sāraṇti maññamāno, yaṇ' c' assa sārena sārakaraṇiyaṃ taṇ' c' assa atthaṃ nānubhavissati, tathūpamāhaṃ brāhmaṇa imaṃ puggalaṃ vadāmi.

Idha pana brāhmaṇa ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti: otīṇṇo 'mhi jātiyā jarāmaraṇa sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app-eva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethāti. So evaṃ pabbajito

samāno lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ vambheti, lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriyaṃ chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthhaliko. So silasampadaṃ ārādheti, so tāya silasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya silasampadāya na attān' ukkaṃseti na paraṃ vambheti, silasampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriyaṃ chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthhaliko. So samādhisampadaṃ ārādheti, so tāya samādhisampadāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya samādhisampadāya na attān' ukkaṃseti na paraṃ vambheti, samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriyaṃ chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthhaliko. So nāṇadassanaṃ ārādheti, so tena nāṇadassanena attamano hoti no ca kho paripuṇṇasaṅkappo, so tena nāṇadassanena na attān' ukkaṃseti na paraṃ vambheti, nāṇadassanena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriyaṃ chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthhaliko.

Katame ca brāhmaṇa dhammā nāṇadassanena uttaritarā ca paṇītatarā ca: Idha brāhmaṇa bhikkhu vivicca' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajāṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. Ayam-pi kho brāhmaṇa dhammo nāṇadassanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Ayam-pi kho brāhmaṇa dhammo nāṇadassanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu pītiyā ca virāgā upekhako ca viharati sato ca sampajāno, sukhaṃ ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti: upekhako satimā sukha-vihārī ti tatiyaṃ jhānaṃ upasampajja viharati. Ayam-pi

kho brāhmaṇa dhammo nāṇadassanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekhaṃsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayam - pi kho brāhmaṇa dhammo nāṇadassanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu sabbaso rūpasāññānaṃ samatikkamā paṭighasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsañāṇcāyatanaṃ upasampajja viharati. Ayam - pi kho brāhmaṇa dhammo nāṇadassanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu sabbaso ākāsañāṇcāyatanaṃ samatikkamma anantaṃ viññānaṃ - ti viññāṇaṇcāyatanaṃ upasampajja viharati. Ayam - pi kho brāhmaṇa dhammo nāṇadassanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu sabbaso viññāṇaṇcāyatanaṃ samatikkamma na - tthi kiñciti ākiñcaññāyatanaṃ upasampajja viharati. Ayam - pi kho brāhmaṇa dhammo nāṇadassanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Ayam - pi kho brāhmaṇa dhammo nāṇadassanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, paññāya c' assa disvā āsavā parikkhīṇā honti. Ayam - pi kho brāhmaṇa dhammo nāṇadassanena uttaritaro ca paṇītataro ca. Ime kho brāhmaṇa dhammā nāṇadassanena uttaritarā ca paṇītatarā ca.

Seyyathā pi so brāhmaṇa puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sāraṃ yeva chetvā ādāya pakkamanto sāraṇ - ti jāna - māno, yañ - c' assa sārena sārakaraṇīyaṃ tañ - c' assa atthaṃ anubhavissati, tathūpamāhaṃ brāhmaṇa imaṃ pugalaṃ vadāmi.

Iti kho brāhmaṇa na - y - idaṃ brahmacariyaṃ lābha - sakkārasilokānisamsaṃ na silasampadānisamsaṃ na samādhi - sampadānisamsaṃ na nāṇadassanānisamsaṃ. Yā ca kho

ayaṃ brāhmaṇa akuppā cetovimutti, etadattham - idaṃ brāhmaṇa brahmacariyaṃ etaṃsāraṃ etaṃpariyosānaṃ - ti.

Evam vutte Piṅgalakoccho brāhmaṇo Bhagavantaṃ etad - avoca: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujeyya, paṭicchannaṃ vā vivareyya. mūlhassa vā maggaṃ ācikkheyya. andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintīti, evam - eva kho bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ - ca bhikkhusaṅghaṃ - ca. Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇagataṃ - ti.

CŪḲASĪROPAMASUTTAM DASAMAM.

VAGGO TATIYO.

31.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Nālike viharati Giṇjakāvasathe. Tena kho pana samayena āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo Gosīṅgasālavanadāye viharanti. Atha kho Bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena Gosīṅgasālavanadāyo ten' upasaṅkami. Addasā kho dāyapālo Bhagavantaṃ dūrato vā āgacchantaṃ, disvāna Bhagavantaṃ etad - avoca: Mā samaṇa etaṃ dāyaṃ pāvisi, sant' ettha tayo kulaputtā attakāmarūpā viharanti, mā tesam aphāsum - akāsīti. Assosi kho āyasmā Anuruddho dāyapālassa Bhagavatā saddhiṃ mantayamānassa, sutvāna dāyapālaṃ etad - avoca: Māvuso dāyapāla Bhagavantaṃ vāresi, sathā no Bhagavā anuppatto ti. Atha kho āyasmā Anuruddho yen' āyasmā ca Nandiyo āyasmā ca Kimbilo ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ - ca Nandiyaṃ āyasmantaṃ - ca Kimbilaṃ etad - avoca: Abhikkamath' āyasmanto, abhikkamath' āyasmanto, sathā no Bha-

gavā anuppatto ti. Atha kho āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo Bhagavantam paccuggantvā eko Bhagavato pattacivaram paṭiggahesi eko āsanam paññāpesi eko pādodakam upatthāpesi. Nisīdi Bhagavā paññatte āsane, nisajja kho Bhagavā pāde pakkhālesi. Te pi kho āyasmanto Bhagavantam abhivādetvā ekamantam nisīdiṃsu. Ekamantam nisinnam kho āyasmantaṃ Anuruddham Bhagavā etad - avoca:

Kacci vo Anuruddhā khamanīyam, kacci yāpanīyam, kacci piṇḍakena na kilamathāti. — Khamanīyam Bhagavā, yāpanīyam Bhagavā, na ca mayam bhante piṇḍakena kilamāmati. — Kacci pana vo Anuruddhā samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathāti. — Taggha mayam bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmāti. — Yathākatham pana tumhe Anuruddhā samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathāti. — Idha mayham bhante evam hoti: Lābhā vata me, suladdham vata me, yo 'ham evarūpehi sabrahmacārīhi saddhim viharāmīti. Tassa mayham bhante imesu āyasmantesu mettam kāyakammaṃ paccupaṭṭhitam āvi c' eva raho ca, mettam vacīkammaṃ paccupaṭṭhitam āvi c' eva raho ca, mettam manokammaṃ paccupaṭṭhitam āvi c' eva raho ca. Tassa mayham bhante evam hoti: Yan - nūnāham sakam cittam nikkhipitvā imesaṃ yeva āyasmantānaṃ cittassa vasena vatteyyan - ti. So kho aham bhante sakam cittam nikkhipitvā imesaṃ yeva āyasmantānaṃ cittassa vasena vattāmi. Nānā hi kho no bhante kāyā ekaṃ - ca pana mañhe cittan - ti.

Āyasmā pi kho Nandiyo — pe — āyasmā pi kho Kimbilo Bhagavantam etad - avoca: Mayham - pi kho bhante evam hoti: Lābhā vata me, suladdham vata me, yo 'ham evarūpehi sabrahmacārīhi saddhim viharāmīti. Tassa mayham bhante imesu āyasmantesu mettam kāyakammaṃ paccupaṭṭhitam āvi c' eva raho ca, mettam vacīkammaṃ paccupaṭṭhitam āvi c' eva raho ca, mettam manokammaṃ paccupaṭṭhitam āvi c' eva raho ca. Tassa mayham bhante evam hoti: Yan - nūnāham

sakaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantānaṃ cittaassa vasena vatteyyan-ti. So kho ahaṃ bhante sakaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantānaṃ cittaassa vasena vat-tāmi. Nānā hi kho no bhante kāyā ekaṃ-ca pana maññe cittaṃ-ti.

Evam kho mayaṃ bhante samaggā sammodamānā avi-vadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sam-passantā viharāmāti. — Sādhū sādhū Anuruddhā. Kacci pana vo Anuruddhā appamattā ātāpino pahitattā viharathāti. — Taggha mayaṃ bhante appamattā ātāpino pahitattā viharāmāti. — Yathākathaṃ pana tumhe Anuruddhā appamattā ātāpino pahitattā viharathāti. — Idha bhante amhākaṃ yo paṭhamaṃ gāmato piṇḍāya paṭikkamati, so āsanāni paññāpeti, pāṇiyaṃ paribhojanīyaṃ upaṭṭhāpeti, avakkārapātiṃ upaṭṭhāpeti. Yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso sace ākaṅkhati bhujjati, no ce ākaṅkhati appaharite vā chaḍḍeti appāṇake vā uduke opilāpeti. So āsanāni paṭisāmeti, pāṇiyaṃ paribhojanīyaṃ paṭisāmeti, avakkārapātiṃ paṭisāmeti, bhattaggaṃ sammajjati. Yo pas-sati pāṇiyaghaṭaṃ vā paribhojanīyaghaṭaṃ vā vaccaghaṭaṃ vā rittāṃ tucchaṃ so upaṭṭhāpeti; sacāssa hoti avisayhaṃ hatthavikārena dutiyaṃ āmantetvā hatthavilaṅgakena upaṭṭhāpema, na tv-eva mayaṃ bhante tappaccayā vācaṃ bhindāma. Pañcābikaṃ kho pana mayaṃ bhante sabbarattiyā dhammiyā kathāya sannisidāma. Evam kho mayaṃ bhante appamattā ātāpino pahitattā viharāmāti.

Sādhū sādhū. Anuruddhā. Atthi pana vo Anuruddhā evaṃ appamattānaṃ ātāpinaṃ pahitattānaṃ viharataṃ uttariṃ manussadhammā alamariya[nāpadassana]viseṣo adhigato phāsuvihāro ti. — Kiṃ hi no siyā bhante. Idha mayaṃ bhante yāvad-e ākaṅkhāma vivicc'eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharāma. Ayaṃ kho no bhante amhākaṃ appamattānaṃ ātāpinaṃ pahitattānaṃ viharataṃ uttariṃ manussadhammā alamariya[nāpadassana]viseṣo adhigato phāsuvihāro ti. — Sādhū sādhū Anuruddhā. Etassa pana vo Anuruddhā viharassa samatikkamāya etassa

vihārassa paṭippassaddhiyā atth' añño uttariṃ manussa-
 dhammā alamariya[nāṇadassana]viseso adhigato phāsuvihāro
 ti. — Kiṃ hi no siyā bhante. Idha mayaṃ bhante yāvad-e
 ākaṅkhāma vitakkavicārānaṃ vūpasamā ajjhataṃ sampasā-
 danaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhi-
 jaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharāma.
 Etassa bhante vihārassa samatikkamāya etassa viharassa
 paṭippassaddhiyā ayam-añño uttariṃ manussadhammā alam-
 ariya[nāṇadassana]viseso adhigato phāsuvihāro ti. — Sādhū
 sādhū Anuruddhā. Etassa pana vo Anuruddhā viharassa
 samatikkamāya etassa viharassa paṭippassaddhiyā atth' añño
 uttariṃ manussadhammā alamariya[nāṇadassana]viseso adhi-
 gato phāsuvihāro ti. — Kiṃ hi no siyā bhante. Idha mayaṃ
 bhante yāvad-e ākaṅkhāma pītiyā ca virāgā upekkhā ca
 viharāma satā ca sampajānā, sukhañ-ca kāyena paṭisaṃ-
 vedema yaṇ-taṃ ariyā ācikkhanti: upekkhako satimā sukha-
 viharī ti tatiyaṃ jhānaṃ upasampajja viharāma. Etassa
 bhante viharassa samatikkamāya etassa viharassa paṭippassad-
 dhiyā ayam-añño uttariṃ manussadhammā alamariya[nāṇa-
 dassana]viseso adhigato phāsuvihāro ti. — Sādhū sādhū Anu-
 ruddhā. Etassa pana vo Anuruddhā viharassa samatikka-
 māya etassa viharassa paṭippassaddhiyā atth' añño uttariṃ
 manussadhammā alamariya[nāṇadassana]viseso adhigato phāsu-
 vihāro ti. — Kiṃ hi no siyā bhante. Idha mayaṃ bhante
 yāvad-e ākaṅkhāma sukhasa ca pahānā dukkhasa ca
 pahānā pubbe va somanassadomanassānaṃ atthagamā aduk-
 khaṃ asukhaṃ upekkhāsati paṭisambodhiṃ catutthaṃ jhānaṃ
 upasampajja viharāma. Etassa bhante viharassa samatikka-
 māya etassa viharassa paṭippassaddhiyā ayam-añño uttariṃ
 manussadhammā alamariya[nāṇadassana]viseso adhigato phāsu-
 vihāro ti. — Sādhū sādhū Anuruddhā. Etassa pana vo Anu-
 ruddhā viharassa samatikkamāya etassa viharassa paṭippas-
 saddhiyā atth' añño uttariṃ manussadhammā alamariya[nāṇa-
 dassana]viseso adhigato phāsuvihāro ti. — Kiṃ hi no siyā
 bhante. Idha mayaṃ bhante yāvad-e ākaṅkhāma sabbaso
 rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthagamā nā-
 nattasaññānaṃ amanasikārā ananto ākāso ti ākāsaññānācāyata-

nañ upasampajja viharāma. Etassa bhante viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayam-añño uttariṃ manussadhammā alamariya[nāṇadassana]viseso adhigato phāsuvihāro ti. — Sādhū sādhū Anuruddhā. Etassa pana vo Anuruddhā viharassa samatikkamāya etassa viharassa paṭippassaddhiyā atth' añño uttariṃ manussadhammā alamariya[nāṇadassana]viseso adhigato phāsuvihāro ti. — Kiñ hi no siyā bhante. Idha mayaṃ bhante yāvad-e ākañkhāma sabbaso ākāsānañcāyatanāṃ samatikkamma anantaṃ viññāṇaṃ - ti viññāṇañcāyatanāṃ upasampajja viharāma — pe — sabbaso viññāṇañcāyatanāṃ samatikkamma na - tthi kiñciti ākiñcaññāyatanāṃ upasampajja viharāma — sabbaso ākiñcaññāyatanāṃ samatikkamma nevasaññānāsaññāyatanāṃ upasampajja viharāma. Etassa bhante viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayam-añño uttariṃ manussadhammā alamariyaviseso adhigato phāsuvihāro ti. — Sādhū sādhū Anuruddhā. Etassa pana vo Anuruddhā viharassa samatikkamāya etassa viharassa paṭippassaddhiyā atth' añño uttariṃ manussadhammā alamariya[nāṇadassana]viseso adhigato phāsuvihāro ti. — Kiñ hi no siyā bhante. Idha mayaṃ bhante yāvad-e ākañkhāma sabbaso nevasaññānāsaññāyatanāṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharāma, paññāya ca no disvā āsavā parikkhīṇā honti. Etassa bhante viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayam-añño uttariṃ manussadhammā alamariya[nāṇadassana]viseso adhigato phāsuvihāro. Imasmā ca mayaṃ bhante phāsuvihārā aññaṃ phāsuvihāraṃ uttaritaraṃ vā paṇītaraṃ vā na samanupassāmāti. — Sādhū sādhū Anuruddhā. Etasmā Anuruddhā phāsuvihārā añño phāsuvihāro uttaritaro vā paṇītaro vā na - tthiti.

Atha kho Bhagavā āyasmantaṃ - ca Anuruddhaṃ āyasmantaṃ - ca Nandiyaṃ āyasmantaṃ - ca Kimbilaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāy' āsanā pakkāmi. Atha kho āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo Bhagavantāṃ anusaṃyāyitvā tato paṇivattitvā āyasmā ca Nan-

diyo āyasmā ca Kimbilo āyasmantaṃ Anuruddhaṃ etad-
avocum: Kin-nu kho mayaṃ āyasmato Anuruddhassa evaṃ-
ārocimha: imāsaṃ-ca imāsaṃ-ca vihārasamāpattinaṃ mayaṃ
lābhino ti, yaṃ no āyasmā Anuruddho Bhagavato sammukhā
yāva āsavānaṃ khayā pakāsesīti. — Na kho me āyasmanto
evaṃ-ārocesum: imāsaṃ-ca imāsaṃ-ca vihārasamāpattinaṃ
mayaṃ lābhino ti. Api ca me āyasmantānaṃ cetasā ceto
paricca vidito: imāsaṃ-ca imāsaṃ-ca vihārasamāpattinaṃ
ime āyasmanto lābhino ti. Devatā pi me etam-atthaṃ
ārocesum: imāsaṃ-ca imāsaṃ-ca vihārasamāpattinaṃ ime
āyasmanto lābhino ti. Tam-enaṃ Bhagavatā pañhābhi-
putṭhena byākatan-ti.

Atha kho Dīgho parajano yakkho yena Bhagavā ten' upa-
saṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ
atṭhāsi. Ekamantaṃ tṭhito kho Dīgho parajano yakkho
Bhagavantaṃ etad-avoca: Lābhā bhante Vajjinaṃ, suladdha-
lābhā Vajjipajāya, yattha Tathāgato viharatī arahaṃ sammā-
sambuddho, ime ca tayo kulaputtā, āyasmā ca Anuruddho
āyasmā ca Nandiyo āyasmā ca Kimbilo ti. Dīghassa para-
janassa yakkhassa saddaṃ sutvā bhummaṃ devā saddaṃ
anussāvesum: Lābhā vata bho Vajjinaṃ, suladdhalābhā
Vajjipajāya, yattha Tathāgato viharatī arahaṃ sammāsam-
buddho, ime ca tayo kulaputtā, āyasmā ca Anuruddho āyasmā
ca Nandiyo āyasmā ca Kimbilo ti. Bhummaṇaṃ devānaṃ
saddaṃ sutvā Cātummahārājikā devā — pe — Tāvatisā devā
— Yāmā devā — Tusitā devā — Nimmānaratī devā — Para-
nimmitavasavattino devā — Brahmakāyikā devā saddaṃ
anussāvesum: Lābhā vata bho Vajjinaṃ, suladdhalābhā
Vajjipajāya, yattha Tathāgato viharatī arahaṃ sammāsam-
buddho, ime ca tayo kulaputtā, āyasmā ca Anuruddho
āyasmā ca Nandiyo āyasmā ca Kimbilo ti. Itiha te āyasmanto
tena khaṇena tena muhuttēna yāva Brahmaloḷkā vidditā ahesum.

Evam-etam Dīgha, evam-etam Dīgha. Yasmā pi
Dīgha kulā ete tayo kulaputtā agārasmā anagāriyaṃ pabba-
jitā, taṃ ce pi kulam ete tayo kulaputte pasannacittāṃ
anussareyya tassa p'assa kulassa dīgharattaṃ hitāya sukhāya.
Yasmā pi Dīgha kulaparivattā ete tayo kulaputtā agārasmā

anagāriyaṃ pabbajitā, so ce pi kulaparivaṭṭo ete tayo kulaputte pasannacitto anussareyya tassa p' assa kulaparivaṭṭassa digharattaṃ hitāya sukhāya. Yasmā pi Dīgha gāmā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so ce pi gāmo ete tayo kulaputte pasannacitto anussareyya tassa p' assa gāmassa digharattaṃ hitāya sukhāya. Yasmā pi Dīgha nigamā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so ce pi nigamo ete tayo kulaputte pasannacitto anussareyya tassa p' assa nigamassa digharattaṃ hitāya sukhāya. Yasmā pi Dīgha nagarā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, tañ ce pi nagaraṃ ete tayo kulaputte pasannacittā anussareyya tassa p' assa nagarassa digharattaṃ hitāya sukhāya. Yasmā pi Dīgha janapadā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so ce pi janapado ete tayo kulaputte pasannacitto anussareyya tassa p' assa janapadassa digharattaṃ hitāya sukhāya. Sabbe ce pi Dīgha khattiyā ete tayo kulaputte pasannacittā anussareyyuṃ sabbesānaṃ p' assa khattiyānaṃ digharattaṃ hitāya sukhāya. Sabbe ce pi Dīgha brāhmaṇā ete tayo kulaputte pasannacittā anussareyyuṃ sabbesānaṃ p' assa brāhmaṇānaṃ digharattaṃ hitāya sukhāya. Sabbe ce pi Dīgha vessā ete tayo kulaputte pasannacittā anussareyyuṃ sabbesānaṃ p' assa vessānaṃ digharattaṃ hitāya sukhāya. Sabbe ce pi Dīgha suddā ete tayo kulaputtā pasannacittā anussareyyuṃ sabbesānaṃ p' assa suddānaṃ digharattaṃ hitāya sukhāya. Sadevako ce pi Dīgha loko samārako sabrahmakko sassaṃanabrāhmaṇi pajā sadevamanussā ete tayo kulaputte pasannacittā anussareyya sadevakassa p' assa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇi pajā sadevamanussāya digharattaṃ hitāya sukhāya. Passa Dīgha yāva c' ete tayo kulaputtā bahujaṇahitāya paṭipannaṃ bahujaṇasukhāya lokānukampāya, atthāya hitāya sukhāya devamanussānaṃ ti.

Idam avoca Bhagavā. Attamanō Dīgho parajano yakkho Bhagavato bhāsitaṃ abhinanditī.

32.

Evam - me sutam. Ekam samayaṃ Bhagavā Gosiṅga-sālavanadāye viharati sambahulehi abhinñātehi abhinñātehi therehi sāvakehi saddhim, āyasmatā ca Sāriputtena āyasmatā ca Mahāmoggallānena āyasmatā ca Mahākassapena āyasmatā ca Anuruddhena āyasmatā ca Revatena āyasmatā ca Ānandena, aññehi ca abhinñātehi abhinñātehi therehi sāvakehi saddhim. Atha kho āyasmā Mahāmoggallāno sāyanhasamayaṃ patisallāpā vuṭṭhito yen' āyasmā Mahākassapo ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Mahākassapaṃ etad-avoca: Āyāṃ' āvuso Kassapa yen' āyasmā Sāriputto ten' upasaṅkamissāma dhammasavanāyāti. Evam - āvuso ti kho āyasmā Mahākassapo āyasmato Mahāmoggallānassa paccassosi. Atha kho āyasmā ca Mahāmoggallāno āyasmā ca Mahākassapo āyasmā ca Anuruddho yen' āyasmā Sāriputto ten' upasaṅkamiṃsu dhammasavanāya. Addasā kho āyasmā Ānando āyasmantaṃ - ca Mahāmoggallānaṃ āyasmantaṃ - ca Mahākassapaṃ āyasmantaṃ - ca Anuruddhaṃ yen' āyasmā Sāriputto ten' upasaṅkamante dhammasavanāya, disvāna yen' āyasmā Revato ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Revataṃ etad-avoca: Upasaṅkamantā kho amū āvuso Revata sappurisā yen' āyasmā Sāriputto tena dhammasavanāya, āyāṃ' āvuso Revata yen' āyasmā Sāriputto ten' upasaṅkamissāma dhammasavanāyāti. Evam - āvuso ti kho āyasmā Revato āyasmato Ānandassa paccassosi. Atha kho āyasmā ca Revato āyasmā ca Ānando yen' āyasmā Sāriputto ten' upasaṅkamiṃsu dhammasavanāya.

Addasā kho āyasmā Sāriputto āyasmantaṃ - ca Revataṃ āyasmantaṃ - ca Ānandaṃ dūrato va āgacchante, disvāna āyasmantaṃ Ānandaṃ etad-avoca: Etu kho āyasmā Ānandas - sāgataṃ āyasmato Ānandassa Bhagavato upatṭhākassa Bhagavato santikāvacarassa. Ramanīyaṃ āvuso Ānanda Gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā maññe gandhā sampavanti. Kathaṃ rūpena āvuso Ānanda bhikkhunā Gosiṅgasālavanaṃ sobheyyāti. — Idh' āvuso

Sāriputta bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevalaparipunnāṃ parisuddham brahmacariyaṃ abhivadanti tathārūpā 'ssa dhammā bahussutā honti dhatā, vacasā paricitā, manasā 'nupekkhitā, dīṭṭhiyā suppaṭividdhā; so catunnaṃ parisānaṃ dhammaṃ deseti parimaṇḍalehi padabyañjanehi appabaddhehi anusayasamugghātāya. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanaṃ sobheyyāti.

Evam vutte āyasmā Sāriputto āyasmantaṃ Revataṃ etad - avoca: Byākataṃ kho āvuso Revata āyasmatā Anandena yathā sakāṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ Revataṃ pucchāma: Ramaṇiyaṃ āvuso Revata Gosīṅgasālavanaṃ... Kathamrūpena āvuso Revata bhikkhunā Gosīṅgasālavanaṃ sobheyyāti. — Idh' āvuso Sāriputta bhikkhu paṭisallānārāmo hoti paṭisallānarato, ajjhataṃ cetosamatham - anuyutto, anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgāranaṃ. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanaṃ sobheyyāti.

Evam vutte āyasmā Sāriputto āyasmantaṃ Anuruddhaṃ etad - avoca: Byākataṃ kho āvuso Anuruddha āyasmatā Revatena yathā sakāṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ Anuruddhaṃ pucchāma: Ramaṇiyaṃ āvuso Anuruddha Gosīṅgasālavanaṃ... Kathamrūpena āvuso Anuruddha bhikkhunā Gosīṅgasālavanaṃ sobheyyāti. — Idh' āvuso Sāriputta bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahasaṃ lokānaṃ voloketi. Seyyathā pi āvuso Sāriputta cakkhumā puriso uparipāsāḍavaragato sahasaṃ nemimaṇḍalānaṃ volokeyya, evam - eva kho āvuso Sāriputta bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahasaṃ lokānaṃ voloketi. Evarūpena kho āvuso Sāriputta Gosīṅgasālavanaṃ sobheyyāti.

Evam vutte āyasmā Sāriputto āyasmantaṃ Mahākassapaṃ etad - avoca: Byākataṃ kho āvuso Kassapa āyasmatā Anuruddhena yathā sakāṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ Mahākassapaṃ pucchāma: Ramaṇiyaṃ āvuso Kassapa Gosīṅgasālavanaṃ... Kathamrūpena āvuso Kassapa

bhikkhunā Gosīṅgasālavanam sobheyyāti. — Idh' āvuso Sāriputta bhikkhu attanā ca ārañṇako hoti ārañṇakattassa ca vaṇṇavādī, attanā ca piṇḍapātiko hoti piṇḍapātikattassa ca vaṇṇavādī, attanā ca paṃsukūliko hoti paṃsukūlikattassa ca vaṇṇavādī, attanā ca tecīvariko hoti tecīvarikattassa ca vaṇṇavādī, attanā ca appiccho hoti appicchatāya ca vaṇṇavādī, attanā ca santutṭho hoti santutṭhiyā ca vaṇṇavādī, attanā ca pavivitto hoti pavivekassa ca vaṇṇavādī, attanā ca asaṃsatṭho hoti asaṃsaggassa ca vaṇṇavādī, attanā ca āradhaviṛiyo hoti viṛiyārambhassa ca vaṇṇavādī, attanā ca sīlasampanno hoti sīlasampadāya ca vaṇṇavādī, attanā ca samādhisampanno hoti samādisampadāya ca vaṇṇavādī, attanā ca paṇṇāsampanno hoti paṇṇāsampadāya ca vaṇṇavādī, attanā ca vimuttisampanno hoti vimuttisampadāya ca vaṇṇavādī, attanā ca vimuttiñāṇadassanasampanno hoti vimuttiñāṇadassanasampadāya ca vaṇṇavādī. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanam sobheyyāti.

Evaṃ vutte āyasmā Sāriputto āyasmantaṃ Mahāmoggallānaṃ etad - avoca: Byākataṃ kho āvuso Moggallāna āyasmatā Mahākassapena yathā sakaṃ paṭibhānaṃ. Tattha dāni mayam āyasmantaṃ Mahāmoggallānaṃ pucchāma: Ramaṇīyam āvuso Moggallāna Gosīṅgasālavanam... Kathaṃrūpena āvuso Moggallāna bhikkhunā Gosīṅgasālavanam sobheyyāti. — Idh' āvuso Sāriputta dve bhikkhū abhidhammakathaṃ kathenti, te aññamaññaṃ pañhaṃ pucchanti, aññamaññassa pañhaṃ putṭhā vissajjenti no ca saṃsādentī, dhammā ca nesam kathā pavattanī hoti. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanam sobheyyāti.

Atha kho āyasmā Mahāmoggallāno āyasmantaṃ Sāriputtaṃ etad - avoca: Byākataṃ kho āvuso Sāriputta amhehi sabbehi eva yathā sakaṃ paṭibhānaṃ. Tattha dāni mayam āyasmantaṃ Sāriputtaṃ pucchāma: Ramaṇīyam āvuso Sāriputta Gosīṅgasālavanam, dosinā ratti, sabbaphālipullā sālā, dibbā maññe gandhā sampavanti. Kathaṃrūpena āvuso Sāriputta Gosīṅgasālavanam sobheyyāti. — Idh' āvuso Moggallāna bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittaṃ vasena vattati; so yāya vihārasamāpattiya ākaṇ-

khati pubbanhasamayam viharitum tāya vihārasamāpattiyaṃ
 'pubbanhasamayam viharati, yāya vihārasamāpattiyaṃ ākaṅ-
 khati majjhantikaṃ samayam viharitum tāya vihārasamā-
 pattiyaṃ majjhantikaṃ samayam viharati, yāya vihārasamā-
 pattiyaṃ ākaṅkhati sāyanhasamayam viharitum tāya vihārasamā-
 pattiyaṃ sāyanhasamayam viharati. Seyyathā pi āvuso Mog-
 gallāna rañño vā rājamahāmattassa vā nānārattānam dussā-
 nam dussakaraṇḍako pūro assa, so yaṇ-ñad-eva dussayugam
 ākaṅkheyya pubbanhasamayam pārupitum tan-tad-eva
 dussayugam pubbanhasamayam pārupeyya, yaṇ-ñad-eva
 dussayugam ākaṅkheyya majjhantikaṃ samayam pārupitum
 tan-tad-eva dussayugam majjhantikaṃ samayam pārupeyya,
 yaṇ-ñad-eva dussayugam ākaṅkheyya sāyanhasamayam
 pārupitum tan-tad-eva dussayugam sāyanhasamayam pāru-
 peyya; evam-eva kho āvuso Moggallāna bhikkhu cittaṃ
 vasaṃ vatteti, no ca bhikkhu cittaṃ vasaṃ vattati; so yāya
 vihārasamāpattiyaṃ ākaṅkhati pubbanhasamayam viharitum
 tāya vihārasamāpattiyaṃ pubbanhasamayam viharati, yāya vi-
 hārasamāpattiyaṃ ākaṅkhati majjhantikaṃ samayam viharitum
 tāya vihārasamāpattiyaṃ majjhantikaṃ samayam viharati, yāya
 vihārasamāpattiyaṃ ākaṅkhati sāyanhasamayam viharitum tāya
 vihārasamāpattiyaṃ sāyanhasamayam viharati. Evarūpena
 kho āvuso Moggallāna bhikkhunā Gosīṅgasālavanaṃ
 sobheyyāti.

Atha kho āyasmā Sāriputto te āyasmante etad-avoca:
 Byākataṃ kho āvuso amhehi sabbehi' eva yathā sakaṃ paṭi-
 bhānaṃ. Āyāmaṃ āvuso yena Bhagavā ten' upasaṅkamissāma,
 upasaṅkamitvā etam-atthaṃ Bhagavato ārocessāma, yathā
 no Bhagavā byākarissati tathā naṃ dhāressāmāti. Evam-
 āvuso ti kho te āyasmanto āyasmato Sāriputtassa paccasso-
 suṃ. Atha kho te āyasmanto yena Bhagavā ten' upasaṅka-
 miṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ
 nisidimsu. Ekamantaṃ nisinna kho āyasmā Sāriputto Bhaga-
 vantaṃ etad-avoca: Idha bhante āyasmā ca Revato āyasmā
 ca Ānando yenāhaṃ ten' upasaṅkamiṃsu dhammasavanāya.
 Addasaṃ kho ahaṃ bhante āyasmantaṃ ca Revataṃ āyas-
 mantaṃ ca Ānandaṃ dūrato va āgacchante, disvāna āyas-

mantam Ānandam etad - avocaṃ: Etu kho āyasmā Ānando, sāgataṃ āyasmato Ānandassa Bhagavato upatṭhākassa Bhagavato santikāvacarassa. Ramanīyaṃ āvuso Ānanda Gosīṅgasālavanam, dosinā ratti, sabbaphāliphullā sālā, dibbā maññe gandhā sampavanti. Kathaṃrūpena āvuso Ānanda bhikkhunā Gosīṅgasālavanam sobheyyāti. Evaṃ vutte bhante āyasmā Ānando maṃ etad - avoca: Idh' āvuso Sāriputta bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevalaparipunṇam parisuddham brahmacariyaṃ abhivadanti tathārūpā 'ssa dhammā bahussutā honti dhatā, vacasā paricitā, manasā 'nupekkhitā, diṭṭhiyā suppaṭividdhā; so catunnam parisānam dhammam deseti parimaṇḍalehi padabyañjanehi appabaddhehi anusayasamugghātāya. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanam sobheyyāti. — Sādhū sādhū Sāriputta, yathā taṃ Ānando va sammā byākaramāno byākareyya. Ānando hi Sāriputta bahussuto sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevalaparipunṇam parisuddham brahmacariyaṃ abhivadanti tathārūpā 'ssa dhammā bahussutā honti dhatā, vacasā paricitā, manasā 'nupekkhitā, diṭṭhiyā suppaṭividdhā; so catunnam parisānam dhammam deseti parimaṇḍalehi pada-byañjanehi appabaddhehi anusayasamugghātāyāti.

Evaṃ vutte ahaṃ bhante āyasmantaṃ Revataṃ etad - avocaṃ: Byākataṃ kho āvuso Revata āyasmatā Ānandena yathā sakaṃ paṭibhānam. Tattha dāni mayaṃ āyasmantaṃ Revataṃ pucchāma: Ramanīyaṃ āvuso Revata . . . sobheyyāti. Evaṃ vutte bhante āyasmā Revato maṃ etad - avoca: Idh' āvuso Sāriputta bhikkhu paṭisallānārāmo hoti paṭisallānarato, ajjhataṃ cetosamatham - anuyutto, anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgarānam. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanam sobheyyāti. — Sādhū sādhū Sāriputta, yathā taṃ Revato va sammā byākaramāno byākareyya. Revato hi Sāriputta paṭisallānārāmo paṭisallānarato, ajjhataṃ cetosamatham - anuyutto, anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgarānam - ti.

Evam vutte aham bhante āyasmantaṃ Anuruddhaṃ etad avocaṃ: Byākataṃ kho āvuso Anuruddha āyasmatā Revatena yathā sakam paṭibhānaṃ. Tattha dāni mayam āyasmantaṃ Anuruddhaṃ pucchāma: Ramaṇiyaṃ āvuso Anuruddha ... sobheyyāti. Evam vutte bhante āyasmā Anuruddho maṃ etad avoca: Idh' āvuso Sāriputta bhikkhu dibbena cakkhunā visuddhena atikkantaṃānusakena sahasaṃ lokānaṃ voloketi. Seyyathā pi āvuso Sāriputta cakkhumā puriso uparipāsāḍavaragato sahasaṃ nemimaṇḍalānaṃ volokeyya, evam eva kho āvuso Sāriputta bhikkhu dibbena cakkhunā visuddhena atikkantaṃānusakena sahasaṃ lokānaṃ voloketi. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanaṃ sobheyyāti. — Sādhū sādhū Sāriputta, yathā taṃ Anuruddho va sammā byākaraṃāno byākareyya. Anuruddho hi Sāriputta dibbena cakkhunā visuddhena atikkantaṃānusakena sahasaṃ lokānaṃ voloketiti.

Evam vutte aham bhante āyasmantaṃ Mahākassapaṃ etad avocaṃ: Byākataṃ kho āvuso Kassapa āyasmatā Anuruddhena yathā sakam paṭibhānaṃ. Tattha dāni mayam āyasmantaṃ Mahākassapaṃ pucchāma: Ramaṇiyaṃ āvuso Kassapa ... sobheyyāti. Evam vutte bhante āyasmā Mahākassapo maṃ etad avoca: Idh' āvuso Sāriputta bhikkhu attanā ca āraṇṇako hoti āraṇṇakattassa ca vaṇṇavādī, attanā ca piṇḍapātiko hoti piṇḍapātikattassa ca vaṇṇavādī, attanā ca paṃsukūliko hoti paṃsukūlikattassa ca vaṇṇavādī, attanā ca tecivariko hoti tecivarikattassa ca vaṇṇavādī, attanā ca appiccho hoti appicchatāya ca vaṇṇavādī, attanā ca santutṭho hoti santutṭhiyā ca vaṇṇavādī, attanā ca pavivitto hoti pavivekassa ca vaṇṇavādī, attanā ca asaṃsaṭṭho hoti asaṃsaggassa ca vaṇṇavādī, attanā ca āradhaviṛiyo hoti viriyārambhassa ca vaṇṇavādī, attanā ca silasampanno hoti silasampadāya ca vaṇṇavādī, attanā ca samādhisampanno hoti samādhisampadāya ca vaṇṇavādī, attanā ca paññāsampanno hoti paññāsampadāya ca vaṇṇavādī, attanā ca vimuttisampanno hoti vimuttisampadāya ca vaṇṇavādī, attanā ca vimuttiṇāṇadassana-sampanno hoti vimuttiṇāṇadassanasampadāya ca vaṇṇavādī. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanaṃ

sobheyyāti. — Sādhū sādhū Sāriputta, yathā taṃ Kassapo va sammā byākaramāno byākareyya. Kassapo hi Sāriputta attanā ca ārañṇako ārañṇakattassa ca vaṇṇavādī ... attanā ca vimuttiñāṇadassanasampanno vimuttiñāṇadassanasampadāya ca vaṇṇavādī ti.

Evam vutte ahaṃ bhante āyasmantaṃ Mahāmoggallānaṃ etad-avocaṃ: Byākataṃ kho āvuso Moggallāna āyasmatā Mahākassapena yathā sakaṃ paṭibhānaṃ. Tattha dāni mayā āyasmantaṃ Mahāmoggallānaṃ pucchāma: Ramaṇīyaṃ āvuso Moggallāna ... sobheyyāti. Evam vutte bhante āyasmā Mahāmoggallāno maṃ etad-avoca: Idh' āvuso Sāriputta dve bhikkhū abhidhammakathaṃ kathenti, te añña-maññaṃ pañhaṃ pucchanti, aññamaññaṃ pañhaṃ puṭṭhā vissajjenti no ca saṃsādentī, dhammī ca nesaṃ kathā pavattanī hotī. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanaṃ sobheyyāti. — Sādhū sādhū Sāriputta, yathā taṃ Moggallāno va sammā byākaramāno byākareyya. Moggallāno hi Sāriputta dhammakathiko ti.

Evam vutte āyasmā Mahāmoggallāno Bhagavantaṃ etad-avoca: Atha khvāhaṃ bhante āyasmantaṃ Sāriputtaṃ etad-avocaṃ: Byākataṃ kho āvuso Sāriputta amhehi sabbeḥ' eva yathā sakaṃ paṭibhānaṃ. Tattha dāni mayā āyasmantaṃ Sāriputtaṃ pucchāma: Ramaṇīyaṃ āvuso Sāriputta Gosīṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā maññe gandhā sampavanti. Kathamrūpena āvuso Sāriputta Gosīṅgasālavanaṃ sobheyyāti. Evam vutte bhante āyasmā Sāriputto maṃ etad-avoca: Idh' āvuso Moggallāna bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittassa vasena vat-tati; so yāya vihārasamāpattiya ākaṅkhati pubbanhasamayāṃ viharitum tāya vihārasamāpattiya pubbanhasamayāṃ viharati, yāya vihārasamāpattiya ākaṅkhati majjhantikaṃ samayaṃ viharitum tāya vihārasamāpattiya majjhantikaṃ samayaṃ viharati, yāya vihārasamāpattiya ākaṅkhati sāyanhasamayāṃ viharitum tāya vihārasamāpattiya sāyanhasamayāṃ viharati. Seyyathā pi āvuso Moggallāna raṇṇo vā rājamahāmettassa vā nānārattānaṃ dussānaṃ dussakaraṇḍako pūro assa, so yañ-ñad-eva dussayugaṃ ākaṅkheyya pubbanhasamayāṃ

pārupitum tan-tad-eva dussayugam pubbanhasamayam pārupeyya, yañ-ñad-eva dussayugam ākaṅkheyya majjhantikaṁ samayam pārupitum tan-tad-eva dussayugam majjhantikaṁ samayam pārupeyya, yañ-ñad-eva dussayugam ākaṅkheyya sāyanhasamayam pārupitum tan-tad-eva dussayugam sāyanhasamayam pārupeyya; evam-eva kho āvuso Moggallāna bhikkhu cittaṁ vasam vatteti, no ca bhikkhu cittassa vasena vattati; so yāya vihārasamāpattiya ākaṅkhati pubbanhasamayam viharitum tāya vihārasamāpattiya pubbanhasamayam viharati, yāya vihārasamāpattiya ākaṅkhati majjhantikaṁ samayam viharitum tāya vihārasamāpattiya majjhantikaṁ samayam viharati, yāya vihārasamāpattiya ākaṅkhati sāyanhasamayam viharitum tāya vihārasamāpattiya sāyanhasamayam viharati. Evarūpena kho āvuso Moggallāna bhikkhunā Gosīṅgasālavanam sobheyyāti. — Sādhū sādhū Moggallāna, yathā taṁ Sāriputto va sammā byākaramāno byākareyya. Sāriputto hi Moggallāna cittaṁ vasam vatteti, no ca Sāriputto cittassa vasena vattati; so yāya vihārasamāpattiya ākaṅkhati pubbanhasamayam viharitum tāya vihārasamāpattiya pubbanhasamayam viharati, yāya vihārasamāpattiya ākaṅkhati majjhantikaṁ samayam viharitum tāya vihārasamāpattiya majjhantikaṁ samayam viharati, yāya vihārasamāpattiya ākaṅkhati sāyanhasamayam viharitum tāya vihārasamāpattiya sāyanhasamayam viharati.

Evam vutte āyasmā Sāriputto Bhagavantam etad-avoca: Kassa nu kho bhante subhāsitan-ti. — Sabbesaṁ vo Sāriputta subhāsitaṁ pariyāyena. Api ca mama pi suṇātha yathārūpena bhikkhunā Gosīṅgasālavanam sobheyya. Idha Sāriputta bhikkhu pacchābhattaṁ piṇḍapātapaṭikkanto nisīdati pallaṅkaṁ ābhujitvā ujum kāyaṁ paṇidhāya parimukhaṁ satim upaṭṭhapetvā: nā tāvāhaṁ imaṁ pallaṅkaṁ bhindissāmi yāva me nānupadāya āsavehi cittaṁ vimuccissatiti. Evarūpena kho Sāriputta bhikkhunā Gosīṅgasālavanam sobheyyāti.

Idam-avoca Bhagavā. Attamanā te āyasmanto Bhagavato bhāsitaṁ abhinandun-ti.

33.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca:

Ekādasahi bhikkhave aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phātikattum, katamehi ekādasahi: Idha bhikkhave gopālako na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsāṭikam sāṭetā hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na pītaṃ jānāti, na vīthim jānāti, na gocarakusalo hoti, anavasesadohī ca hoti, ye te usabhā gopitaro gopariṇāyakā te na atirekapūjāya pūjetā hoti. Imehi kho bhikkhave ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phātikattum. Evam - eva kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmim dhammavinaye vuddhim virūḷhim vepullaṃ āpajjitum, katamehi ekādasahi: Idha bhikkhave bhikkhu na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsāṭikam sāṭetā hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na pītaṃ jānāti, na vīthim jānāti, na gocarakusalo hoti, anavasesadohī ca hoti, ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti.

Kathaṃ - ca bhikkhave bhikkhu na rūpaññū hoti: Idha bhikkhave bhikkhu yaṃ kiñci rūpaṃ sabbam rūpaṃ cattāri mahābhūtāni catunnaṃ - ca mahābhūtānaṃ upādāya rūpaṃ - ti yathābhūtaṃ na - ppajānāti. Evaṃ kho bhikkhave bhikkhu na rūpaññū hoti. Kathaṃ - ca bhikkhave bhikkhu na lakkhaṇakusalo hoti: Idha bhikkhave bhikkhu: kammalakkhaṇo bālo, kammalakkhaṇo paṇḍito ti yathābhūtaṃ na - ppajānāti. Evaṃ kho bhikkhave bhikkhu na lakkhaṇakusalo hoti. Kathaṃ - ca bhikkhave bhikkhu na āsāṭikam sāṭetā hoti: Idha bhikkhave bhikkhu uppannam kāmavitakkaṃ adhvāseti na - ppajahati na vinodeti na byantikaroti na anabhāvaṃ gameti, uppannam byāpādavitaṅkaṃ — pe — uppannam vihiṃsāvitakkaṃ — uppannuppanne pāpake akusale dhamme adhvāseti

na - ppajahati na vinodeti na byantikaroti na anabbhāvaṃ gameti. Evaṃ kho bhikkhave bhikkhu na āsāṭikāṃ sātetā hoti. Kathañ - ca bhikkhave bhikkhu na vaṇaṃ paṭicchādetā hoti: Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā nimittaggāhī hoti anubyañjanaggāhī, yatvādhikaraṇaṃ - enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaraṃ āpajjati. Sotena saddaṃ sutvā — pe — ghānena gandhaṃ ghāyitvā — jivhāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ phusitvā — manasā dhammaṃ viññāya nimittaggāhī hoti anubyañjanaggāhī, yatvādhikaraṇaṃ - enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya na paṭipajjati, na rakkhati manindriyaṃ, manindriye na saṃvaraṃ āpajjati. Evaṃ kho bhikkhave bhikkhu na vaṇaṃ paṭicchādetā hoti. Kathañ - ca bhikkhave bhikkhu na dhūmaṃ kattā hoti: Idha bhikkhave bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ na vitthārena paresaṃ desetā hoti. Evaṃ kho bhikkhave bhikkhu na dhūmaṃ kattā hoti. Kathañ - ca bhikkhave bhikkhu na titthaṃ jānāti: Idha bhikkhave bhikkhu ye te bhikkhū bahussutā āgatāgamaṃ dhammadharā vinayadharā mātikādharaṃ te kālena kālaṃ upasaṅkamitvā na paripucchati na paripañhāti: idaṃ bhante kathaṃ, imassa ko attho ti. Tassa te āyasmanto avivaṭaṇ - c' eva na vivaranti, anuttānikataṇ - ca na uttānikaronti, anekavihitesu ca kaṅkhābhānīyesu dhammesu kaṅkhaṃ na paṭi - vinodenti. Evaṃ kho bhikkhave bhikkhu na titthaṃ jānāti. Kathañ - ca bhikkhave bhikkhu na pītaṃ jānāti: Idha bhikkhave bhikkhu Tathāgatappavedite dhammavinaye desiya - māne na labhati atthavedaṃ, na labhati dhammavedaṃ, na labhati dhammūpasamhitaṃ pāmujaṃ. Evaṃ kho bhikkhave bhikkhu na pītaṃ jānāti. Kathañ - ca bhikkhave bhikkhu na vīthiṃ jānāti: Idha bhikkhave bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ yathābhūtaṃ na - ppajānāti. Evaṃ kho bhikkhave bhikkhu na vīthiṃ jānāti. Kathañ - ca bhikkhave bhikkhu na gocarakusalo hoti: Idha bhikkhave bhikkhu cattāro satipatthāne yathābhūtaṃ na - ppajānāti. Evaṃ kho

bhikkhave bhikkhu na gocarakusalo hoti. Kathañ-ca bhikkhave bhikkhu anavasesadohi hoti: Idha bhikkhave bhikkhum saddhā gahapatikā abhihaṭṭhum pavārenti cīvara-piṇḍa-pāta-senāsana-gilānapaccayaparikkhārehi, tatra bhikkhu matam na jānāti paṭiggahanāya. Evam kho bhikkhave bhikkhu anavasesadohi hoti. Kathañ-ca bhikkhave bhikkhu ye te bhikkhū therā rattanñū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti: Idha bhikkhave bhikkhu ye te bhikkhū therā rattanñū cirapabbajitā saṅghapitaro saṅghapariṇāyakā tesu na mettam kāyakammaṃ paccupatṭhāpeti āvi c' eva raho ca, na mettam vacīkammaṃ paccupatṭhāpeti āvi c' eva raho ca, na mettam manokammaṃ paccupatṭhāpeti āvi c' eva raho ca. Evam kho bhikkhave bhikkhu ye te bhikkhū therā rattanñū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti. Imehi kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullam āpajjitum.

Ekādasahi bhikkhave aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharitum phātikattum, katamehi ekādasahi: Idha bhikkhave gopālako rūpaññū hoti, lakkhaṇakusalo hoti, āsāṭikam sāṭetā hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, tittam jānāti, pītaṃ jānāti, vīthiṃ jānāti, gocarakusalo hoti, sāvasesadohi ca hoti, ye te usabhā gopitaro gopariṇāyakā te atirekapūjāya pūjetā hoti. Imehi kho bhikkhave ekādasahi aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharitum phātikattum. Evam-eva kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullam āpajjitum, katamehi ekādasahi: Idha bhikkhave bhikkhu rūpaññū hoti, lakkhaṇakusalo hoti, āsāṭikam sāṭetā hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, tittam jānāti, pītaṃ jānāti, vīthiṃ jānāti, gocarakusalo hoti, sāvasesadohi ca hoti, ye te bhikkhū therā rattanñū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te atirekapūjāya pūjetā hoti.

Kathaṇ-ca bhikkhave bhikkhu rūpaññū hoti: Idha bhikkhave bhikkhu yaṃ kiñci rūpaṃ sabbam rūpaṃ cattāri

mahābhūtāni catunnañ - ca mahābhūtānaṃ upādāya rūpaṇ - ti yathābhūtāṃ pajānāti. Evaṃ kho bhikkhave bhikkhu rūpaṇṇū hoti. Kathaṇ - ca bhikkhave bhikkhu lakkaṇakusalo hoti: Idha bhikkhave bhikkhu: kammalakkaṇo bālo, kammalakkaṇo paṇḍito ti yathābhūtāṃ pajānāti. Evaṃ kho bhikkhave bhikkhu lakkaṇakusalo hoti. Kathaṇ - ca bhikkhave bhikkhu āsāṭikaṃ sāteta hoti: Idha bhikkhave bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati vinodeti byantikaroti anabhāvaṃ gameti, uppannaṃ byāpādavittakkaṃ — pe — uppannaṃ vihiṃsāvitakkaṃ — uppannuppanne pāpake akusale dhamme nādhivāseti, pajahati vinodeti byantikaroti anabhāvaṃ gameti. Evaṃ kho bhikkhave bhikkhu āsāṭikaṃ sāteta hoti. Kathaṇ - ca bhikkhave bhikkhu vaṇaṃ paṭicchādetā hoti: Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇaṃ - enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṇi tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā — pe — ghānena gandhaṃ ghāyitvā — jivhāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ phusitvā — manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇaṃ - enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṇi tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. Evaṃ kho bhikkhave bhikkhu vaṇaṃ paṭicchādetā hoti. Kathaṇ - ca bhikkhave bhikkhu dhūmaṃ kattā hoti: Idha bhikkhave bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ desetā hoti. Evaṃ kho bhikkhave bhikkhu dhūmaṃ kattā hoti. Kathaṇ - ca bhikkhave bhikkhu tittthaṃ jānāti: Idha bhikkhave bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādhārā te khalena kālāṃ upasaṅkamitvā paripucchati paripaṇhāti: idaṃ bhante kathaṃ, imassa ko attho ti. Tassa te āyasmanto avivaṇṇā - c' eva vivaranti, anuttānikataṇ - ca uttānikaronti, anekavihitesu ca kaṅkhaṭṭhānīyesu dhammesu kaṅkhaṃ paṭivinodenti. Evaṃ kho bhikkhave bhikkhu tittthaṃ jānāti. Kathaṇ - ca bhikkhave

bhikkhu pītaṃ jānāti: Idha bhikkhave bhikkhu Tathāgatappa-vedite dhammavinaye desiyamāne labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmujaṃ. Evaṃ kho bhikkhave bhikkhu pītaṃ jānāti. Kathaṃ - ca bhikkhave bhikkhu vīthim jānāti: Idha bhikkhave bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ yathābhūtaṃ pajānāti. Evaṃ kho bhikkhave bhikkhu vīthim jānāti. Kathaṃ - ca bhikkhave bhikkhu gocarakusalo hoti: Idha bhikkhave bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ pajānāti. Evaṃ kho bhikkhave bhikkhu gocarakusalo hoti. Kathaṃ - ca bhikkhave bhikkhu sāvasesadohi hoti: Idha bhikkhave bhikkhuṃ saddhā gahapatikā abhihaṭṭhuṃ pavārenti cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajaparikkhārehi, tatra bhikkhu mattaṃ jānāti paṭiggahaṇāya. Evaṃ kho bhikkhave bhikkhu sāvasesadohi hoti. Kathaṃ - ca bhikkhave bhikkhu ye te bhikkhū therā rattaṇṇū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te atirekapūjāya pūjetā hoti: Idha bhikkhave bhikkhu ye te bhikkhū therā rattaṇṇū cirapabbajitā saṅghapitaro saṅghapariṇāyakā tesu mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvī c' eva raho ca, mettaṃ vacīkammaṃ paccupaṭṭhāpeti āvī c' eva raho ca, mettaṃ manokammaṃ paccupaṭṭhāpeti āvī c' eva raho ca. Evaṃ kho bhikkhave bhikkhu ye te bhikkhū therā rattaṇṇū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te atirekapūjāya pūjetā hoti. Imehi kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ apajjitun - ti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

MAHĀGOPĀLAKASUTTAM TATIYAM.

34.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Vajjisu viharati Ukkācelāyaṃ Gaṅgāya nadiyā tire. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca:

Bhūtapubbaṃ bhikkhave Māgadhako gopālako duppañña-jātiko vassānaṃ pacchime māse saradasamaye asamavekkhitvā Gaṅgāya nadiyā oriman - tīraṃ asamavekkhitvā pārīman - tīraṃ atitthen' eva gāvo patāresi uttaran - tīraṃ Suvidehānaṃ. Atha kho bhikkhave gāvo majjhe Gaṅgāya nadiyā sote āmaṇḍaliyaṃ karitvā tath' eva anayabyasanaṃ āpajjimsu; taṃ kissa hetu: Tathā hi so bhikkhave Māgadhako gopālako duppaññajātiko vassānaṃ pacchime māse saradasamaye asamavekkhitvā Gaṅgāya nadiyā oriman - tīraṃ asamavekkhitvā pārīman - tīraṃ atitthen' eva gāvo patāresi uttaran - tīraṃ Suvidehānaṃ. Evam - eva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā akusalā imassa lokassa akusalā parassa lokassa, akusalā Māradheyyassa akusalā a-Māradheyyassa, akusalā Maccudheyyassa akusalā a-Maccudheyyassa, tesaṃ ye sotabbaṃ saddahātubbaṃ maññissanti tesaṃ taṃ bhavissati digharattaṃ alitāya dukkhāya.

Bhūtapubbaṃ bhikkhave Māgadhako gopālako sappañña-jātiko vassānaṃ pacchime māse saradasamaye samavekkhitvā Gaṅgāya nadiyā oriman - tīraṃ samavekkhitvā pārīman - tīraṃ atitthen' eva gāvo patāresi uttaran - tīraṃ Suvidehānaṃ. So paṭhamāṃ patāresi ye te usabhā gopitaro goparīṇāyakā, te tiriyaṃ Gaṅgāya sotāṃ chetvā sotthinā pāraṃ agamaṃsu; athāpare patāresi balavagāve dammagāve, te pi tiriyaṃ Gaṅgāya sotāṃ chetvā sotthinā pāraṃ agamaṃsu; athāpare patāresi vacchatare vacchatariyo, te pi tiriyaṃ Gaṅgāya sotāṃ chetvā sotthinā pāraṃ agamaṃsu; athāpare patāresi vacchake kisabalake, te pi tiriyaṃ Gaṅgāya sotāṃ chetvā sotthinā pāraṃ agamaṃsu. Bhūtapubbaṃ bhikkhave vacchako taruṇako tāvad - eva jātako mātu goravakena vuyhamāno so pi tiriyaṃ Gaṅgāya sotāṃ chetvā sotthinā pāraṃ agamāsi; taṃ kissa hetu: Tathā hi so bhikkhave Māgadhako gopālako

sappaññajātiko vassānam pacchime māse saradasamaye samavekkhitvā Gaṅgāya nadiyā oriman-tiraṃ samavekkhitvā pāri-man-tiraṃ titthen' eva gāvo patāresi uttaran-tiraṃ Suvidehānam. Evam-eva kho bhikkhave ye hi keci samanā vā brāhmaṇā vā kusalā imassa lokassa kusalā parassa lokassa, kusalā Mārادهyyassa kusalā a-Mārادهyyassa, kusalā Maccudheyyassa kusalā a-Maccudheyyassa, tesam ye sotabbam sadda-hātabbam maññissanti tesam taṃ bhavissati dīgharattam hitāya sukhāya.

Seyyathā pi bhikkhave ye te usabhā gopitaro gopariṇāyakā te tiriyaṃ Gaṅgāya sotam chetvā sotthinā pāram agamaṃsu, evam-eva kho bhikkhave ye te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇiṇā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā samma-d-aññā vimuttā, te pi tiriyaṃ Mārassa sotam chetvā sotthinā pāram gatā. Seyyathā pi te bhikkhave balavagavā dammagavā tiriyaṃ Gaṅgāya sotam chetvā sotthinā pāram agamaṃsu, evam-eva kho bhikkhave ye te bhikkhū pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātikā tatthapariniḍḍhāyino anāvattidhammā tasmā lokā, te pi tiriyaṃ Mārassa sotam chetvā sotthinā pāram gamissanti. Seyyathā pi te bhikkhave vacchatarā vacchatariyo tiriyaṃ Gaṅgāya sotam chetvā sotthinā pāram agamaṃsu, evam-eva kho bhikkhave ye te bhikkhū tiṇṇaṃ samyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakid-eva imaṃ lokam āgantvā dukkhass' antaṃ karissanti, te pi tiriyaṃ Mārassa sotam chetvā sotthinā pāram gamissanti. Seyyathā pi te bhikkhave vacchakā kisabalakā tiriyaṃ Gaṅgāya sotam chetvā sotthinā pāram agamaṃsu, evam-eva kho bhikkhave ye te bhikkhū tiṇṇaṃ samyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyanā, te pi tiriyaṃ Mārassa sotam chetvā sotthinā pāram gamissanti. Seyyathā pi so bhikkhave vacchako taruṇako tāvad-eva jātako mātu goravakena vuyhamāno tiriyaṃ Gaṅgāya sotam chetvā sotthinā pāram agamāsi, evam-eva kho bhikkhave ye te bhikkhū dhammānusaṛino saddhānusaṛino, te pi tiriyaṃ Mārassa sotam chetvā sotthinā pāram gamissanti. Ahaṃ kho pana bhikkhave

kusalo imassa lokassa kusalo parassa lokassa, kusalo Māradheyassa kusalo a-Māradheyassa, kusalo Maccudheyassa kusalo a-Maccudheyassa. Tassa mayham bhikkhave ye so-tabbam saddahātabbam maññissanti tesam tam bhavissati digharattam hitāya sukhāyāti.

Idam - avoca Bhagavā, idam vatvā Sugato athāparam etad - avoca Satthā:

Ayam loko paraloko jānatā suppakāsito,
yam - ca Mārena sampattam appattam yam - ca Maccunā.

Sabbam lokam abhiññāya sambuddhena pajānatā
vivaṭam amatadvāram khemaṁ nibbānapattiyā.

Chinnam pāpimato sotam viddhastam vinalikataṁ,
pāmujjabahulā hotha, khemaṁ patt' attha bhikkhavo ti.

CŪḲAGOPĀLAKASUTTAM CATUTTHAM.

35.

Evam - me sutam. Ekaṁ samayam Bhagavā Vesāliyam viharati Mahāvane Kūṭāgārasālāyam. Tena kho pana samayena Saccako Niganthaputto Vesāliyam paṭivasati, bhassappavādiko paṇḍitavādo sādhusammato bahujaṇassa. So Vesāliyam parisatiṁ evaṁ vācam bhāsati: Nāhaṁ - tam passāmi samaṇam vā brāhmaṇam vā saṅghim gāmiṁ gāṇācariyam, api arahantaṁ sammāsambuddhaṁ paṭijānamānaṁ, yo mayā vādena vādam samāradaddho na saṅkampeyya na sampakampeyya na sampavedheyya, yassa na kacchehi sedā mucceyyum; thūṇaṁ - ce p' ahaṁ acetanaṁ vādena vādam samārabheyyam sā pi mayā vādena vādam samāradaddhā saṅkampeyya sampakampeyya sampavedheyya, ko pana vādo manussabhūtasāti. Atha kho āyasmā Assaji pubbanhasamayam nivāsetvā patta-civaram ādāya Vesālim pindāya pāvisi. Addasā kho Saccako Niganthaputto Vesāliyam jaṅghāvihāram anucaṅkamamāno

anuvicaramāno āyasmantañ Assajim dūrato va āgacchantañ, disvāna yen' āyasmā Assaji ten' upasañkami, upasañkamitvā āyasmatā Assajinā saddhim sammodi, sammodaniyam katham sārāṇiyam vitisāretvā ekamantañ atthāsi. Ekamantañ tthito kho Saccako Nigaṇṭhaputto āyasmantañ Assajim etad-avoca: Kathaṃ pana bho Assaji samaṇo Gotamo sāvake vineti, katham bhāgā ca pana samaṇassa Gotamassa sāvakesu anu-sāsani bahulā pavattatīti. — Evañ kho Aggivessana Bhagavā sāvake vineti, evaṃ bhāgā ca pana Bhagavato sāvakesu anu-sāsani bahulā pavattati: Rūpañ bhikkhave aniccā, vedanā aniccā, saññā aniccā, sañkhārā aniccā, viññānañ aniccā; rūpañ bhikkhave anattā, vedanā anattā, saññā anattā, sañkhārā anattā, viññānañ anattā; sabbe sañkhārā aniccā, sabbe dhammā anattā ti. Evañ kho Aggivessana Bhagavā sāvake vineti, evaṃ bhāgā ca pana Bhagavato sāvakesu anusāsani bahulā pavattatīti. — Dussutañ vata bho Assaji assumha ye mayaṃ evaṃvādiṃ samaṇaṃ Gotamañ assumha; app-eva ca nāma mayaṃ kadāci karahaci tena bhotā Gotamena saddhim samāgaccheyyāma, app-eva nāma siyā kocid-eva kathāsallāpo, app-eva nāma tasmā pāpakā ditthigatā viveceyyāmāti.

Tena kho pana samayena pañcamattāni Licchavisatāni santhāgāre sannipatitāni honti kenacid-eva karaṇiyena. Atha kho Saccako Nigaṇṭhaputto yena te Licchavi ten' upasañkami, upasañkamitvā te Licchavi etad-avoca: Abhikkamantu bhonto Licchavi, abhikkamantu bhonto Licchavi, ajja me samaṇena Gotamena saddhim kathāsallāpo bhavissati. Sace me samaṇo Gotamo tathā patitthissati yathā 'ssa me nāt-aññatarena sāvakena Assajinā nāma bhikkhunā patitthitañ, seyyathā pi nāma balavā puriso dighalomikañ elakañ lomesu gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya, evaṃ evāhañ samaṇaṃ Gotamañ vādena vādañ ākaḍḍhisāmi parikaḍḍhisāmi samparikaḍḍhisāmi; seyyathā pi nāma balavā soṇḍikakammakaro mahantañ soṇḍikākilāñañ gambhīre udakarahade pakkhipitvā kaṇṇe gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya, evaṃ evāhañ samaṇaṃ Gotamañ vādena vādañ ākaḍḍhisāmi parikaḍḍhisāmi samparikaḍḍhisāmi; seyyathā pi nāma balavā soṇḍikadhutto

vālaṃ kaṇṇe gaheṭvā odhuneyya niddhuneyya nicchādeyya, evaṃ-evāhaṃ samaṇaṃ Gotamaṃ vādena vādaṃ odhunissāmi niddhunissāmi nicchādessāmi; seyyathā pi nāma kuṇjaro saṭṭhihāyano gambhīraṃ pokkharaniṃ ogāhitvā saṇadhovikaṃ nāma kilītajātaṃ kilīti, evaṃ-evāhaṃ samaṇaṃ Gotamaṃ saṇadhovikaṃ maññe kilītajātaṃ kilīssāmi. Abhikkamantu bhonto Licchavī, abhikkamantu bhonto Licchavī, ajja me samaṇena Gotamena saddhiṃ kathāsallāpo bhavissatīti. Tatr' ekacce Licchavī evaṃ-āhaṃsu: Kiṃ samaṇo Gotamo Saccakassa Nigaṇṭhaputtassa vādaṃ āropessati, atha kho Saccako Nigaṇṭhaputto samaṇassa Gotamassa vādaṃ āropessatīti. Ekacce Licchavī evaṃ-āhaṃsu: Kiṃ so bhavamāno Saccako Nigaṇṭhaputto Bhagavato vādaṃ āropessati, atha kho Bhagavā Saccakassa Nigaṇṭhaputtassa vādaṃ āropessatīti. Atha kho Saccako Nigaṇṭhaputto pañcamattehi Licchavisattehi parivuto yena Mahāvanaṃ Kūṭāgārasālā ten' upasaṅkami.

Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho Saccako Nigaṇṭhaputto yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etad-avoca: Kahanu kho bho etarahi so bhavaṃ Gotamo viharati, dassanakāmā hi mayan-taṃ bhavantaṃ Gotaman-ti. — Es' Aggivessana Bhagavā Mahāvanaṃ ajjhogāhitvā aññatarasmiṃ rukkhamaḷe divāvihāraṃ nisiṇno ti. Atha kho Saccako Nigaṇṭhaputto mahatiyā Licchaviparisāya saddhiṃ Mahāvanaṃ ajjhogāhitvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisiḍi. Te pi kho Licchavī app-ekacce Bhagavantaṃ abhivādetvā ekamantaṃ nisiḍiṃsu, app-ekacce Bhagavatā saddhiṃ sammodiṃsu, sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisiḍiṃsu, app-ekacce yena Bhagavā ten' añjalim-paṇāmetvā ekamantaṃ nisiḍiṃsu, app-ekacce Bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisiḍiṃsu, app-ekacce tuṇhibhūtā ekamantaṃ nisiḍiṃsu.

Ekamantaṃ nisiṇno kho Saccako Nigaṇṭhaputto Bhagavantaṃ etad-avoca: Pucceyyāhaṃ bhavantaṃ Gotamaṃ kañcid-eva desaṃ, sace me bhavaṃ Gotamo okāsaṃ karoti paṇhassa veyyakaraṇāyāti. — Pucch' Aggivessana yad-

ākaṅkhasīti. — Kathaṃ pana bhavaṃ - Gotamo sāvake vineti, kathaṃbhāgā ca pana bho Gotamassa sāvakesu anusāsani bahulā pavattatīti. — Evaṃ kho ahaṃ Aggivessana sāvake vinemi, evaṃbhāgā ca pana me sāvakesu anusāsani bahulā pavattatīti: Rūpaṃ bhikkhave aniccaṃ, vedanā aniccā, saṇṇā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ; rūpaṃ bhikkhave anattā, vedanā anattā, saṇṇā anattā, saṅkhārā anattā, viññāṇaṃ anattā; sabbe saṅkhārā aniccā, sabbe dhammā anattā ti. Evaṃ kho ahaṃ Aggivessana sāvake vinemi, evaṃbhāgā ca pana me sāvakesu anusāsani bahulā pavattatīti. — Upamaṃ maṃ bho Gotama paṭibhātīti. — Paṭibhātu taṃ Aggivessanaṃ Bhaḡavā avoca. — Seyyathā pi bho Gotama ye ke' ime bījaḡāmaḡbhūtaḡāmaṃ vuddhiṃ virūḡhiṃ vepullaṃ āpajjanti, sabbe te paṭhaviṃ nissāya paṭhaviyaṃ paṭiṭṭhāya evaṃ - ete bījaḡāmaḡbhūtaḡāmaṃ vuddhiṃ virūḡhiṃ vepullaṃ āpajjanti; seyyathā pi vā pana bho Gotama ye ke' ime balakaraṇiṃyā kammaṃtā kariyanti, sabbe te paṭhaviṃ nissāya paṭhaviyaṃ paṭiṭṭhāya evaṃ - ete balakaraṇiṃyā kammaṃtā kariyanti; evaṃ - eva kho bho Gotama rūpaṃtā 'yaṃ purisaḡpuggalo, rūpe paṭiṭṭhāya puṇṇaṃ vā apuṇṇaṃ vā pasavati; vedanaṃtā 'yaṃ purisaḡpuggalo, vedanāya paṭiṭṭhāya puṇṇaṃ vā apuṇṇaṃ vā pasavati; saṇṇaṃtā 'yaṃ purisaḡpuggalo, saṇṇāya paṭiṭṭhāya puṇṇaṃ vā apuṇṇaṃ vā pasavati; saṅkhaṃrattaṃtā 'yaṃ purisaḡpuggalo, saṅkhaṃresu paṭiṭṭhāya puṇṇaṃ vā apuṇṇaṃ vā pasavati; viññāṇaṃtā 'yaṃ purisaḡpuggalo, viññāṇe paṭiṭṭhāya puṇṇaṃ vā apuṇṇaṃ vā pasavati. — Nanaṃ tvaṃ Aggivessana evaṃ vadesi: Rūpaṃ - me attā, vedanā me attā, saṇṇā me attā, saṅkhārā me attā, viññāṇaṃ - me attā ti. — Ahaṃ hi bho Gotama evaṃ vadāmi: Rūpaṃ - me attā, vedanā me attā, saṇṇā me attā, saṅkhārā me attā, viññāṇaṃ - me attā ti, ayaṃ - ca maḡati janatā ti. — Kiṃ hi te Aggivessana maḡati janatā karissati, iṅḡha tvaṃ Aggivessana sakaṃ yeva vādaṃ nibbeṭṭheḡhiti. — Ahaṃ hi bho Gotama evaṃ vadāmi: Rūpaṃ - me attā, vedanā me attā, saṇṇā me attā, saṅkhārā me attā, viññāṇaṃ - me attā ti.

Tena hi Aggivessana taṃ yev' ettha paṭiḡpucchissāmi, yathā te khaṃeyya tathā naṃ byākaṃeyyāsi. Taṃ kiṃ -

maññasi Aggivessana: Vatteyya rañño khattiyassa muddhāvasittassa sakasmim vijite vaso ghātetāyaṃ vā ghātetum jāpetāyaṃ vā jāpetum pabbājetāyaṃ vā pabbājetum, seyyathā pi rañño Pasenadissa Kosalassa, seyyathā pi vā pana rañño Māgadhasa Ajātasattussa Vedehiputtassāti. — Vatteyya bho Gotama rañño khattiyassa muddhāvasittassa sakasmim vijite vaso ghātetāyaṃ vā ghātetum jāpetāyaṃ vā jāpetum pabbājetāyaṃ vā pabbājetum, seyyathā pi rañño Pasenadissa Kosalassa, seyyathā pi vā pana rañño Māgadhasa Ajātasattussa Vedehiputtassa. Imesam - pi hi bho Gotama saṅghānaṃ gaṇānaṃ, seyyathidaṃ Vajjinaṃ Mallānaṃ, vattati sakasmim vijite vaso ghātetāyaṃ vā ghātetum jāpetāyaṃ vā jāpetum pabbājetāyaṃ vā pabbājetum, kim pana rañño khattiyassa muddhāvasittassa, seyyathā pi rañño Pasenadissa Kosalassa, seyyathā pi vā pana rañño Māgadhasa Ajātasattussa Vedehiputtassa. Vatteyya bho Gotama, vattituṃ - ca - m - arahatiti. — Tam kim - maññasi Aggivessana: Yaṃ tvaṃ evaṃ vadesi: rūpaṃ - me attā ti, vattati te tasmim rūpe vaso: evaṃ - me rūpaṃ hotu, evaṃ - me rūpaṃ mā ahoṣīti. Evaṃ vutte Saccako Nigaṇṭhaputto tuṇhī ahoṣi. Dutiyam - pi kho Bhagavā Saccakaṃ Nigaṇṭhaputtaṃ etad - avoca: Tam kim - maññasi Aggivessana: Yaṃ tvaṃ evaṃ vadesi: rūpaṃ - me attā ti, vattati te tasmim rūpe vaso: evaṃ - me rūpaṃ hotu, evaṃ - me rūpaṃ mā ahoṣīti. Dutiyam - pi kho Saccako Nigaṇṭhaputto tuṇhī ahoṣi. Atha kho Bhagavā Saccakaṃ Nigaṇṭhaputtaṃ etad - avoca: Byākarohi dāni Aggivessana, na dāni te tuṇhibhāvassa kālo. Yo koci Aggivessana Tathāgatena yāva tatiyaṃ sahadhammikaṃ pañhaṃ puṭṭho na byākaroti ethh' ev' assa sattadhā muddhā phalattiti. Tena kho pana samayena vajirapāṇi yakkho ayasaṃ vajiraṃ ādāya ādittam sampajjalitaṃ sajotibhūtaṃ Saccakassa Nigaṇṭhaputtassa upari vehāsaṃ ṭhito hoti: sacāyaṃ Saccako Nigaṇṭhaputto Bhagavatā yāva tatiyaṃ sahadhammikaṃ pañhaṃ puṭṭho na byākarissati ethh' ev' assa sattadhā muddham phālessāmīti. Tam kho pana vajirapāṇiṃ yakkhaṃ Bhagavā c' eva passati Saccako ca Nigaṇṭhaputto. Atha kho Saccako Nigaṇṭhaputto bhito saṃviggō lomahatṭhajāto Bhaga-

vantaṃ yeva tāṇaṃgavesī Bhagavantaṃ yeva leṇaṃgavesī Bhagavantaṃ yeva saraṇaṃgavesī Bhagavantaṃ etad-avoca: Pucchatu maṃ bhavaṃ Gotamo, byākarissāmiti.

Taṃ kim-maññasi Aggivessana: Yaṃ tvaṃ evaṃ vadesi: rūpaṃ-me attā ti, vattati te tasmim rūpe vaso: evaṃ me rūpaṃ hotu, evaṃ-me rūpaṃ mā ahoṣīti. — No h' idaṃ bho Gotama. — Manasikarohi Aggivessana, manasikaritvā kho Aggivessana byākarohi, na kho te sandhīyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Taṃ kim-maññasi Aggivessana: Yaṃ tvaṃ evaṃ vadesi: vedanā me attā ti, vattati te tāya vedanāya vaso: evaṃ-me vedanā hotu, evaṃ-me vedanā mā ahoṣīti. — No h' idaṃ bho Gotama. — Manasikarohi Aggivessana, manasikaritvā kho Aggivessana byākarohi, na kho te sandhīyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Taṃ kim-maññasi Aggivessana: Yaṃ tvaṃ evaṃ vadesi: saññā me attā ti, vattati te tāya saññāya vaso: evaṃ-me saññā hotu, evaṃ-me saññā mā ahoṣīti. — No h' idaṃ bho Gotama. — Manasikarohi Aggivessana, manasikaritvā kho Aggivessana byākarohi, na kho te sandhīyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Taṃ kim-maññasi Aggivessana: Yaṃ tvaṃ evaṃ vadesi: saṅkhārā me attā ti, vattati te tesu saṅkhāresu vaso: evaṃ-me saṅkhārā hontu, evaṃ-me saṅkhārā mā ahesun-ti. — No h' idaṃ bho Gotama. — Manasikarohi Aggivessana, manasikaritvā kho Aggivessana byākarohi, na kho te sandhīyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Taṃ kim-maññasi Aggivessana: Yaṃ tvaṃ evaṃ vadesi: viññāṇaṃ-me attā ti, vattati te tasmim viññāṇe vaso: evaṃ-me viññāṇaṃ hotu, evaṃ-me viññāṇaṃ mā ahoṣīti. — No h' idaṃ bho Gotama. — Manasikarohi Aggivessana, manasikaritvā kho Aggivessana byākarohi, na kho te sandhīyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Taṃ kim-maññasi Aggivessana: rūpaṃ niccaṃ vā aniccaṃ vā ti. — Aniccaṃ bho Gotama. — Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti. — Dukkhaṃ bho Gotama. — Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṇ-¹nu taṃ samanupassituṃ: etaṃ-mama, eso 'ham-asmi,

eso me attā ti. — No h' idaṃ bho Gotama. — Taṃ kim-maññasi Aggivessana: vedanā — pe — saññā — saṅkhārā — taṃ kim-maññasi Aggivessana: viññānaṃ niccaṃ vā aniccaṃ vā ti. — Aniccaṃ bho Gotama. — Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti. — Dukkhaṃ bho Gotama. — Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṇṇu taṃ samanupassituṃ: etaṃ-mama, eso 'haṃ-asmi, eso me attā ti. — No h' idaṃ bho Gotama. — Taṃ kim-maññasi Aggivessana: Yo nu kho dukkhaṃ allīno dukkhaṃ upagato dukkhaṃ ajjhosito dukkhaṃ: etaṃ-mama, eso 'haṃ-asmi, eso me attā ti samanupassati, api nu kho so sāmaṃ vā dukkhaṃ pari jāneyya dukkhaṃ vā parikkhepetvā vihareyyāti. — Kiṃ hi siyā bho Gotama, no h' idaṃ bho Gotamāti.

Seyyathā pi Aggivessana puriso sārattiko sārāgavesī sārāpariyesanaṃ caramāno tiṇhaṃ kuṭhārīṃ ādāya vanaṃ paviseyya, so tattha passeyya mahantaṃ kadalikkhandhaṃ ujjuṃ navaṃ akukkukajātaṃ; taṃ-enaṃ mūle chindeyya, mūle chetvā agge chindeyya, agge chetvā pattavaṭṭiṃ vinibbhujeyya, so tattha pattavaṭṭiṃ vinibbhujanto pheggum-pi nādhigaccheyya, kuto sāraṃ; evaṃ-eva kho tvaṃ Aggivessana mayā sakasmīṃ vāde samanuyūñjīyamāno samanugāhiyamāno samanubhāsiyamāno ritto tuccho aparaddho. Bhāsitaṃ kho pana te esā Aggivessana Vesāliyaṃ parisatiṃ vācā: Nāhaṇ-taṃ passāmi samaṇaṃ vā brāhmaṇaṃ vā saṅghīṃ gāṇiṃ gaṇācariyaṃ, api arahantaṃ sammāsambuddhaṃ paṭijānamānaṃ, yo mayā vādena vādaṃ samāradddho na saṅkampeyya na sampakampeyya na sampavedheyya, yassa na kacchehi sedā mucceyyuṃ; thūṇaṃ-ce p' ahaṃ aetanaṃ vādena vādaṃ samārabheyyaṃ sā pi mayā vādena vādaṃ samāradddhā saṅkampeyya sampakampeyya sampavedheyya, ko pana vādo manussabhūtaṃsāti. Tuyhaṃ kho paṇ' Aggivessana app-ekaccāni sedaphusitāni nalāṭā muttāni uttarāsaṅgaṃ vinibhinditvā bhūmiyaṃ patitṭhitāni. Mayhaṃ kho paṇ' Aggivessana na-tthi etarahi kāyasmīṃ sedo ti. Iti Bhagavā tasmīṃ parisatiṃ suvaṇṇapaṇṇaṃ kāyaṃ vivari-

Evam vutte Saccako Nigaṇṭhaputto tuṇḥibhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

Atha kho Dummukho Licchaviputto Saccakaṃ Nigaṇṭhaputtaṃ tuṇḥibhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā Bhagavantaṃ etad-avoca: Upamā maṃ Bhagavā paṭibhātīti. — Paṭibhātu taṃ Dummukhāti Bhagavā avoca. — Seyyathā pi bhante gā-massa vā nigamassa vā avidūre pokkharāṇi, tatr' assa kakka-ṭako. Atha kho bhante sambahulā kumārakā vā kumārikā vā tamhā gāmā vā nigamā vā nikkhamitvā yena sā pokkharāṇi ten' upasaṅkameyyuṃ, upasaṅkamitvā taṃ pokkharāṇiṃ ogāhitvā kakkatakaṃ udakā uddharitvā thale patiṭṭhāpeyyuṃ. Yaṃ-yad-eva hi so bhante kakkatako aḷaṃ abhininnāmeyya taṃ tad-eva te kumārakā vā kumārikā vā kaṭṭhena vā kaṭhalena vā saṅchindeyyuṃ sambhaṇṇeyyuṃ sampalibhaṇṇeyyuṃ. Evam hi so bhante kakkatako sabbehi aḷehi saṅchinnehi sambhaggehi sampalibhaggehi abhabbo taṃ pokkharāṇiṃ puna otaritum seyyathā pi pubbe. Evam-eva kho bhante yāni Saccakassa Nigaṇṭhaputtassa visūkāyitāni visevitāni vipphanditāni kānici kānici tāni Bhagavatā saṅchinnāni sambhaggāni sampalibhaggāni, abhabbo ca dāni bhante Saccako Nigaṇṭhaputto puna Bhagavantaṃ upasaṅkamtum yadidaṃ vādādhippāyo ti. Evam vutte Saccako Nigaṇṭhaputto Dummukhaṃ Licchaviputtaṃ etad-avoca: Āgamehi tvaṃ Dummukha, āgamehi tvaṃ Dummukha, na mayaṃ tayā saddhiṃ mantema, idha mayaṃ bhotā Gotamena saddhiṃ mantema.

Tiṭṭhat' esā bho Gotama amhākaṃ-c' eva aññesaṃ-ca puthusamaṇabrāhmaṇānaṃ vācā, vilāpaṃ vilapitaṃ maññe. Kittāvata ca nu kho bho Gotamassa sāvako sāsanakaro hoti ovādapatikaro tiṇṇavicikiccho vigatakathamkatho vesā-rajjappatto aparappaccayo satthusāsane viharatīti. — Idha Aggivessana mama sāvako yaṃ kiñci rūpaṃ atitānāgata-paccuppannaṃ, ajjhattaṃ vā bahiddhā vā, olārikaṃ vā sukhumāṃ vā, hīnaṃ vā paṇitaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ: n' etaṃ mama, n' eso 'ham-asmi, na mēso attā ti evam-

etaṃ yathābhūtaṃ sammappaññāya passati. Yā kāci vedanā — pe — yā kāci saññā — ye keci saṅkhārā — yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḶārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇitaṃ vā, yaṃ dūre santike vā, sabbaṃ viññāṇaṃ: n' etaṃ mama, n' eso 'ham-asmi, na mēso attā ti evaṃ-etaṃ yathābhūtaṃ sammappaññāya passati. Ettāvata kho Aggivessana mama sāvako sāsana-karo hoti ovādapatikaro tiṇṇavicikiccho vigata-kathaṃ-katho vesāraj-jappatto aparappaccayo satthusāsane viharatīti. — Kittāvata pana bho Gotama bhikkhu araham hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇa-bhavasamyojano samma-d-aññā vimutto ti. — Idh' Aggivessana bhikkhu yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḶārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇitaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ: n' etaṃ mama, n' eso 'ham-asmi, na mēso attā ti evaṃ-etaṃ yathābhūtaṃ sammappaññāya disvā anuppādā vimutto hoti. Yā kāci vedanā — pe — yā kāci saññā — ye keci saṅkhārā — yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḶārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇitaṃ vā, yaṃ dūre santike vā, sabbaṃ viññāṇaṃ: n' etaṃ mama, n' eso 'ham-asmi, na mēso attā ti evaṃ-etaṃ yathābhūtaṃ sammappaññāya disvā anuppādā vimutto hoti. Ettāvata kho Aggivessana bhikkhu araham hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇa-bhavasamyojano samma-d-aññā vimutto. Evaṃ vimuttacitto kho Aggivessana bhikkhu tīhi anuttariyehi samannāgato hoti: dassanānuttariyena paṭipadānuttariyena vimuttānuttariyena. Evaṃ vimutto kho Aggivessana bhikkhu Tathāgatañ-ñeva sakkaroti garukaroti māneti pūjeti: buddho so Bhagavā bodhāya dhammaṃ deseti, danto so Bhagavā damathāya dhammaṃ deseti, santo so Bhagavā samathāya dhammaṃ deseti, tiṇṇo so Bhagavā taraṇāya dhammaṃ deseti, parinibbuto so Bhagavā parinibbānāya dhammaṃ desetīti.

Evaṃ vutte Saccako Nigaṇṭhaputto Bhagavantam etad-

avoca: Mayam - eva bho Gotama dhamṣī, mayam pagabbhā, ye mayam bhavantam Gotamam vādena vādam āsādetabham amaññimha. Siyā hi bho Gotama hatthippabhinnaṃ āsajja purisassa sotthibhāvo, na tv - eva bhavantam Gotamam āsajja siyā purisassa sotthibhāvo. Siyā hi bho Gotama jalantaṃ aggikhandham āsajja purisassa sotthibhāvo, na tv - eva bhavantam Gotamam āsajja siyā purisassa sotthibhāvo. Siyā hi bho Gotama āsivisaṃ ghoravisaṃ āsajja purisassa sotthibhāvo, na tv - eva bhavantam Gotamam āsajja siyā purisassa sotthibhāvo. Mayam - eva bho Gotama dhamṣī, mayam pagabbhā, ye mayam bhavantam Gotamam vādena vādam āsādetabham amaññimha. Adhivāsetu ca me bhavaṃ Gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenāti. Adhivāsesi Bhagavā tuṇhibhāvena.

Atha kho Saccako Nigaṇṭhaputto Bhagavato adhivāsanaṃ viditvā te Licchavī āmantesi: Supantu me bhonto Licchavī: samaṇo Gotamo nimantito svātanāya bhattaṃ saddhiṃ bhikkhusaṅghena, yena me abhihareyyātha yamassa patirūpaṃ maññeyyāthāti. Atha kho te Licchavī tassā rattiyaṃ accayena Saccakassa Nigaṇṭhaputtassa pañcamattāni thālipākasaṭṭhāni bhattābhikāraṃ abhiharimsu. Atha kho Saccako Nigaṇṭhaputto sake ārāme paṇītaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā Bhagavato kālaṃ ārocāpesi: Kālo bho Gotama, niṭṭhitaṃ bhattaṃ - ti. Atha kho Bhagavā pubbanhasamayam nivāsetvā pattacīvaraṃ ādāya yena Saccakassa Nigaṇṭhaputtassa ārāmo ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho Saccako Nigaṇṭhaputto Buddhapamukhaṃ bhikkhusaṅghaṃ paṇītena khādaniyena bhojaniyena sahatthā santappesi sampavāresi. Atha kho Saccako Nigaṇṭhaputto Bhagavantam bhuttāvaṃ onītapattapāṇiṃ aññatarāṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Saccako Nigaṇṭhaputto Bhagavantam etad - avoca: Yamidaṃ bho Gotama dāne puññaṃ - ca puññamahī ca taṃ dāyakānaṃ sukhāya hotūti. — Yam kho Aggivessana tādisaṃ dakkhiṇeyyaṃ āgama avitāgaṃ avitadosaṃ avitamaṃ

taṃ dāyakaṇaṃ bhavissati. Yaṃ kho Aggivessana mādisaṃ dakkhiṇeyyaṃ āgamma vītaraṅgaṃ vītadosaṃ vītamoḥaṃ taṃ tuyhaṃ bhavissatīti.

CŪLASACCĀKASUTTĀ PAÑCAMAṃ.

36.

Evam - me sutaṃ. Ekaṃ samayaṃ Bhagavā Vesāliyaṃ viharatī Mahāvane Kūṭāgārasālāyaṃ. Tena kho pana samayena Bhagavā pubbanhasamayaṃ sunivattho hoti pattacīvaraṃ ādāya Vesālīṃ piṇḍāya pavisitukāmo. Atha kho Saccako Nigaṇṭhaputto jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena Mahāvanaṃ Kūṭāgārasālā ten' upasaṅkami. Addasā kho āyasmā Ānando Saccakaṃ Nigaṇṭhaputtaṃ dūrato va āgacchantāṃ, disvāna Bhagavantaṃ etad - avoca: Ayaṃ bhante Saccako Nigaṇṭhaputto āgacchatī bhassapavādiko paṇḍitavādo, sādhusammato bahujaṇassa. Eso kho bhante avaṇṇakāmo Buddhassa, avaṇṇakāmo dhammassa, avaṇṇakāmo saṅghassa. Sādhu bhante Bhagavā muhuttaṃ nisīdatu anukampaṃ upādāyāti. Nisīdi Bhagavā paññatte āsane. Atha kho Saccako Nigaṇṭhaputto yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Saccako Nigaṇṭhaputto Bhagavantaṃ etad - avoca:

Santi bho Gotama eke samaṇabrāhmaṇā kāyabhāvanā-nuyogam - anuyuttā viharanti no cittabhāvanaṃ. Phusanti hi bho Gotama sārīrikaṃ dukkhaṃ vedanaṃ. Bhūtapubbaṃ bho Gotama sārīrikāya dukkhāya vedanāya phuṭṭhassa sato ūruk-khambho pi nāma bhavissati, hadayaṃ - pi nāma phalissati, uṇhaṃ - pi lohitaṃ mukhato uggamissati, ummādam - pi pāpuṇissati cittakkhepaṃ. Tassa kho etaṃ bho Gotama kāyavayaṃ cittaṃ hoti, kāyassa vasena vattati, taṃ kissa hetu:

abhāvitattā cittassa. Santi pana bho Gotama eke samaṇa-brāhmaṇā cittabhāvanānuyogam-anuyuttā viharanti no kāya-bhāvanam. Phusanti hi bho Gotama cetasikaṃ dukkhaṃ vedanaṃ. Bhūtapubbaṃ bho Gotama cetasikāya dukkhāya vedanāya phutṭhassa sato ūrukkhambho pi nāma bhavissati, hadayam-pi nāma phalissati, uṇham-pi lohitaṃ mukhato uggamissati, ummādam-pi pāpuṇissati cittaṃkhepaṃ. Tassa kho eso bho Gotama cittanvayo kāyo hoti, cittassa vasena vattati, taṃ kissa hetu: abhāvitattā kāyassa. Tassa mayhaṃ bho Gotama evaṃ hoti: Addhā bhoto Gotamassa sāvakā cittabhāvanānuyogam-anuyuttā viharanti no kāyabhāvanan-ti.

Kinti pana te Aggivessana kāyabhāvanā sūtā ti. — Seyyathidaṃ Nando Vaccho, Kiso Saṅkicco, Makkhali Gosālo, ete hi bho Gotama acelakā muttācārā hatthāpalekhaṇā, na ehibhadantikā na tiṭṭhabhadantikā, na abbihaṭaṃ na uddissa-kaṭaṃ na nimantaṇaṃ sādhiyanti, te na kumbhīmukhā patigaṇhanti, na kaḷopimukhā patigaṇhanti, na ḷakamantaraṃ na daṇḍamantaraṃ na musalamantaraṃ, na dvinnaṃ bhuñjamānānaṃ, na gabbhīniyā na pāyamānāya na purisantara-gatāya, na saṅkittisu, na yattha sā upatṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārini, na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pipanti. Te ekāgārikā vā honti ekālopiḷā, dvāgārikā vā honti dvālopiḷā, sattāgārikā vā honti sattālopiḷā. Ekissā pi dattiya yāpenti, dvīhi pi dattihi yāpenti, sattahi pi dattihi yāpenti. Ekāhikam-pi āhāraṃ āhārenti, dvīhikam-pi āhāraṃ āhārenti, sattāhikam-pi āhāraṃ āhārenti, iti evarūpaṃ addhamāsikam-pi pariya-bhattabhōjanānuyogam-anuyuttā viharantīti. — Kiṃ pana te Aggivessana tāvataken' eva yāpentīti. — No h' idaṃ bho Gotama. App-ekadā bho Gotama ulārāni ulārāni khādaniyāni khādanti, ulārāni ulārāni bhojanāni bhuñjanti, ulārāni ulārāni sāyaniyāni sāyanti, ulārāni ulārāni pānāni pivanti; te imehi kāyaṃ balaṃ gāhenti nāma brūhenti nāma medenti nāmāti.— Yaṃ kho te Aggivessana purimaṃ palāya pacceha upacīnanti, evaṃ imassa kāyassa ācayāpacayo hoti. Kinti pana te Aggivessana cittabhāvanā sūtā ti. Cittabhāvanāya

kho Saccako Nigaṇṭhaputto Bhagavatā puṭṭho samāno na sampāyāsi.

Atha kho Bhagavā Saccakam Nigaṇṭhaputtam etad-avoca: Yā pi kho te esā Aggivessana purimā kāyabhāvanā bhāsītā sā pi ariyassa vinaye no dhammikā kāyabhāvanā. Kāyabhāvanam hi kho tvaṃ Aggivessana na aññāsi, kuto pana tvaṃ cittabhāvanam jānissasi. Api ca Aggivessana yathā abhāvitakāyo ca hoti abhāvitacitto ca, bhāvitakāyo ca bhāvitacitto ca, tam suṇāhi, sādhukam manasikarohi, bhāsissāmiti. — Evaṃ bho ti kho Saccako Nigaṇṭhaputto Bhagavato paccassosi. Bhagavā etad-avoca:

Kathaṃ - ca Aggivessana abhāvitakāyo ca hoti abhāvitacitto ca: Idha Aggivessana assutavato puthujjanassa uppajjati sukhā vedanā, so sukhāya vedanāya phutṭho samāno sukhāsārāgi ca hoti sukhāsārāgitam ca āpajjati, tassa sā sukhā vedanā nirujjhati, sukhāya vedanāya nirodhā uppajjati dukkhā vedanā, so dukkhāya vedanāya phutṭho samāno socati kilamati paridevati, urattālīm kandaṭṭhi, sammoham āpajjati. Tassa kho esā Aggivessana uppannā pi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannā pi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittassa. Yassa kassaci Aggivessana evaṃ ubhatopakkaṃ uppannā pi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannā pi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittassa, evaṃ kho Aggivessana abhāvitakāyo ca hoti abhāvitacitto ca. Kathaṃ - ca Aggivessana bhāvitakāyo ca hoti bhāvitacitto ca: Idha Aggivessana sutavato ariyasāvakaṃ uppajjati sukhā vedanā, so sukhāya vedanāya phutṭho samāno no sukhāsārāgi hoti no sukhāsārāgitam āpajjati, tassa sā sukhā vedanā nirujjhati, sukhāya vedanāya nirodhā uppajjati dukkhā vedanā, so dukkhāya vedanāya phutṭho samāno na socati na kilamati na paridevati, na urattālīm kandaṭṭhi, na sammoham āpajjati. Tassa kho esā Aggivessana uppannā pi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannā pi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittassa. Yassa kassaci Aggivessana evaṃ ubhatopakkaṃ uppannā pi sukhā vedanā

cittam na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannā pi dukkhā vedanā cittam na pariyādāya tiṭṭhati bhāvitattā cittassa, evaṃ kho Aggivessana bhāvitakāyo ca hoti bhāvita-citto cāti.

Evaṃ pasanno ahaṃ bho Gotamassa: bhavam hi Gotamo bhāvitakāyo ca bhāvitacitto cāti. — Addhā kho te ayaṃ Aggivessana āsajja upanīya vācā bhāsita, api ca te ahaṃ byākarissāmi. Yato kho ahaṃ Aggivessana kesamas-suṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito, taṃ vata me uppannā vā sukhā vedanā cittam pariyādāya ṭhassati, uppannā vā dukkhā vedanā cittam pariyādāya ṭhassatiti n' etaṃ kho ṭhānaṃ vijjatiti. — Na ha nūna bho Gotamassa uppajjati tathārūpā sukhā vedanā yathārūpā uppannā sukhā vedanā cittam pariyādāya tiṭṭheyya, na ha nūna bho Gotamassa uppajjati tathārūpā dukkhā vedanā yathārūpā uppannā dukkhā vedanā cittam pariyādāya tiṭṭheyyāti.

Kim hi no siyā Aggivessana. Idha me Aggivessana pubbe va sambodhā anabhisambuddhassa bodhisattass' eva sato etad-ahosi: Sambādho gharāvāso rajāpatho, abbhokāso pabbajjā, na-y-idam sukaraṃ agāraṃ ajjhāvasatā ekanta-paripuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ, yaṇ-nūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan-ti. So kho ahaṃ Aggivessana aparena samayena daharo va samāno susu kālakeso ... (*repeat from p. 163, l. 28 to p. 167, l. 8; for bhikkhave substitute Aggivessana*) ... alam-idam padhānāyāti.

Api-ssu maṃ Aggivessana tisso upamā paṭibhaṃsu anacchariyā pubbe āssutapubbā: Seyyathā pi Aggivessana allam kaṭṭhaṃ sasnehaṃ udae nikkhittaṃ, atha puriso āgaccheyya uttarāraṇiṃ ādāya: aggiṃ abhinibbattessāmi, tejo pātukarissāmiti. Taṃ kim-maññasi Aggivessana: api nu so puriso amum allam kaṭṭhaṃ sasnehaṃ udae nikkhittaṃ uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya tejo pātukareyyāti. — No h' idam bho Gotama, taṃ kissa hetu: aduṃ hi bho Gotama allam kaṭṭhaṃ sasnehaṃ, taṃ-ca pana

udake nikkhattam, yāvad-eva ca pana so puriso kilamathassa vighātassa bhāgi assāti. — Evam-eva kho Aggivessana ye hi keci samaṇā vā brāhmaṇā vā kāyena c' eva kāmehi avūpakatthā viharanti, yo ca nesam kāmesu kāmaccando kāmasneho kāmamucchā kāmapiṇāsā kāmapiṇāho so ca ajjhataṃ na suppahīno hoti na suppatippassaddho, opakkamikā ce pi te bhonto samaṇabrāhmaṇā dukkhā tippā kaṭukā vedanā vediyanti abhabbā va te nāṇāya dassanāya anuttarāya sambodhāya, no ce pi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti abhabbā va te nāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ Aggivessana paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Aparā pi kho maṃ Aggivessana dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā: Seyyathā pi Aggivessana allam kaṭṭham sasneham ārakā udakā thale nikkhattam, atha puriso āgaccheyya uttarāraṇiṃ ādāya: aggiṃ abhinibbattessāmi, tejo pātukarissāmi. Tam kim-maññasi Aggivessana: api nu so puriso amum allam kaṭṭham sasneham ārakā udakā thale nikkhattam uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya, tejo pātukareyyāti. — No h' idam bho Gotama, tam kissa hetu: adum hi bho Gotama allam kaṭṭham sasneham, kiñcāpi ārakā udakā thale nikkhattam, yāvad-eva ca pana so puriso kilamathassa vighātassa bhāgi assāti. — Evam-eva kho Aggivessana ye hi keci samaṇā vā brāhmaṇā vā kāyena c' eva kāmehi avūpakatthā viharanti, yo ca nesam kāmesu kāmaccando kāmasneho kāmamucchā kāmapiṇāsā kāmapiṇāho so ca ajjhataṃ na suppahīno hoti na suppatippassaddho, opakkamikā ce pi te bhonto samaṇabrāhmaṇā dukkhā tippā kaṭukā vedanā vediyanti abhabbā va te nāṇāya dassanāya anuttarāya sambodhāya, no ce pi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti abhabbā va te nāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ Aggivessana dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Aparā pi kho maṃ Aggivessana tatiyā upamā paṭibhāsi

anacchariyā pubbe assutapubbā: Seyyathā pi Aggivessana sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ, atha puriso āgaccheyya uttarāraṇiṃ ādāya: aggiṃ abhinibbattessāmi, tejo pātukarissāmi. Taṃ kim - maññasi Aggivessana: api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ uttarāraṇiṃ ādāya abhinanthento aggiṃ abhinibbatteyya, tejo pātukareyyāti. — Evaṃ bho Gotama, taṃ kissa hetu: aduṃ hi bho Gotama sukkhaṃ kaṭṭhaṃ koḷāpaṃ, taṃ - ca pana ārakā udakā thale nikkhittan - ti. — Evaṃ - eva kho Aggivessana ye hi keci samaṇā vā brāhmaṇā vā kāyena c' eva kāmehi vūpakatṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapiṇḍā kāmapiṇḍāso ca ajjhataṃ suppaḥiṇo hoti suppaṭṭhissaddho, opakkamikā ce pi te bhonto samaṇabrāhmaṇā dukkhā tippā kaṭukā vedanā vediyanti bhabbā va te nāṇāya dassanāya anuttarāya sambodhāya, no ce pi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti bhabbā va te nāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ Aggivessana tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Imā kho maṃ Aggivessana tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

Tassa mayhaṃ Aggivessana etad - ahosi: Yan - nūnāhaṃ dantehi danta - m - ādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇheyyaṃ abhinippīleyyaṃ abhisantāpeyyaṃ - ti. So kho ahaṃ Aggivessana dantehi danta - m - ādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi. Tassa mayhaṃ Aggivessana dantehi danta - m - ādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti. Seyyathā pi Aggivessana balavā puriso dubbalataraṃ purisaṃ sise vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya, evaṃ - eva kho me Aggivessana dantehi danta - m - ādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallinaṃ, upatṭhitā sati asammuttā, sāraddho ca pana me

kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Tassa mayhaṃ Aggivessana etad - ahoṣi: Yaṃ - nūnāhaṃ appānakaṃ jhānaṃ jhāyeyyaṃ - ti. So kho ahaṃ Aggivessana mukhato ca nāsato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Aggivessana mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Seyyathā pi nāma kammāraggariyā dhama-mānāya adhimatto saddo hoti, evam - eva kho me Aggivessana mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallīnaṃ, upatṭhitā sati asammūṭṭhā, sāraddho ca pana me kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Tassa mayhaṃ Aggivessana etad - ahoṣi: Yaṃ - nūnāhaṃ appānakaṃ yeva jhānaṃ jhāyeyyaṃ - ti. So kho ahaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhānaṃ ūhananti. Seyyathā pi Aggivessana balavā puriso tiṇhena sikharena muddhānaṃ abhimantheyya, evam - eva kho me Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhānaṃ ūhananti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallīnaṃ, upatṭhitā sati asammūṭṭhā, sāraddho ca pana me kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Tassa mayhaṃ Aggivessana etad - ahoṣi: Yaṃ - nūnāhaṃ appānakaṃ yeva jhānaṃ jhāyeyyaṃ - ti. So kho ahaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsaveḍanā honti. Seyyathā pi Aggivessana balavā puriso

dalhena varattakhandena sīse sīsavethaṃ dadeyya, evam - eva kho me Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sisavedanā honti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallinaṃ, upatṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Tassa mayhaṃ Aggivessana etad - ahosi: Yan - nūnāhaṃ appānakaṃ yeva jhānaṃ jhāyeyyan - ti. So kho ahaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchim parikantanti. Seyyathā pi Aggivessana dakkho goghātako vā goghātakantevāsi vā tiṇhena govikantanena kucchim parikanteyya, evam - eva kho me Aggivessana adhimattā vātā kucchim parikantanti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallinaṃ, upatṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Tassa mayhaṃ Aggivessana etad - ahosi: Yan - nūnāhaṃ appānakaṃ yeva jhānaṃ jhāyeyyan - ti. So kho ahaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti. Seyyathā pi Aggivessana dve balavanto purisā dubbalataraṃ purisaṃ nānūbāhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ, evam - eva kho me Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallinaṃ, upatṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati. Api - ssu maṃ Aggivessana

devatā disvā evam-āhaṃsu: kālakato samaṇo Gotamo ti. Ekaccā devatā evam-āhaṃsu: na kālakato samaṇo Gotamo, api ca kālāṃ karotīti. Ekaccā devatā evam-āhaṃsu: na kālakato samaṇo Gotamo na pi kālāṃ karoti, arahāṃ samaṇo Gotamo, vihāro tv-eva so arahato evarūpo hoti.

Tassa mayhaṃ Aggivessana etad-ahosi: Yan-nūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyyan-ti. Atha kho maṃ Aggivessana devatā upasaṅkamitvā etad-avocum: Mā kho tvaṃ mārisa sabbaso āhārupacchedāya paṭipajji, sace kho tvaṃ mārisa sabbaso āhārupacchedāya paṭipajjissasi tassa te mayaṃ dibbaṃ ojaṃ lomakūpehi ajjhoharissāma, tāya tvaṃ yāpessasīti. Tassa mayhaṃ Aggivessana etad-ahosi: Ahañ-c' eva kho pana sabbaso ajaddhukaṃ paṭijāneyyaṃ imā ca me devatā dibbaṃ ojaṃ lomakūpehi ajjhohareyyum tāya cāhaṃ yāpeyyaṃ, taṃ mama assa musā ti. So kho ahaṃ Aggivessana tā devatā paccācikkhāmi, halan-ti vadāmi.

Tassa mayhaṃ Aggivessana etad-ahosi: Yan-nūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyaṃ pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ-ti. So kho ahaṃ Aggivessana thokaṃ thokaṃ āhāraṃ āhāresim pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ. Tassa mayhaṃ Aggivessana thokaṃ thokaṃ āhāraṃ āhārayato pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ, adhimattakasimānaṃ patto kāyo hoti. Seyyathā pi nāma āsītikapabbāni vā kālāpabbāni vā evam-eva-ssu me aṅgapaccāṅgāni bhavanti tāy' ev' appāhāratāya, seyyathā pi nāma oṭṭhapadaṃ evam-eva-ssu me ānisadaṃ hoti tāy' ev' appāhāratāya, seyyathā pi nāma vaṭṭanāvaḷi evam-eva-ssu me piṭṭhikaṇṭako unnatāvanato hoti tāy' ev' appāhāratāya, seyyathā pi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti evam-eva-ssu me phāsuliyo oluggaviluggā bhavanti tāy' ev' appāhāratāya, seyyathā pi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti evam-eva-ssu me akkhikūpesu akkhitarākā gambhīragatā okkhāyikā dissanti tāy' ev' appāhāratāya, seyyathā pi nāma titta-

kālābu āmakacchinno vātātapena sampuṭito hoti sammilāto evam - eva - ssu me sīsacchavi sampuṭitā hoti sammilātā tāy' ev' appāhāratāya. So kho ahaṃ Aggivessana: udaracchaviṃ parimasissāmiti piṭṭhikaṇṭakam yeva parigaṇhāmi, piṭṭhikaṇṭakam parimasissāmiti udaracchaviṃ yeva parigaṇhāmi. Yāva - ssu me Aggivessana udaracchavi piṭṭhikaṇṭakam allinā hoti tāy' ev' appāhāratāya. So kho ahaṃ Aggivessana: vaccaṃ vā muttaṃ vā karissāmiti tatth' eva avakuḍḍo papatāmi tāy' ev' appāhāratāya. So kho ahaṃ Aggivessana imam - eva kāyaṃ assāsento pāṇinā gattāni anomajjāmi. Tassa mayhaṃ Aggivessana pāṇinā gattāni anomajjato pūtimūlāni lomāni kāyasmā papatanti tāy' ev' appāhāratāya. Api - ssu maṃ Aggivessana manussā disvā evam - āhaṃsu: kālō samaṇo Gotamo ti. Ekacce manussā evam - āhaṃsu: na kālō samaṇo Gotamo, sāmo samaṇo Gotamo ti. Ekacce manussā evam - āhaṃsu: na kālō samaṇo Gotamo na pi sāmo, maṅguracchavi samaṇo Gotamo ti. Yāva - ssu me Aggivessana tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāy' ev' appāhāratāya.

Tassa mayhaṃ Aggivessana etad - ahosi: Ye kho keci atitā - addhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tippā kaṭukā vedanā vedayimāsu, etāvaparamaṃ na - y - ito bhiyyo; ye pi hi keci anāgatā - addhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tippā kaṭukā vedanā vedayissanti, etāvaparamaṃ na - y - ito bhiyyo; ye pi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti, etāvaparamaṃ na - y - ito bhiyyo. Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhi - gacchāmi uttarimā manussadhammā alamariyañāṇadassana - visesaṃ, siyā nu kho añño maggo bodhāyāti. Tassa mayhaṃ Aggivessana etad - ahosi: Abhiñānāmi kho panāhaṃ pitu Sakkassa kammante sītāya jambucchāyāya nisinnō vivice' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamā jhānaṃ upasampajja vi - haritā, siyā nu kho eso maggo bodhāyāti. Tassa mayhaṃ Aggivessana satānusāri viññānaṃ ahosi: eso va maggo bodhā - yāti. Tassa mayhaṃ Aggivessana etad - ahosi: Kin - nu kho

aham tassa sukhassa bhāyāmi yan-taṁ sukhāṁ aññatr' eva kāmehi aññatra akusalehi dhammehi. Tassa mayham Aggivessana etad-ahosi: Na kho aham tassa sukhassa bhāyāmi yan-taṁ sukhāṁ aññatr' eva kāmehi aññatra akusalehi dhammehi.

Tassa mayham Aggivessana etad-ahosi: Na kho taṁ sukaraṁ sukhāṁ adhigantuṁ evaṁ adhimattakassimānaṁ patta-kāyena, yan-nūnāhaṁ olārikaṁ āhāraṁ āhāreyyaṁ odanakummāsaṁ-ti. So kho aham Aggivessana olārikaṁ āhāraṁ āhāresim odanakummāsaṁ. Tena kho pana maṁ Aggivessana samayena pañca bhikkhū paccupaṭṭhitā honti: yan-no samaṇo Gotamo dhammaṁ adhigamissati tan-no ārocessa-ti. Yato kho aham Aggivessana olārikaṁ āhāraṁ āhāresim odanakummāsaṁ, atha me te pañca bhikkhū nibbijjā-pakkamiṁsu: bāhuliko samaṇo Gotamo padhānavibbhanto āvatto bāhullāyāti.

So kho aham Aggivessana olārikaṁ āhāraṁ āhāretvā balaṁ gahetvā vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekaṁ pītisukhaṁ paṭhamāṁ jhānaṁ upasampajja vihāsim. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṁ na pariyādāya tiṭṭhati. Vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja vihāsim. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṁ na pariyādāya tiṭṭhati. Pītiyā ca virāgā upekhako ca vihāsim sato ca sampajāno, sukhaṁ ca kāyena paṭisaṁvedesim yan-taṁ ariyā ācikkhanti: upekhako satimā sukhavihārī ti tatiyaṁ jhānaṁ upasampajja vihāsim. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṁ na pariyādāya tiṭṭhati. Sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṁ atthagamā adukkhaṁ asukhaṁ upekkhāsati pārisuddhiṁ catutthaṁ jhānaṁ upasampajja vihāsim. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṁ na pariyādāya tiṭṭhati.

So evaṁ samāhite citte parisuddhe pariyodāte anāgane vigatūpakkilese mudubhūte kammaniye thite ānejjappatte

pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim. So anekavihitaṃ pubbenivāsāṃ anussarāmi, seyyathidaṃ: ekam - pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo visatiṃ - pi jātiyo tiṃsaṃ - pi jātiyo cattārisaṃ - pi jātiyo paññāsaṃ - pi jātiyo jātisataṃ - pi jāti-sahassaṃ - pi jātisatasahassaṃ - pi, aneke pi saṃvaṭṭakappe aneke pi vivatṭakappe aneke pi saṃvaṭṭavivatṭakappe; amutr' āsim evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃ sukhadukkhapaṭisaṃvedī evaṃāyupariyanto, so tato cuto amutra uppādim, tatrāp' āsim evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃ sukhadukkhapaṭisaṃvedī evaṃāyupariyanto, so tato cuto idhūpapanno ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsāṃ anussarāmi. Ayaṃ kho me Aggivessana rattiyaṃ paṭhame yāme paṭhamā vijjā adhi-gatā, avijjā vihatā vijjā uppannā, tamo vihatō āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. Eva-rūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite ānejjappatte sattānaṃ cutūpapātānāṇāya cittaṃ abhininnāmesim. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne, hīne paṇīte suvaṇṇe dubbanne sugate duggate yathākammūpage satte pajānāmi: ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavā-dakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ param - maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannā-gatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavā-dakā sammādīṭṭhikā sammādīṭṭhikama-samādānā, te kāyassa bhedaṃ param - maraṇā sugatiṃ saggaṃ lokāṃ upapannā ti. Iti dibbena cakkhunā visuddhena atik-kantamānusakena satte passāmi cavamāne upapajjamāne, hīne paṇīte suvaṇṇe dubbanne sugate duggate yathākammūpage satte pajānāmi. Ayaṃ kho me Aggivessana rattiyaṃ maj-jhime yāme dutiyaṃ vijjā adhigatā, avijjā vihatā vijjā uppannā,

tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye ṭhite ānejjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmesim. So: idaṃ dukkhaṃ - ti yathābhūtaṃ abbaññāsim, ayaṃ dukkhasamudayo ti yathābhūtaṃ abbaññāsim, ayaṃ dukkhanirodho ti yathābhūtaṃ abbaññāsim, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ abbaññāsim; ime āsavā ti yathābhūtaṃ abbaññāsim, ayaṃ āsavaṃ samudayo ti yathābhūtaṃ abbaññāsim, ayaṃ āsavanirodho ti yathābhūtaṃ abbaññāsim, ayaṃ āsavanirodhagāminī paṭipadā ti yathābhūtaṃ abbaññāsim. Tassa me evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccittha, bhavāsavā pi cittaṃ vimuccittha, avijjāsavā pi cittaṃ vimuccittha, vimuttasmiṃ vimuttaṃ - iti ñāṇaṃ ahoṣi; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti abbaññāsim. Ayaṃ kho me Aggivessana rattiyaṃ pacchime yāme tatiyaṃ vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Abhijānāmi kho panāhaṃ Aggivessana anekasatāya parisāya dhammaṃ desetā, api - ssu maṃ ekameko evaṃ maññati: maṃ - ev' ārabha samaṇo Gotamo dhammaṃ deseti. Na kho pan' etaṃ Aggivessana evaṃ daṭṭhabbaṃ, yāvad - eva viññāpanatthāya Tathāgato paresaṃ dhammaṃ deseti. So kho ahaṃ Aggivessana tassā yeva kathāya pariyoṣāne tasmim yeva purimasmiṃ samādhinimitte ajjhataṃ - eva cittaṃ saṅghapemi sannisādemi ekodikaromi samādahāmi, yena sudāṃ niccakappaṃ niccakappaṃ viharāmi. — Okappaniyaṃ - etaṃ bhoto Gotamassa yathā taṃ arabato sammāsambuddhassa. Abhijānāti pana bhavaṃ Gotamo divā supitā ti. — Abhijānāmi ahaṃ Aggivessana gimhānaṃ pacchime māse pacchābhattaṃ piṇḍapāṭapaṭikkanto catugguṇaṃ saṅghātiṃ paññāpetvā dakkhiṇena passena sato sampajāno niddaṃ okkamitā ti. — Etaṃ kho bho Gotama eke samaṇabrāhmaṇā sammohavihārasmiṃ

vadantīti. — Na kho Aggivessana ettāvata sammūlho vā hoti asammūlho vā. Api ca Aggivessana yathā sammūlho ca hoti asammūlho ca, taṃ supāhi, sādhukaṃ manasikarohi, bhāsissāmīti. — Evaṃ bho ti kho Saccako Nigaṇṭhaputto Bhagavato paccassosi. Bhagavā etad - avoca :

Yassa kassaci Aggivessana ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā appahinā, tam - ahaṃ sammūlho ti vadāmi. Āsavānaṃ hi Aggivessana appahānā sammūlho hoti. Yassa kassaci Aggivessana ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā pahinā, tam - ahaṃ asammūlho ti vadāmi. Āsavānaṃ hi Aggivessana pahānā asammūlho hoti. Tathāgatassa kho Aggivessana ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā pahinā ucchinnamūlā tālāvattthukatā anabhāvakatā āyatim anuppādadhammā. Seyyathā pi Aggivessana tālo matthakācchinno abhabbo puna virūlhiyā, evaṃ - eva kho Aggivessana Tathāgatassa ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā pahinā ucchinnamūlā tālāvattthukatā anabhāvakatā āyatim anuppādadhammā ti.

Evaṃ vutte Saccako Nigaṇṭhaputto Bhagavantam etad - avoca: Acchariyaṃ bho Gotama, abbhutaṃ bho Gotama, yāvaṃ - c' idaṃ bhoto Gotamassa evaṃ āsajja āsajja vuccamānassa upanītehi vacanapathehi samudācariyamānassa chavivaṇṇo c' eva pariyodāyati mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammāsambuddhassa. Abhi jānāṃ' ahaṃ bho Gotama Pūraṇaṃ Kassapaṃ vādena vādaṃ samārabhitā, so pi mayā vādena vādaṃ samāradaddho aññen' aññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopaṇ - ca dosaṇ - ca appaccayaṇ - ca pātvākāsi. Bhoto pana Gotamassa evaṃ āsajja āsajja vuccamānassa upanītehi vacanapathehi samudācariyamānassa chavivaṇṇo c' eva pariyodāyati mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammāsambuddhassa. Abhi jānāṃ' ahaṃ bho Gotama Makkhalim Gosālaṃ — Ajitaṃ Kesakambalaṃ — Pakudhaṃ Kaccāyanaṃ — Saṇjayaṃ Belatthaputtaṃ — Nigaṇṭhaṃ Nāthaputtaṃ vādena vādaṃ samārabhitā, so pi mayā vādena vādaṃ samāradaddho aññen'

aññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopaṇ-ca dosaṇ-ca appaccayaṇ-ca pātvākāsi. Bhoto pana Gotamassa evaṃ āsajja āsajja vuccamānassa upanītehi vacanapathehi samudācariyamānassa chavivaṇṇo c' eva pariyodāyati mukha-vaṇṇo ca vippasīdati, yathā taṃ arahato sammāsambuddhassa. Handa ca dāni mayaṃ bho Gotama gacchāma, bahukiccā mayaṃ bahukaraṇiṃyā ti. — Yassa dāni tvaṃ Aggivessana kālāṃ maññasīti.

Atha kho Saccako Nigaṇṭhaputto Bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanā pakkāmiti.

MAHĀSACCAKASUTTAM CHATTHAM.

37.

Evam-me suttaṃ. Ekam samayaṃ Bhagavā Sāvattiyaṃ viharati Pubbarāme Migāramātu pāsāde. Atha kho Sakko devānam-into yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ atthāsi. Ekamantaṃ tthito kho Sakko devānam-into Bhagavantaṃ etad-avoca: Kittāvatā nu kho bhante bhikkhu saṅkhittena taṇhāsaṅkhaya-vimutto hoti accantaniṭṭho accantayogakkhemī accantabrahma-cārī accantapariyosāno seṭṭho devamanussānaṃ -ti.

Idha devānam-inda bhikkhuno suttaṃ hoti: sabbe dhammā nālaṃ abhinivesāyāti. Evaṇ-ce taṃ devānam-inda bhikkhuno suttaṃ hoti: sabbe dhammā nālaṃ abhinivesāyāti, so sabbaṃ dhammaṃ abhijānāti, sabbaṃ dhammaṃ abhiñ-ñāya sabbaṃ dhammaṃ parijānāti, sabbaṃ dhammaṃ pariñ-ñāya yaṃ kañci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭi-nissaggānupassī viharati; so tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyati, anu-pādiyaṃ na paritassati, aparitassaṃ paccattaṃ -neva pari-

nibbāyati; khinā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pañānāti. Ettāvata kho devānaṃ inda bhikkhu saṅkhittena taṇhāsāṅkhayavimutto hoti accanta-niṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ-ti. Atha kho Sakko devānaṃ-into Bhagavato bhāsitaṃ abhinanditvā anumoditvā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyi.

Tena kho pana samayena āyasmā Mahāmoggallāno Bhagavato avidūre nisinna hoti. Atha kho āyasmato Mahāmoggallānassa etad-ahosi: Kin-nu kho so yakkho Bhagavato bhāsitaṃ abhisamecca anumodi udāhu no; yan-nūnāhaṃ taṃ yakkhaṃ jāneyyaṃ yadi vā so yakkho Bhagavato bhāsitaṃ abhisamecca anumodi yadi vā no ti. Atha kho āyasmā Mahāmoggallāno seyyathā pi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samīñjeyya evaṃ-eva Pubbārāme Migāramātu pāsāde antarahito devesu Tāvatisesu pāturahosi. Tena kho pana samayena Sakko devānaṃ-into ekapuṇḍarike uyyāne dibbehi pañcahi turiyasatehi samappito samañgibhūto paricāreti. Addasā kho Sakko devānaṃ-into āyasmantaṃ Mahāmoggallānaṃ dūrato va āgacchantaṃ, disvāna tāni dibbāni pañca turīyasatāni paṭippanāmetvā yen' āyasmā Mahāmoggallāno ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Mahāmoggallānaṃ etad-avoca: Ehi kho mārisa Moggallāna, sāgataṃ mārisa Moggallāna, cirassaṃ kho mārisa Moggallāna imañ pariyāyama-kāsi yadidaṃ idh' āgamanāya, nisīda mārisa Moggallāna, idam-āsanaṃ paññattan-ti. Nisīdi kho āyasmā Mahāmoggallāno paññatte āsane. Sakko pi kho devānaṃ-into aññataraṃ nīcam āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Sakkaṃ devānaṃ-indaṃ āyasmā Mahāmoggallāno etad-avoca:

Yathākathaṃ pana te Kosiya Bhagavā saṅkhittena taṇhāsāṅkhayavimuttiṃ abhāsi, sādhu mayam-pi etissā kathāya bhāgino assāma savanāyāti. — Mayam kho mārisa Moggallāna bahukiccā, mayam bahukaraṇīyā, app-eva sakena karaṇīyena api ca devānaṃ yeva Tāvatisānaṃ karaṇīyena. Api ca mārisa Moggallāna sussutaṃ yeva hoti suggahitaṃ

sumanasikataṃ sūpadhāritaṃ yaṇ-no khippam-eva antara-dhāyati. Bhūtapubbaṃ mārisa Moggallāna devāsurasañgāmo samupabbūho ahoṣi. Tasmiṃ kho pana mārisa Moggallāna saṅgāme devā jinimsu, asurā parājinimsu. So kho ahaṃ mārisa Moggallāna taṃ saṅgāmaṃ abhivijinitvā vijitasañgāmo tato paṭinivattitvā Vejayantaṃ nāma pāsādaṃ māpesiṃ. Vejayantassa kho pana mārisa Moggallāna pāsādassa ekasataṃ niyyūhaṃ, ekamekasmīṃ niyyūhe satta satta kūṭāgārasatāni, ekamekasmīṃ kūṭāgāre satta satta accharāyo, ekamekissā accharāya satta satta paricārikāyo. Iccheyyāsi no tvaṃ mārisa Moggallāna Vejayantassa pāsādassa rāmaṇeyyakam daṭṭhun-ti. Adhiṇāsesi kho āyasmā Mahāmoggallāno tuṇhibhāvena.

Atha kho Sakko ca devānaṃ-into Vessavaṇo ca mahārājā āyasmantaṃ Mahāmoggallānaṃ purakkhatvā yena Vejayanto pāsādo ten' upasaṅkamimsu. Addasāsuṃ kho Sakkassa devānaṃ-indassa paricārikāyo āyasmantaṃ Mahāmoggallānaṃ dūrato va āgacchantāṃ, disvāna ottapamānā hiriyamānā sakam sakam ovarakam pavisimsu. Seyyathā pi nāma supisā sasuraṃ disvā ottapati hiriyati, evam-evam Sakkassa devānaṃ-indassa paricārikāyo āyasmantaṃ Mahāmoggallānaṃ disvā ottapamānā hiriyamānā sakam sakam ovarakam pavisimsu. Atha kho Sakko ca devānaṃ-into Vessavaṇo ca mahārājā āyasmantaṃ Mahāmoggallānaṃ Vejayante pāsāde anucaṅkamāpentī anuvarāpentī: idam-pi mārisa Moggallāna passa Vejayantassa pāsādassa rāmaṇeyyakam, idam-pi mārisa Moggallāna passa Vejayantassa pāsādassa rāmaṇeyyakan-ti. — Sobhat' idam āyasmato Kosiyaṃ yathā taṃ pubbe katapuññassa, manussā pi kiñcid-eva rāmaṇeyyakam diṭṭhā evam-āhaṃsu: sobhati vata bho devānaṃ Tāvatisānaṇ-ti, ta-y-idam āyasmato Kosiyaṃ sobhati yathā taṃ pubbe katapuññassāti. Atha kho āyasmato Mahāmoggallānassa etad-ahoṣi: Atibālhaṃ kho ayaṃ yakkho pamatto viharati, yaṇ-nūnāhaṃ imaṃ yakkhaṃ samavejeyyan-ti. Atha kho āyasmā Mahāmoggallāno tathārūpaṃ iddhābhisankhāraṃ abhisankhāsi yathā Vejayantaṃ pāsādaṃ pādaṅgutṭhakena saṅkampesi sampakampesi sampa-

vedhesi. Atha kho Sakko ca devānam - indo Vessavaṇo ca mahārājā devā ca Tāvatisā acchariyabbhuta citta jātā ahesum: Acchariyaṃ vata bho abbhutaṃ vata bho samanassa mahiddhikatā mahānubhāvata, yatra hi nāma dibbaṃ bhavanāṃ pādaṅguṭṭhakena saṅkampessati sampakampessati sampavedhessatīti. Atha kho āyasmā Mahāmoggallāno Sakkaṃ devānam - indaṃ saṃviggāṃ lomahatṭhajātaṃ veditvā Sakkaṃ devānam - indaṃ etad - avoca:

Yathākathaṃ pana te Kosiya Bhagavā saṅkhittena taṇhāsaṅkhayavimuttiṃ abhāsī, sādhu mayam - pi etissā kathāya bhāgino assāma savaṇāyāti. — Idhāhaṃ mārisa Moggallāna yena Bhagavā ten' upasaṅkamiṃ, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsīm. Ekamantaṃ tūhito kho ahaṃ mārisa Moggallāna Bhagavantaṃ etad - avocaṃ: Kittāvatā nu' kho bhante bhikkhu saṅkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ - ti. Evaṃ vutte mārisa Moggallāna Bhagavā maṃ etad - avoca: Idha devānam - inda bhikkhuno sutam hoti: sabbe dhammā nālaṃ abhinivesāyāti. Evañ - ce taṃ devānam - inda bhikkhuno sutam hoti: sabbe dhammā nālaṃ abhinivesāyāti, so sabbam dhammaṃ abhijānāti, sabbam dhammaṃ abhiññāya sabbam dhammaṃ parijānāti, sabbam dhammaṃ pariññāya yaṃ kañci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati; so tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyati, anupādiyaṃ na paritassati, aparitassaṃ paccattaṃ - ñeva parinibbāyati; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. Ettāvatā kho devānam - inda bhikkhu saṅkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ - ti. Evaṃ kho me mārisa Moggallāna Bhagavā saṅkhittena taṇhāsaṅkhayavimuttiṃ abhāsīti. Atha kho āyasmā Mahāmoggallāno Sakkaṃ devānam - indassa bhā-

sitaṃ abhinanditvā anumoditvā seyyathā pi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samīñjeyya evaṃ - evaṃ devesu Tāvatissehu antarahito Pubbarāme Migāramātu pāsāde pāturahosi. Atha kho Sakkassa devānaṃ - indassa paricārikāyo acirapakkante āyasmante Mahāmoggallāne Sakkaṃ devānaṃ - indaṃ etad - avocaṃ: Eso nu te mārisa so Bhagavā satthā ti. — Na kho me mārīsā so Bhagavā satthā, sabrahmacārī me eso. āyasmā Mahāmoggallāno ti. — Lābhā te mārisa yassa te sabrahmacārī evaṃ mahiddhiko evaṃ mahānubhāvo, aho nūna te so Bhagavā satthā ti.

Atha kho āyasmā Mahāmoggallāno yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā Mahāmoggallāno Bhagavantaṃ etad - avoca: Abhiñānāti no bhante Bhagavā ahu tañ - ñeva aññatarassa mahesakkhassa yakkhassa saṅkhittena taṇhāsaṅkhayavimuttiṃ abhāsithāti. — Abhiñānāṃ' ahaṃ Moggallāna: idha Sakko devānaṃ - indo yenaṃ haṃ ten' upasaṅkami, upasaṅkamitvā maṃ abhivādetvā ekamantaṃ atthāsi. Ekamantaṃ tīto kho Moggallāna Sakko devānaṃ - indo maṃ etad - avoca: Kittāvatā nu kho bhante bhikkhu saṅkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ - ti. Evaṃ vutte ahaṃ Moggallāna Sakkaṃ devānaṃ - indaṃ etad - avocaṃ: Idha devānaṃ - inda bhikkhuṇo sutāṃ hoti: sabbe dhammā nālaṃ abhinivesāyāti. Evañ - ce taṃ devānaṃ - inda bhikkhuṇo sutāṃ hoti: sabbe dhammā nālaṃ abhinivesāyāti, so sabbāṃ dhammaṃ abhiñānāti, sabbāṃ dhammaṃ abhiññāya sabbāṃ dhammaṃ pariñānāti, sabbāṃ dhammaṃ pariññāya yaṃ kañci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati; so tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyati, anupādiyaṃ na paritassati, aparitassaṃ paccattaṃ ñeva parinibbāyati; khīṇā jāti, vusitaṃ brāhma-

cariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. Ettāvata kho devānam - inda bhikkhu saṅkhittena taṇhā-saṅkhayavimutto hoti accantaniṭṭho accantayogakkhemi accantabrahmacārī accantapariyosāno seṭṭho devamanussānanti. Evaṃ kho ahaṃ Moggallāna abhijānāmi Sakkassa devānam - indassa saṅkhittena taṇhāsaṅkhayavimuttiṃ bhāsitaṃ ti.

Idam - avoca Bhagavā. Attamano āyasmā Mahāmoggallāno Bhagavato bhāsitaṃ abhinandīti.

CŪLATANHĀSĀNKHAYASUTTAM SATTAMAṃ.

38.

Evaṃ - me sutam. Ekam samayaṃ Bhagavā Savatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Sātissa nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti: Tathā 'haṃ Bhagavatā dhammaṃ desitaṃ ājānāmi yathā tad - ev' idaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ - ti. Assosum kho sambahulā bhikkhū: Sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā 'haṃ Bhagavatā dhammaṃ desitaṃ ājānāmi yathā tad - ev' idaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ - ti. Atha kho te bhikkhū yena Sāti bhikkhu kevaṭṭaputto ten' upasaṅkamimsu, upasaṅkamitvā Sātiṃ bhikkhum kevaṭṭaputtaṃ etad - avocum: Saccaṃ kira te āvuso Sāti evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā 'haṃ Bhagavatā ... anaññaṃ - ti. — Evaṃ byā kho ahaṃ āvuso Bhagavatā dhammaṃ desitaṃ ājānāmi yathā tad - ev' idaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ - ti. Atha kho te bhikkhū Sātiṃ bhikkhum kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetukāma samanuyunṇanti samanugāhanti samanubhāsanti: Mā evaṃ āvuso Sāti avaca, mā Bhagavantam abbhācikkhi, na hi sādhu Bhagavato abbhakkhānaṃ, na hi Bhagavā evaṃ vadeyya. Anekāpariyāyena h' āvuso Sāti paṭiccasamuppannaṃ viññāṇaṃ

vuttam Bhagavatā: aññatra paccayā na'tthi viññāṇassa sambhavo ti. Evam-pi kho Sāti bhikkhu kevaṭṭaputto tehi bhikkhūhi samanuyuññiyamāno samanugāhiyamāno samanubhāsiyamāno tad-eva pāpakam diṭṭhigataṁ thāmasā parāmassa abhinivissa voharati: Evaṁ byā kho ahaṁ āvuso Bhagavatā... anaññan-ti.

Yato kho te bhikkhū nāsakkhiṃsu Sātiṁ bhikkhum kevaṭṭaputtam etasmā pāpakā diṭṭhigatā vivecetum atha yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṁ nisīdiṃsu. Ekamantaṁ nisinnā kho te bhikkhū Bhagavantam etad-avocum: Sātissa nāma bhante bhikkhuno kevaṭṭaputtassa evarūpaṁ pāpakam diṭṭhigataṁ uppannam: Tathā 'haṁ Bhagavatā... anaññan-ti. Assumha kho mayam bhante: Sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṁ pāpakam diṭṭhigataṁ uppannam: Tathā 'haṁ Bhagavatā... anaññan-ti. Atha kho mayam bhante yena Sāti bhikkhu kevaṭṭaputto ten' upasaṅkamimha, upasaṅkamitvā Sātiṁ bhikkhum kevaṭṭaputtam etad-avocumha: Saccam kira te āvuso Sāti evarūpaṁ pāpakam diṭṭhigataṁ uppannam: Tathā 'haṁ Bhagavatā... anaññan-ti. Evaṁ vutte bhante Sāti bhikkhu kevaṭṭaputto amhe etad-avoca: Evaṁ byā kho ahaṁ āvuso Bhagavatā... anaññan-ti. Atha kho mayam bhante Sātiṁ bhikkhum kevaṭṭaputtam etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuññimha samanugāhimha samanubhāsimha: Mā evam āvuso Sāti avaca, mā Bhagavantam abbhācikkhi, na hi sādhu Bhagavato abbhakkhānam, na hi Bhagavā evam vadeyya. Anekapariyāyena h' āvuso Sāti paṭiccasamuppannam viññāṇam vuttam Bhagavatā: aññatra paccayā na'tthi viññāṇassa sambhavo ti. Evam-pi kho bhante Sāti bhikkhu kevaṭṭaputto amhehi samanuyuññiyamāno samanugāhiyamāno samanubhāsiyamāno tad-eva pāpakam diṭṭhigataṁ thāmasā parāmassa abhinivissa voharati: Evaṁ byā kho ahaṁ āvuso Bhagavatā... anaññan-ti. Yato kho mayam bhante nāsakkhimha Sātiṁ bhikkhum kevaṭṭaputtam etasmā pāpakā diṭṭhigatā vivecetum atha mayam etam-attham Bhagavato ārocemāti.

Atha kho Bhagavā aññataram bhikkhum āmantesi: Ehi

vañ bhikkhu mama vacanena Sātiñ bhikkhuñ kevatta-puttañ āmantehi: Satthā tañ āvuso Sāti āmantetīti. Evañ bhante ti kho so bhikkhu Bhagavato paṭissutvā yena Sāti bhikkhu kevattaputto ten' upasaṅkama, upasaṅkamitvā Sātiñ bhikkhuñ kevattaputtañ etad -avoca: Satthā tañ āvuso Sāti āmantetīti. Evañ -āvuso ti kho Sāti bhikkhu kevattaputto tassa bhikkhuno paṭissutvā yena Bhagavā ten' upasaṅkama, upasaṅkamitvā Bhagavantañ abhivādetvā ekamantañ nisīdi. Ekamantañ nisinnañ kho Sātiñ bhikkhuñ kevattaputtañ Bhagavā etad -avoca: Saccañ kira te Sāti evarūpañ pāpakañ dīṭṭhigatañ uppannañ: Tathā 'hañ Bhagavatā dhammañ desitañ ājānāmi yathā tad -ev' idañ viññāṇañ sandhāvati saṁsarati, anaññañ -ti. — Evañ byā kho ahañ bhante Bhagavatā dhammañ desitañ ājānāmi yathā tad -ev' idañ viññāṇañ sandhāvati saṁsarati, anaññañ -ti. — Katamañ tañ Sāti viññāṇañ -ti. — Yvāyañ bhante vado vedeyyo tatra tatra kalyāṇapāpākānañ kammānañ vipākāñ paṭisaṁvedetīti. — Kassa nu kho nāma tvañ moghapurisa mayā evañ dhammañ desitañ ājānāsi. Nanu mayā moghapurisa anekapariyāyena paṭiccasamuppannañ viññāṇañ vuttañ: aññatra paccayā na tthi viññāṇassa sambhavo ti. Atha ca pana tvañ moghapurisa attanā duggahītena amhe c' eva abbhācikkhasi attānañ -ca khaṇasi bahuñ -ca apuññañ pasavasi. Tañ hi te moghapurisa bhavissati dīgharattañ ahitāya dukkhāyāti.

Atha kho Bhagavā bhikkhū āmantesi: Tañ kim -maññatha bhikkhave: api nāyañ Sāti bhikkhu kevattaputto usmīkato pi imasmiñ dhammavinaye ti. — Kim hi siyā bhante, no h' etañ bhante ti. Evañ vutte Sāti bhikkhu kevattaputto tuñhībhūto mañkubbūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi. Atha kho Bhagavā Sātiñ bhikkhuñ kevattaputtañ tuñhībhūtañ mañkubbūtañ pattakkhandhañ adhomukhañ pajjhāyantañ appaṭibhānañ viditvā Sātiñ bhikkhuñ kevattaputtañ etad -avoca: Paññāyissasi kho tvañ moghapurisa etena sakena pāpakena dīṭṭhigatena, idhāhañ bhikkhū paṭipucchissāmiti. Atha kho Bhagavā bhikkhū āmantesi: Tumhe pi me bhikkhave evañ dhammañ desitañ ājānātha yathā 'yañ Sāti bhikkhu ke-

vaṭṭaputto attanā duggahitena amhe c' eva abbhācikkhati attānañ - ca khaṇati bahuñ - ca apuññaṃ pasavatīti. — No h' etaṃ bhante, anekapariyāyena hi no bhante paṭiccasamuppannaṃ viññānaṃ vuttaṃ Bhagavatā: aññatra paccayā na tthi viññānaṃ sambhavo ti. — Sādhū bhikkhave, sādhū kho me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha. Anekapariyāyena hi vo bhikkhave paṭiccasamuppannaṃ viññānaṃ vuttaṃ mayā: aññatra paccayā na tthi viññānaṃ sambhavo ti. Atha ca panāyaṃ Sāti bhikkhu kevaṭṭaputto attanā duggahitena amhe c' eva abbhācikkhati attānañ - ca khaṇati bahuñ - ca apuññaṃ pasavati. Taṃ hi tassa moghapurisassa bhavissati digharattaṃ ahitāya dukkhāya.

Yaṃ - nāda - eva bhikkhave paccayaṃ paṭicca uppajjati viññānaṃ tena ten' eva saṅkhaṃ gacchati: cakkhuñ - ca paṭicca rūpe ca uppajjati viññānaṃ, cakkhuviññāna - t' eva saṅkhaṃ gacchati; sotañ - ca paṭicca sadde ca uppajjati viññānaṃ, sotaviññāna - t' eva saṅkhaṃ gacchati; ghānañ - ca paṭicca gandhe ca uppajjati viññānaṃ, ghānaviññāna - t' eva saṅkhaṃ gacchati; jivhañ - ca paṭicca rase ca uppajjati viññānaṃ, jivhaviññāna - t' eva saṅkhaṃ gacchati; kāyañ - ca paṭicca phoṭṭhabbe ca uppajjati viññānaṃ, kāyaviññāna - t' eva saṅkhaṃ gacchati; manañ - ca paṭicca dhamme ca uppajjati viññānaṃ, manoviññāna - t' eva saṅkhaṃ gacchati. Seyyathā pi bhikkhave yaṃ - yada - eva paccayaṃ paṭicca aggi jalati tena ten' eva saṅkhaṃ gacchati: kaṭṭhañ - ca paṭicca aggi jalati, kaṭṭhaggi t' eva saṅkhaṃ gacchati; sakālikañ - ca paṭicca aggi jalati, sakalikaggi t' eva saṅkhaṃ gacchati; tiṇaṃ - ca paṭicca aggi jalati, tiṇaggi t' eva saṅkhaṃ gacchati; gomayañ - ca paṭicca aggi jalati, gomayaggi t' eva saṅkhaṃ gacchati; thusaṃ - ca paṭicca aggi jalati, thusaggi t' eva saṅkhaṃ gacchati; saṅkārañ - ca paṭicca aggi jalati, saṅkāraggi t' eva saṅkhaṃ gacchati; evaṃ - eva kho bhikkhave yaṃ - nāda - eva paccayaṃ paṭicca uppajjati viññānaṃ tena ten' eva saṅkhaṃ gacchati: cakkhuñ - ca paṭicca rūpe ca uppajjati viññānaṃ, cakkhuviññāna - t' eva saṅkhaṃ gacchati; sotañ - ca paṭicca sadde ca uppajjati viññānaṃ, sotaviññāna - t' eva saṅkhaṃ gacchati; ghānañ - ca paṭicca gandhe ca uppajjati

viññānaṃ, ghānaviññānaṃ - t' eva saṅkhaṃ gacchati; jivhaṇ-
ca paṭicca rase ca uppajjati viññānaṃ, jivhāviññānaṃ - t' eva
saṅkhaṃ gacchati; kāyaṇ- ca paṭicca phoṭṭhabbe ca uppajjati
viññānaṃ, kāyaviññānaṃ - t' eva saṅkhaṃ gacchati; manaṇ-
ca paṭicca dhamme ca uppajjati viññānaṃ, manoviññānaṃ - t'
eva saṅkhaṃ gacchati.

Bhūtaṃ - idan - ti bhikkhave passathāti. — Evam - bhante.
— Tadāhārasambhavan - ti bhikkhave passathāti. — Evam -
bhante. — Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadham-
man - ti bhikkhave passathāti. — Evam - bhante. — Bhūtaṃ -
idaṃ no - ssūti bhikkhave kaṅkhāto uppajjati vicikicchā ti.
— Evam - bhante. — Tadāhārasambhavaṃ no - ssūti bhikkhave
kaṅkhāto uppajjati vicikicchā ti. — Evam - bhante. — Tadā-
hāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammaṃ no - ssūti
kaṅkhāto uppajjati vicikicchā ti. — Evam - bhante. — Bhū-
taṃ - idan - ti bhikkhave yathābhūtaṃ sammappaññāya pas-
sato yā vicikicchā sā pahiyatīti. — Evam - bhante. — Tadā-
hārasambhavan - ti bhikkhave yathābhūtaṃ sammappaññāya
passato yā vicikicchā sā pahiyatīti. — Evam - bhante. — Tadā-
hāranirodhā yaṃ bhūtaṃ taṃ nirodhadhamman - ti bhikkhave
yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahiya-
tīti. — Evam - bhante. — Bhūtaṃ - idan - ti bhikkhave iti pi
vo ettha nivicikicchā ti. — Evam - bhante. — Tadāhārasam-
bhavan - ti bhikkhave iti pi vo ettha nivicikicchā ti. — Evam -
bhante. — Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadham-
man - ti bhikkhave iti pi vo ettha nivicikicchā ti. — Evam -
bhante. — Bhūtaṃ - idan - ti bhikkhave yathābhūtaṃ sammap-
paññāya sudiṭṭhan - ti. — Evam - bhante. — Tadāhārasam-
bhavan - ti bhikkhave yathābhūtaṃ sammappaññāya sudiṭṭhan -
ti. — Evam - bhante. — Tadāhāranirodhā yaṃ bhūtaṃ taṃ
nirodhadhamman - ti bhikkhave yathābhūtaṃ sammappaññāya
sudiṭṭhan - ti. — Evam - bhante. — Imaṃ ce tumhe bhikkhave
diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ alliyetha
kelāyetha dhanāyetha mamāyetha, api nu tumhe bhik-
khave kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nitthara-
natthāya no gahanatthāyāti. — No h' etaṃ bhante. — Imaṃ
ce tumhe bhikkhave diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyō-

bhante jāti, evaṃ no ettha hoti: bhavapaccayā jātiti. — Upādānapaccayā bhavo ti iti kho pan' etaṃ vuttaṃ; upādānapaccayā nu kho bhikkhave bhavo no vā, kathaṃ vā ettha hotiti. — Upādānapaccayā bhante bhavo, evaṃ no ettha hoti: upādānapaccayā bhavo ti. — Taṇhāpaccayā upādānan - ti iti kho pan' etaṃ vuttaṃ; taṇhāpaccayā nu kho bhikkhave upādānaṃ no vā, kathaṃ vā ettha hotiti. — Taṇhāpaccayā bhante upādānaṃ, evaṃ no ettha hoti: taṇhāpaccayā upādānan - ti. — Vedanāpaccayā taṇhā ti iti kho pan' etaṃ vuttaṃ; vedanāpaccayā nu kho bhikkhave taṇhā no vā, kathaṃ vā ettha hotiti. — Vedanāpaccayā bhante taṇhā, evaṃ no ettha hoti: vedanāpaccayā taṇhā ti. — Phassapaccayā vedanā ti iti kho pan' etaṃ vuttaṃ; phassapaccayā nu kho bhikkhave vedanā no vā, kathaṃ vā ettha hotiti. — Phassapaccayā bhante vedanā, evaṃ no ettha hoti: phassapaccayā vedanā ti. — Saḷāyatanapaccayā phasso ti iti kho pan' etaṃ vuttaṃ; saḷāyatanapaccayā nu kho bhikkhave phasso no vā, kathaṃ vā ettha hotiti. — Saḷāyatanapaccayā bhante phasso, evaṃ no ettha hoti: saḷāyatanapaccayā phasso ti. — Nāmarūpapaccayā saḷāyatana - ti iti kho pan' etaṃ vuttaṃ; nāmarūpapaccayā nu kho bhikkhave saḷāyatanaṃ no vā, kathaṃ vā ettha hotiti. — Nāmarūpapaccayā bhante saḷāyatanaṃ, evaṃ no ettha hoti: nāmarūpapaccayā saḷāyatana - ti. — Viññānapaccayā nāmarūpan - ti iti kho pan' etaṃ vuttaṃ; viññānapaccayā nu kho bhikkhave nāmarūpaṃ no vā, kathaṃ vā ettha hotiti. — Viññānapaccayā bhante nāmarūpaṃ, evaṃ no ettha hoti: viññānapaccayā nāmarūpan - ti. — Saṅkhārapaccayā viññānan - ti iti kho pan' etaṃ vuttaṃ; saṅkhārapaccayā nu kho bhikkhave viññānaṃ no vā, kathaṃ vā ettha hotiti. — Saṅkhārapaccayā bhante viññānaṃ, evaṃ no ettha hoti: saṅkhārapaccayā viññānan - ti. — Avijjāpaccayā saṅkhārā ti iti kho pan' etaṃ vuttaṃ; avijjāpaccayā nu kho bhikkhave saṅkhārā no vā, kathaṃ vā ettha hotiti. — Avijjāpaccayā bhante saṅkhārā, evaṃ no ettha hoti: avijjāpaccayā saṅkhārā ti.

Sādhū bhikkhave. Iti kho bhikkhave tumhe pi evaṃ vadetha aham - pi evaṃ vadāmi: [Iti] imasmiṃ sati idaṃ hoti,

inass' uppādā idaṃ uppajjati, yadidaṃ avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti, evaṃ - etassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāya tv - eva asesavirāgaṇiroduhā saṅkhāraṇiroduho, saṅkhāraṇiroduhā viññāṇaṇiroduho, viññāṇaṇiroduhā nāmarūpaṇiroduho, nāmarūpaṇiroduhā saḷāyatanaṇiroduho, saḷāyatanaṇiroduhā phassaṇiroduho, phassaṇiroduhā vedanāṇiroduho, vedanāṇiroduhā taṇhāṇiroduho, taṇhāṇiroduhā upādānaṇiroduho, upādānaṇiroduhā bhavaṇiroduho, bhavaṇiroduhā jātiṇiroduho, jātiṇiroduhā jarāmaraññaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti, evaṃ - etassa kevalassa dukkhakkhandhassa niroduho hoti.

Jātiṇiroduhā jarāmaraññaṇiroduho ti iti kho paṇ' etaṃ vuttaṃ; jātiṇiroduhā nu kho bhikkhave jarāmaraññaṇiroduho no vā, kathaṃ vā ettha hoti. — Jātiṇiroduhā bhante jarāmaraññaṇiroduho, evaṃ no ettha hoti: jātiṇiroduhā jarāmaraññaṇiroduho ti. — Bhavaṇiroduhā jātiṇiroduho ti iti kho paṇ' etaṃ vuttaṃ; bhavaṇiroduhā nu kho bhikkhave jātiṇiroduho no vā, kathaṃ vā ettha hoti. — Bhavaṇiroduhā bhante jātiṇiroduho, evaṃ no ettha hoti: bhavaṇiroduhā jātiṇiroduho ti. — Upādānaṇiroduhā bhavaṇiroduho ti iti kho paṇ' etaṃ vuttaṃ; upādānaṇiroduhā nu kho bhikkhave bhavaṇiroduho no vā, kathaṃ vā ettha hoti. — Upādānaṇiroduhā bhante bhavaṇiroduho, evaṃ no ettha hoti: upādānaṇiroduhā bhavaṇiroduho ti. — Taṇhāṇiroduhā upādānaṇiroduho ti iti kho paṇ' etaṃ vuttaṃ; taṇhāṇiroduhā nu kho bhikkhave upādānaṇiroduho no vā, kathaṃ vā ettha hoti. — Taṇhāṇiroduhā bhante upādānaṇiroduho, evaṃ no ettha hoti: taṇhāṇiroduhā upādānaṇiroduho ti. — Vedanāṇiroduhā taṇhāṇiroduho ti iti kho paṇ' etaṃ vuttaṃ; vedanāṇiroduhā nu kho bhikkhave taṇhāṇiroduho no vā, kathaṃ vā ettha hoti. — Vedanāṇiroduhā bhante taṇhāṇiroduho, evaṃ no ettha hoti: vedanāṇiroduhā taṇhāṇiroduho ti. — Phassaṇiroduhā vedanāṇiroduho ti iti kho paṇ' etaṃ vuttaṃ; phassa-

nirodhā nu kho bhikkhave vedanānirodho no vā, kathaṃ vā ettha hotīti. — Phassanirodhā bhante vedanānirodho, evaṃ no ettha hoti: phassanirodhā vedanānirodho ti. — Saḷāyatana-nirodhā phassanirodho ti iti kho pan' etaṃ vuttaṃ; saḷāyatana-nirodhā nu kho bhikkhave phassanirodho no vā, kathaṃ vā ettha hotīti. — Saḷāyatana-nirodhā bhante phassanirodho, evaṃ no ettha hoti: saḷāyatana-nirodhā phassanirodho ti. — Nāmarūpanirodhā saḷāyatana-nirodhho ti iti kho pan' etaṃ vuttaṃ; nāmarūpanirodhā nu kho bhikkhave saḷāyatana-nirodhho no vā, kathaṃ vā ettha hotīti. — Nāmarūpanirodhā bhante saḷāyatana-nirodhho, evaṃ no ettha hoti: nāmarūpanirodhā saḷāyatana-nirodhho ti. — Viññāṇanirodhā nāmarūpanirodhho ti iti kho pan' etaṃ vuttaṃ; viññāṇanirodhā nu kho bhikkhave nāmarūpanirodhho no vā, kathaṃ vā ettha hotīti. — Viññāṇanirodhā bhante nāmarūpanirodhho, evaṃ no ettha hoti: viññāṇanirodhā nāmarūpanirodhho ti. — Saṅkhāra-nirodhā viññāṇanirodho ti iti kho pan' etaṃ vuttaṃ; saṅkhāra-nirodhā nu kho bhikkhave viññāṇanirodho no vā, kathaṃ vā ettha hotīti. — Saṅkhāra-nirodhā bhante viññāṇanirodho, evaṃ no ettha hoti: saṅkhāra-nirodhā viññāṇanirodho ti. — Avijjānirodhā saṅkhāra-nirodhho ti iti kho pan' etaṃ vuttaṃ; avijjānirodhā nu kho bhikkhave saṅkhāra-nirodhho no vā, kathaṃ vā ettha hotīti. — Avijjānirodhā bhante saṅkhāra-nirodhho, evaṃ no ettha hoti: avijjānirodhā saṅkhāra-nirodhho ti.

Sādhū bhikkhave. Iti kho bhikkhave tumhe pi evaṃ vadetha ahaṃ-pi evaṃ vadāmi: Imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ avijjānirodhā saṅkhāra-nirodhho, saṅkhāra-nirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodhho, nāmarūpanirodhā saḷāyatana-nirodhho, saḷāyatana-nirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādāna-nirodhho, upādāna-nirodhā bhava-nirodhho, bhava-nirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevaduḥkhaḍḍomanassupāyāsā nirujjhanti, evaṃ etassa kevalassa dukkhakkhandhassa nirodho hoti.

Api nu tumhe bhikkhave evaṃ jānantā evaṃ passantā

pubbantaṃ vā paṭidhāveyyātha: ahesumha nu kho mayaṃ atītaṃ - addhānaṃ, na nu kho ahesumha atītaṃ - addhānaṃ, kin - nu kho ahesumha atītaṃ - addhānaṃ, kathaṃ - nu kho ahesumha atītaṃ - addhānaṃ, kiṃ hutvā kiṃ ahesumha nu kho mayaṃ atītaṃ - addhānaṃ - ti. — No h' etaṃ bhante. — Api nu tumhe bhikkhave evaṃ jānantā evaṃ passantā aparantaṃ vā ādhāveyyātha: Bhavissāma nu kho mayaṃ anāgatam - addhānaṃ, na nu kho bhavissāma anāgatam - addhānaṃ, kin - nu kho bhavissāma anāgatam - addhānaṃ, kathaṃ - nu kho bhavissāma anāgatam - addhānaṃ, kiṃ hutvā kiṃ bhavissāma nu kho mayaṃ anāgatam - addhānaṃ - ti. — No h' etaṃ bhante. — Api nu tumhe bhikkhave evaṃ jānantā evaṃ passantā etarahi vā paccuppannam - addhānaṃ ajjhantaṃ kathamkāthi assatha: Ahaṃ - nu kho 'smi, no nu kho 'smi, kin - nu kho 'smi, kathaṃ - nu kho 'smi, ayaṃ nu kho satto kuto āgato, so kuhiṃgāmi bhavissatīti. — No h' etaṃ bhante. — Api nu tumhe bhikkhave evaṃ jānantā evaṃ passantā evaṃ vadeyyātha: Satthā no garu, satthugāravena ca mayaṃ vademāti. — No h' etaṃ bhante. — Api nu tumhe bhikkhave evaṃ jānantā evaṃ passantā evaṃ vadeyyātha: Samaṇo no evaṃ - āha samaṇā ca, na ca mayaṃ evaṃ vademāti. — No h' etaṃ bhante. — Api nu tumhe bhikkhave evaṃ jānantā evaṃ passantā aññaṃ satthāraṃ uddiseyyāthāti. — No h' etaṃ bhante. — Api nu tumhe bhikkhave evaṃ jānantā evaṃ passantā yāni tāni puthusamaṇabrāhmaṇānaṃ vatakotūhala - maṅgalāni tāni sārato paccāgaccheyyāthāti. — No h' etaṃ bhante. — Nanu bhikkhave yad - eva tumhākaṃ sāmaṃ nātaṃ sāmaṃ ditthaṃ sāmaṃ viditaṃ tad - eva tumhe vadethāti. — Evam - bhante. — Sādhu bhikkhave. Upanitā kho me tumhe bhikkhave iminā sandiṭṭhikena dhammena akālikena ehipassikena opānāyikena paccattaṃ veditabbena viññūhi. Sandiṭṭhiko ayaṃ bhikkhave dhammo akāliko ehipassiko opānāyiko paccattaṃ veditabbo viññūhīti iti yaṃ - taṃ vuttaṃ idaṃ - etaṃ paṭicca vuttaṃ.

Tiṇṇaṃ kho pana bhikkhave sannipātā gabbhassāvakkanti hoti: Idha mātāpitāro ca sannipatitā honti, mātā ca na utunī hoti, gandhabbo ca na paccupatthito hoti, n' eva tāva gab-

bhassāvakkanti hoti. Idha mātāpitāro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca na paccupatthito hoti, n' eva tāva gabbhassāvakkanti hoti. Yato ca kho bhikkhave mātāpitāro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupatthito hoti, evaṃ tiṇṇaṃ sannipatā gabbhassāvakkanti hoti. Tam - enaṃ bhikkhave mātā nava vā dasa vā māse gabbhaṃ kucchinā pariharati mahatā saṃsayena garuṃ - bhāraṃ. Tam - enaṃ bhikkhave mātā navannaṃ vā dasannaṃ vā māsānaṃ accayena vijāyati mahatā saṃsayena garuṃ - bhāraṃ. Tam - enaṃ jātāṃ samānaṃ sakena lobhena poseti. Lohitaṃ h' etaṃ bhikkhave ariyassa vinaye yadidaṃ mātuthaṇṇaṃ. Sa kho so bhikkhave kumāro vuddhim - anvāya indriyānaṃ paripākam - anvāya yāni tāni kumārakānaṃ kilāpanakāni tehi kilāti, seyyathidaṃ vaṇṇakāṃ ghaṭikāṃ mokkhacikāṃ ciṅgulakāṃ pattālhakāṃ rathakāṃ dhanukāṃ. Sa kho so bhikkhave kumāro vuddhim - anvāya indriyānaṃ paripākam - anvāya pañcahi kāmagaṇehi samappito samaṅgibhūto paricāreti, cakkhaviññeeyehi rūpehi itthēhi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeeyehi saddehi — ghānaviññeeyehi gandhehi — jivhāviññeeyehi rasehi — kāyaviññeeyehi phoṭṭhabbehi itthēhi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.

So cakkhunā rūpaṃ disvā piyarūpe rūpe sārājāti, appiyarūpe rūpe byāpajāti, anupatthitakāyasati ca viharati parittacetaso, taṃ - ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ na - ppajānāti yatth' assa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhaṃ samāpanno yaṃ kañci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī, yā vedanāsu nandī tad - upādānaṃ, tass' upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkha - domanassupāyāsā sambhavanti, evaṃ - etassa kevalassa dukkhakkhandhassa samudayo hoti. Sotena saddaṃ sutvā — pe — ghānena gandhaṃ ghāyitvā — jivhāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ phusitvā — manasā dhammaṃ viññāya piyarūpe

dhamme sārājāti, appiyarūpe dhamme byāpajjati, anupatṭhita-kāyasati ca viharati parittacetaso, tañ ca cetovimuttiñ paññāvimuttiñ yathābhūtañ na - ppajānāti yatth' assa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhañ samāpanno yañ kañci vedanañ vedeti, sukhañ vā dukkhañ vā adukkhamasukhañ vā, so tañ vedanañ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa tañ vedanañ abhinandato abhivadata ajjhosāya tiṭṭhato uppajjati nandī, yā vedanāsu nandī tad - upādānañ, tass' upādāna - paccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranañ sokaparidevadukkhadomanassupāyāsā sambhavanti, evam - etassa kevalassa dukkhakkhandhassa samudayo hoti.

Idha bhikkhave Tathāgato loka uppajjati araham sammā-sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānañ buddho bhagavā. So imañ lokam sadevakam samarakam sabrahmakam sassamaṇabrāhmaṇiñ pajam sadevamanussañ sayam abhiññā sacchikatvā pavedeti. So dhammañ deseti ādikalyāṇañ majjhikalyāṇañ pariyosānakalyāṇañ sātthañ sabyañjanañ, kevalaparipuṇṇañ parisuddhañ brahmacariyañ pakāseti. Tañ dhammañ suṇāti gahapati vā gahapatiputto vā aññatarasmiñ vā kule paccājāto. So tañ dhammañ sutvā Tathāgate saddhañ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañeikkhati: Sambādho gharāvāso rajāpattho, abbhokāso pabbajjā; na - y - idañ sukarañ agārañ ajjhāvasatā ekantaparipuṇṇañ ekantaparisuddhañ sañkhalikhiṭañ brahmacariyañ caritum; yañ - nūnāhañ kesamassuñ ohāretvā kāsāyañi vatthāñi acchādetvā agārasmā anagāriyañ pabbajeyyañ - ti. So aparena samayena appaṃ vā bhogakkhandhañ pahāya mahantañ vā bhogakkhandhañ pahāya, appaṃ vā nātiparivaṭṭañ pahāya mahantañ vā nātiparivaṭṭañ pahāya kesamassuñ ohāretvā kāsāyañi vatthāñi acchādetvā agārasmā anagāriyañ pabbajati.

So evaṃ pabbajito samāno bhikkhūnañ sikkhāsājīva - samāpanno pānātipātāñ pahāya pānātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapānabhūta - hitānukampī viharati. Adinnādānañ pahāya adinnādānañ

paṭivirato hoti, dinnādāyī dinnapāṭikaṅkhī athenena suci-
bhūtena attanā viharati. Abrahmacariyaṃ pahāya brahma-
cārī hoti ārācārī, virato methunā gāmadhammā. Musāvādāṃ
pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto
paccayiko avisaṃvādako lokassa. Pisunaṃ vācaṃ pahāya
pisunāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā
imesaṃ bhedaṃ amutra vā sutvā na imesaṃ akkhātā amū-
saṃ bhedaṃ, iti bhinnānaṃ vā sandhātā sahitānaṃ vā
anuppadātā, samaggārāmo samaggarato samagganandī sam-
aggakaraṇiṃ vācaṃ bhāsītā hoti. Pharusaṃ vācaṃ pahāya
pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇa-
sukhā pemaṇiyā hadayaṅgamā porī bahujaṇakantā bahujaṇa-
manāpā tathārūpiṇi vācaṃ bhāsītā hoti. Samphappalāpaṃ
pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī
atthavādī dhammavādī vinayavādī, nidhānavatiniṃ vācaṃ bhā-
sitā kālena sāpadesaṃ pariyantavatiniṃ atthasaṃhitāṃ. So
bijaḡamabhūtagāmasamārambhā paṭivirato hoti. Ekabhattiko
hoti rattūparato, virato vikālabhojanā. Nacca-gīta-vāḡita-
visūkadassanā paṭivirato hoti. Mālā-gandha-vilepana-dhāraṇa-
maṇḡdana-vibhūsanatṭhānā paṭivirato hoti. Uccāsayana-mahā-
sayanā paṭivirato hoti. Jātarūparajatapāṭiggahaṇā paṭivirato
hoti. Āmakadhaññapāṭiggahaṇā paṭivirato hoti. Āma-
maṇsapāṭiggahaṇā paṭivirato hoti. Itthikumārikapāṭiggahaṇā
paṭivirato hoti. Dāsīdāsapāṭiggahaṇā paṭivirato hoti. Aje-
lakapāṭiggahaṇā paṭivirato hoti. Kukkuṭasūkarapāṭiggahaṇā
paṭivirato hoti. Hatthi-gavāssa-vaḡavāpāṭiggahaṇā paṭivirato
hoti. Khetṭavattṭhupāṭiggahaṇā paṭivirato hoti. Dūṭeyya-
pahiṇaḡamanānuyogā paṭivirato hoti. Kayavikkayā paṭivirato
hoti. Tulākūṭa-kaṃsakūṭa-mānakūṭā paṭivirato hoti. Ukko-
ṭana-vaṇcana-nikati-sāciyogā paṭivirato hoti. Chedana-vadha-
bandhana-viparāmosa-ālopa-sahasākārā paṭivirato hoti. So
santutṭho hoti kāyaparihārikena cīvarena kucchiparihārikena
piṇḡapātena, yena yen' eva pakkamati samādāy' eva pakka-
mati. Seyyathā pi nāma pakkhī sakunṇo yena yen' eva ḡeti
sapattabhāro va ḡeti, evaṃ - evaṃ bhikkhu santutṭho hoti
kāyaparihārikena cīvarena, kucchiparihārikena piṇḡapātena,
yena yen' eva pakkamati samādāy' eva pakkamati. So iminā

ariyena silakkhandhena samannāgato ajjhattaṃ anavaṃja-sukhaṃ paṭisaṃvedeti. So cakkhunā rūpaṃ disvā na nimittaggāhi hoti nānubyañjanaggāhi; yatvādhikaraṇam - enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā — pe — ghānena gandhaṃ ghāyitvā — jivhāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ phusitvā — manasā dhammaṃ viññāya na nimittaggāhi hoti nānubyañjanaggāhi; yatvādhikaraṇam - enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhattaṃ abyāseka-sukhaṃ paṭisaṃvedeti. So abhikkante paṭikkante sampajāna-kārī hoti, ālokithe vilokite sampajānakārī hoti, samīñjite pa-sārite sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate tthe nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

So iminā ca ariyena silakkhandhena samannāgato iminā ca ariyena indriyasamvarena samannāgato iminā ca ariyena satisampajaññena samannāgato vivittaṃ senāsaṇaṃ bhajati, araññaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ su-sānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ piṇḍapātaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujjuṃ kāyaṃ paṇidhāya, parimukhaṃ satīṃ upatṭhapetvā. So abhiññhaṃ loke pahāya vigatābhiññhena cetasaṃ viharati, abhiññhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapāpabhūtahitānukampī byāpādapadosā cittaṃ parisodheti; thinamiddhaṃ pahāya vigatathina-middho viharati, ālokasaññī sato sampajāno thinamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhattaṃ vūpasantacitto uddhaccakukkuccaṃ cittaṃ parisodheti; vicikicchāṃ pahāya tinnavicikiecho viharati, akathaṃkathī kusalesu dhammesu vicikiechāya cittaṃ parisodheti.

So ime pañca nīvaraṇe pahāya cetaso upakkilese pañ-
nāya dubbalikaraṇe vivice' eva kāmehi vīvicca akusalehi
dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭha-
maṃ jhānaṃ upasampajja viharati. Puna ca paraṃ bhik-
khave bhikkhu vitakkavicāraṇaṃ vūpasamā ajjhantaṃ sam-
pasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samā-
dhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ — pe — tatiyaṃ jhānaṃ
— catutthaṃ jhānaṃ upasampajja viharati.

So cakkhunā rūpaṃ disvā piyarūpe rūpe na sārājati,
appiyarūpe rūpe na byāpajjati, upatṭhitakāyasati ca viharati
appamāṇacetaso, taṃ ca cetovimuttiṃ paññāvimuttiṃ yathā-
bhūtaṃ pajānāti yatth' assa te pāpakā akusālā dhammā
aparisesā nirujjhanti. So evaṃ anurodhavirodhavippahīno yaṃ
kañci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamas-
ukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjho-
sāya tiṭṭhati. Tassa taṃ vedanaṃ anabhinandato anabhivadato
anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhanti, tassa
nandinirodhā upādānanirodho, upādānanirodhā bhavanirodho,
bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokapari-
devadukkhadomanassupāyāsā nirujjhanti, evaṃ etassa keva-
lassa dukkhakkhandhassa nirodho hoti. Sotena saddaṃ
sutvā — ghānena gandhaṃ ghāyitvā — jivhāya rasaṃ sāyitvā
— kāyena phoṭṭhabbaṃ phusitvā — manasā dhammaṃ viñ-
nāya piyarūpe dhamme na sārājati, appiyarūpe dhamme na
byāpajjati, upatṭhitakāyasati ca viharati appamāṇacetaso,
taṃ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti
yatth' assa te pāpakā akusālā dhammā aparisesā nirujjhanti.
So evaṃ anurodhavirodhavippahīno yaṃ kañci vedanaṃ
vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so
taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati.
Tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya
tiṭṭhato yā vedanāsu nandī sā nirujjhanti, tassa nandinirodhā
upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā
jātinirodho, jātinirodhā jarāmaṇaṃ sokapari-devadukkhad-
omanassupāyāsā nirujjhanti, evaṃ etassa kevalassa dukkhak-
khandhassa nirodho hoti. Imaṃ kho me tumhe bhikkhave
saṅkhittena taṇhāsaṅkhaṃ vimuttiṃ dhāretha, Satiṃ pana

bhikkhū kevaṭṭaputtā mahātanhājāla-tanhāsaṅghāṭapaṭi-
mukkaṇ - ti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato
bhāsitaṃ abhinandun - ti.

MAHĀTANHĀSĀNKHAYASUTTĀ ATTHAMĀ.

39.

Evam - me sutaṃ. Ekaṃ samayaṃ Bhagavā Aṅgesu vi-
harati; Assapuraṃ nāma Aṅgānaṃ nigamo. Tatra kho
Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te
bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca:

✓Samaṇā samaṇā ti vo bhikkhave jano sañjānāti, tumhe
ca pana: ke tumhe ti puṭṭhā samānā: samaṇ' amhāti paṭi-
jānātha. Tesāṃ vo bhikkhave evaṃsamaññānaṃ sataṃ evaṃ-
paṭiññānaṃ sataṃ: Ye dhammā samaṇakaraṇā ca brāhmaṇa-
karaṇā ca te dhamme samādāya vattissāma, evan - no ayaṃ
amhākaṃ samaññā ca saccā bhavissati paṭiññā ca bhūtā,
yesaṃ - ca mayaṃ cīvara-piṇḍapāta-senāsana-gilānapaccaya-
bhesajjaparikkhāraṃ paribhuñjāma tesan - te kārā amhesu
mahapphalā bhavissanti mahānisamsā, amhākaṃ - c' evāyaṃ
pabbajjā avaṇijhā bhavissati saphalā sa-udrayā ti evaṃ hi vo
bhikkhave sikkhitabbaṃ.

Katame ca bhikkhave dhammā samaṇakaraṇā ca brāh-
maṇakaraṇā ca: Hirottappena samannāgatā bhavissāmāti Am - 2 p. 3
evaṃ hi vo bhikkhave sikkhitabbaṃ. Siyā kho pana bhik-
khaye tumbhākaṃ evam - assa: Hirottappen' amha samannā-
gatā; alam - ettāvataṃ katam - ettavatā, anuppatto no sā-
maññattho, na - tthi no kiñci uttariṃ karaṇiyaṇ - ti tāvataken'
eva tuṭṭhiṃ āpajjeyyātha. Ārocayāmi vo bhikkhave, paṭi-
vedayāmi vo bhikkhave: mā vo sāmāññatthikānaṃ sataṃ sā-
maññattho parihāyī sati uttariṃ karaṇīye.

Kiñ - ca bhikkhave uttariṃ karaṇiyaṃ: Parisuddho no

kāyasamācāro bhavissati uttāno vivaṭo na ca chiddavā saṁvuto ca, tāya ca pana parisuddhakāyasamācāratāya n' ev' attān' ukkaṁsissāma na param vambhissāmāti evaṁ hi vo bhikkhave sikkhitabbaṁ. Siyā kho pana bhikkhave tumbhākaṁ evam-assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro; alam-ettāvataṭā katam-ettāvataṭā, anuppatto no sāmāñnattho, na-tthi no kiñci uttarim karaṇīyaṁ-ti tāvataken' eva tuṭṭhiṁ āpajjeyyātha. Ārocayāmi vo bhikkhave, paṭivedayāmi vo bhikkhave: mā vo sāmāñnatthikānaṁ sataṁ sāmāñnattho parihāyi sati uttarim karaṇīye.

Kiñ-ca bhikkhave uttarim karaṇīyaṁ: Parisuddho no vacīsamācāro bhavissati uttāno vivaṭo na ca chiddavā saṁvuto ca, tāya ca pana parisuddhvacīsamācāratāya n' ev' attān' ukkaṁsissāma na param vambhissāmāti evaṁ hi vo bhikkhave sikkhitabbaṁ. Siyā kho pana bhikkhave tumbhākaṁ evam-assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro; alam-ettāvataṭā... tāvataken' eva tuṭṭhiṁ āpajjeyyātha. Ārocayāmi vo bhikkhave... sati uttarim karaṇīye.

Kiñ-ca bhikkhave uttarim karaṇīyaṁ: Parisuddho no manosamācāro bhavissati uttāno vivaṭo na ca chiddavā saṁvuto ca, tāya ca pana parisuddhmanosamācāratāya n' ev' attān' ukkaṁsissāma na param vambhissāmāti evaṁ hi vo bhikkhave sikkhitabbaṁ. Siyā kho pana bhikkhave tumbhākaṁ evam-assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro; alam-ettāvataṭā... tāvataken' eva tuṭṭhiṁ āpajjeyyātha. Ārocayāmi vo bhikkhave... sati uttarim karaṇīye.

Kiñ-ca bhikkhave uttarim karaṇīyaṁ: Parisuddho no ājivo bhavissati uttāno vivaṭo na ca chiddavā saṁvuto ca, tāya ca pana parisuddhājīvatāya n' ev' attān' ukkaṁsissāma na param vambhissāmāti evaṁ hi vo bhikkhave sikkhitabbaṁ. Siyā kho pana bhikkhave tumbhākaṁ evam-assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājivo;

alam - ettāvata ... tāvataken' eva tuṭṭhim āpajjeyyātha. Ārocayāmi vo bhikkhave ... sati uttarim karaṇīye.

Kiñ - ca bhikkhave uttarim karaṇīyaṃ: Indriyesu gutta-dvārā bhavissāma, cakkhunā rūpaṃ disvā na nimittaggāhī nānubyañjanaggāhī, yatvādhikaraṇam - enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjissāma, rakkhissāma cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjissāma. Sotena saddaṃ sutvā — pe — ghānena gandhaṃ ghāyitvā — jivhāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ phusitvā — manasā dhammaṃ viññāya na nimittaggāhī nānubyañjanaggāhī, yatvādhikaraṇam - enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjissāma, rakkhissāma manindriyaṃ, manindriye saṃvaraṃ āpajjissamāti evaṃ hi vo - bhikkhave sikkhitabbaṃ. Siyā kho pana bhikkhave tumhākaṃ evam - assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesu 'mha guttadvārā; alam - ettāvata ... tāvataken' eva tuṭṭhim āpajjeyyātha. Ārocayāmi vo bhikkhave ... sati uttarim karaṇīye.

Kiñ - ca bhikkhave uttarim karaṇīyaṃ: Bhojane mat-taññuno bhavissāma, paṭisaṅkhā yoniso āhāraṃ āhāriṣṣāma, n' eva dāvāya na madāya na maṇḍanāya na vibhūsanāya, yāvad - eva inassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā brahmacariyānuggahāya: iti purāṇaṃ - ca vedanaṃ paṭihaṅkhāmi navaṃ - ca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cāti evaṃ hi vo bhikkhave sikkhitabbaṃ. Siyā kho pana bhikkhave tumhākaṃ evam - assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesu 'mha guttadvārā, bhojane mattaññuno; alam - ettāvata ... tāvataken' eva tuṭṭhim āpajjeyyātha. Ārocayāmi vo bhikkhave ... sati uttarim karaṇīye.

Kiñ - ca bhikkhave uttarim karaṇīyaṃ: Jāgarīyaṃ anu-yuttā bhavissāma, divasaṃ caṅkameṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāma, rattiyaṃ paṭhamāṃ yāmaṃ

caṅkamaṇa nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodhessāma, rattiyā majjhimam yāmaṃ dakkhiṇena passena sihaseyyaṃ kappessāma pāde pādam accādhāya satā sampajānā utthānasaññaṃ manasikaritvā, rattiyā pacchimaṃ yāmaṃ paccuttāya caṅkamaṇa nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodhessāmāti evaṃ hi vo bhikkhave sikkhitabbaṃ. Siyā kho pana bhikkhave tumhākaṃ evam-assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosaṃcāro, parisuddho ājīvo, indriyesu 'mha guttadvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā; alam-ettāvata ... tāvataken' eva tutthiṃ āpajjeyyātha. Ārocayāmi vo bhikkhave... sati uttariṃ karaṇīye.

Kiṃ-ca bhikkhave uttariṃ karaṇīyaṃ: Satisampajāññaṇa samannāgatā bhavissāma, abhikkante paṭikkante sampajānakārī, ālokite vilokite sampajānakārī, samīnjite pasārīte sampajānakārī, saṅghātipattacivaradhāraṇe sampajānakārī, asite pite khāyite sāyite sampajānakārī, uccārapassāvakamme sampajānakārī, gate thite nisinne sutte jāgarīte bhāsīte tuṇhībhave sampajānakārī ti evaṃ hi vo bhikkhave sikkhitabbaṃ. Siyā kho pana bhikkhave tumhākaṃ evam-assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosaṃcāro, parisuddho ājīvo, indriyesu 'mha guttadvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā, satisampajāññaṇa samannāgatā; alam-ettāvata katam-ettāvata, anupatto no sāmāñnattho, na-tthi no kiñci uttariṃ karaṇīyaṃ-ti tāvataken' eva tutthiṃ āpajjeyyātha. Ārocayāmi vo bhikkhave, paṭivedayāmi vo bhikkhave: mā vo sāmāñnatthikānaṃ sataṃ sāmāñnattho parihāyī sati uttariṃ karaṇīye.

Kiṃ-ca bhikkhave uttariṃ karaṇīyaṃ: Idha bhikkhave bhikkhu vittaṃ senāsanaṃ bhajati, araṇṇaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapathaṃ abbhokāsaṃ palālapuṇṇaṃ; so pucchābhhattaṃ piṇḍapāṭapaṭikkanto nisidati pallaṅkaṃ ābhujitvā, ujum kāyaṃ panidhāya, parimukhaṃ satim upatthapetvā. So abhijjhāṃ loke pahāya vigatābhijjhena cetasa viharati, abhijjhāya cittaṃ parisodheti. Byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapāpa-

bhūtahitānukampī byāpādapadosā cittaṃ parisodheti. Thīna-middhaṃ pahāya vigatathīnamiddho viharati, ālokasaññī sato sampajāno thīnamiddhā cittaṃ parisodheti. Uddhaccakuk-kuccaṃ pahāya anuddhato viharati. ajjhataṃ vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti. Vicikicchāṃ pahāya tiṇṇavicikiecho viharati, akathaṃkathī kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

Seyyathā pi bhikkhave puriso iṇaṃ ādāya kammante payojeyya, tassa te kammantā samijjheyysu, so yāni ca porāṇāni iṇamūlāni tāni ca byantikareyya, siyā c' assa uttarim avasiṭṭhaṃ dārābharanāya; tassa evaṃ-assa: Ahaṃ kho pubbe iṇaṃ ādāya kammante payojesiṃ, tassa me te kammantā samijjihimsu, so ahaṃ yāni ca porāṇāni iṇamūlāni tāni ca byantiakāsiṃ, atthi ca me uttarim avasiṭṭhaṃ dārābharanāyāti. So tatonidānaṃ labhetha pāmujaṃ, adhigacche somanassaṃ. Seyyathā pi bhikkhave puriso ābādhiko assa dukkhito bālhagilāno, bhattaṃ - c' assa na - echādeyya, na c' assa kāye balamattā, so aparena samayena tamhā ābādhā mucceyya, bhattaṃ - c' assa chādeyya, siyā c' assa kāye balamattā; tassa evaṃ-assa: Ahaṃ kho pubbe ābādhiko ahosiṃ dukkhito bālhagilāno, bhattaṃ - ca me na - echādesi, na ca me āsi kāye balamattā; so 'mhi etarahi tamhā ābādhā mutto, bhattaṃ - ca me chādeti, atthi ca me kāye balamattā ti. So tatonidānaṃ labhetha pāmujaṃ, adhigacche somanassaṃ. Seyyathā pi bhikkhave puriso bandhanāgāre baddho assa, so aparena samayena tamhā bandhanā mucceyya sotthinā abyayena, na c' assa kiñci bhogaṇaṃ vayo; tassa evaṃ-assa: Ahaṃ kho pubbe bandhanāgāre baddho ahosiṃ, so 'mhi etarahi tamhā bandhanā mutto sotthinā abyayena, na - tthi ca me kiñci bhogaṇaṃ vayo ti. So tatonidānaṃ labhetha pāmujaṃ, adhigacche somanassaṃ. Seyyathā pi bhikkhave puriso dāso assa anattādhīno parādhīno na yenakāmaṅgamo, so aparena samayena tamhā dāsabyā mucceyya attādhīno aparādhīno bhujisso yenakāmaṅgamo; tassa evaṃ-assa: Ahaṃ kho pubbe dāso ahosiṃ anattādhīno parādhīno na yenakāmaṅgamo, so 'mhi etarahi tamhā dāsabyā mutto attādhīno

aparādhino bhujisso yenakāmaṅgamo ti. So tatonidānaṃ labhetha pāmujaṃ, adhigacche somanassaṃ. Seyyathā pi bhikkhave puriso sadhano sabhogo kantāraddhānamaggaṃ paṭipajjeyya, so aparena samayena tamhā kantārā nitthareyya sotthiṇā abyayena, na c' assa kiñci bhogānaṃ vayo; tassa evaṃ - assa: Ahaṃ kho pubbe sadhano sabhogo kantāraddhānamaggaṃ paṭipajjīṃ, so 'mhi etarahi tamhā kantārā nitthiṇṇo sotthiṇā abyayena, na - tthi ca me kiñci bhogānaṃ vayo ti. So tatonidānaṃ labhetha pāmujaṃ, adhigacche somanassaṃ. Evam - eva kho bhikkhave bhikkhu yathā iṇaṃ yathā rogaṃ yathā bandhanāgāraṃ yathā dāsabyaṃ yathā kantāraddhānamaggaṃ ime pañca nīvaraṇe appahīne attani samanupassati. Seyyathā pi bhikkhave ānayaṃ yathā ārogyaṃ yathā bandhanā mokkaṃ yathā bhujissaṃ yathā khemantabhūmiṃ evaṃ - evaṃ bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe vivice' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. So imam - eva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti. Seyyathā pi bhikkhave dakkho nahāpako vā nahāpakantevāsī vā kamsathāle nahāniyacūṇāni ākiritvā udakena paripphosakaṃ paripphosakaṃ saneyya, sā 'ssa nahāniyapiṇḍi snehānugatā snehaparetā, santarabāhira phutā snehena, na ca paggharaṇi; evam - eva kho bhikkhave bhikkhu imam - eva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.

Puna ca param bhikkhave bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. So imam - eva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphutaṃ hoti. Seyyathā pi bhikkhave udakarahado ubbhi-

dodako, tassa n' ev' assa puratthimāya disāya udakass' āya-
 mukhaṃ, na pacchimāya disāya udakass' āyamukhaṃ, na
 uttarāya disāya udakass' āyamukhaṃ, na dakkhiṇāya disāya
 udakass' āyamukhaṃ, devo ca na kālena kālaṃ sammā dhāraṃ
 anuppaveccheyya; atha kho tamhā va udakarahadā sitā vāri-
 dhārā ubbhijjivā tam - eva udakarahadaṃ sītena vārinā abhi-
 sandeyya parisandeyya paripūreyya parippareyya, nāssa
 kiñci sabbāvato udakarahadassa sītena vārinā apphutaṃ assa;
 evam - eva kho bhikkhave bhikkhu imam - eva kāyaṃ samā-
 dhijena pītisukhena abhisandeti parisandeti paripūreti parip-
 pharati, nāssa kiñci sabbāvato kāyassa samādhijena pīti-
 sukkena apphutaṃ hoti.

Puna ca paraṃ bhikkhave bhikkhu pītiyā ca virāgā
 upekhako ca viharati sato ca sampajāno, sukhaṃ - ca kāyena
 paṭisaṃvedeti yaṃ - taṃ ariyā ācikkhanti: upekhako satimā
 sukhavihārī ti tatiyaṃ jhānaṃ upasampajja viharati. So
 imam - eva kāyaṃ nippītikena sukhena abhisandeti pari-
 sandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa
 nippītikena sukhena apphutaṃ hoti. Seyyathā pi bhikkhave
 uppaliniyaṃ vā paduminiyaṃ vā puṇḍarikiniyaṃ vā app-
 ekaccāni uppalāni vā padumāni vā puṇḍarikāni vā udae
 jātāni udae saṃvaddhāni udakā 'nuggatāni antonimugga-
 posīni, tāni yāva c' aggā yāva ca mūlā sītena vārinā abhisannāni
 parisannāni paripūrāni parippuṭṭāni, nāssa kiñci sabbāvataṃ
 uppalānaṃ vā padumānaṃ vā puṇḍarikānaṃ vā sītena vārinā
 apphutaṃ assa; evam - eva kho bhikkhave bhikkhu imam -
 eva kāyaṃ nippītikena sukhena abhisandeti parisandeti pari-
 pūreti parippharati, nāssa kiñci sabbāvato kāyassa nippīti-
 kena sukhena apphutaṃ hoti.

Puna ca paraṃ bhikkhave bhikkhu sukhassa ca pahānā
 dukkhassa ca pahānā pubbe va somanassadomanassānaṃ
 atthagamā adukkham - asukhaṃ upekhāsatipārisuddhiṃ catut-
 thaṃ jhānaṃ upasampajja viharati. So imam - eva kāyaṃ
 parisuddhena cetasā pariyodātena pharivā nisinno hoti,
 nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyo-
 dātena apphutaṃ hoti. Seyyathā pi bhikkhave puriso odātena
 vatthena sasīsaṃ pārupitvā nisinno assa, nāssa kiñci sabbā-

vato kāyassa odātena vatthena apphutaṃ assa; evaṃ-eva kho bhikkhave bhikkhu imam-eva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nassa kiñci sabbā-vato kāyassa parisuddhena cetasā pariyodātena apphutaṃ hoti.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye t̥hite ānejjappatte pubbenivāsānussatiṇāṇāya cittaṃ abhininnāmeti. So aneka-vihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ: ekam-pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo viṣatim-pi jātiyo tiṃsam-pi jātiyo cattārisam-pi jātiyo paññāsam-pi jātiyo jātisatam-pi jātisahasam-pi jātisatasahasam-pi, aneke pi saṃvaṭṭakappe aneke pi vivatṭakappe aneke pi saṃvaṭṭavivatṭakappe; amutr' āsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃ sukhadukkhapaṭisaṃvedī evaṃāyupariyanto, so tato cuto amutra udapādiṃ, tatra p' āsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃ sukhadukkhapaṭisaṃvedī evaṃāyupariyanto, so tato cuto idhūpapanno ti. Iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Seyyathā pi bhikkhave puriso sakamhā gāṃā aññaṃ gāmaṃ gaccheyya, tamhā pi gāṃā aññaṃ gāmaṃ gaccheyya, so tamhā gāṃā sakam yeva gāmaṃ paccāgaccheyya, tassa evaṃ-assa: Ahaṃ kho sakamhā gāṃā amuṃ gāmaṃ āgañchiṃ, tatra evaṃ atṭhāsiṃ evaṃ nisidiṃ, evaṃ abhāsiṃ evaṃ tuṇhī ahoṣiṃ; tamhā pi gāṃā amuṃ gāmaṃ āgañchiṃ, tatra pi evaṃ atṭhāsiṃ evaṃ nisidiṃ, evaṃ abhāsiṃ evaṃ tuṇhī ahoṣiṃ, so 'mhi tamhā gāṃā sakam yeva gāmaṃ paccāgato ti; evaṃ-eva kho bhikkhave bhikkhu anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ: ekam-pi jātiṃ dve pi jātiyo — pe —. Iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye t̥hite ānejjappatte sattānaṃ cutūpapātāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti: ime vata

bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ param - maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikamma-samādānā, te kāyassa bhedaṃ param - maraṇā sugatiṃ saggaṃ lokāṃ upapannā ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. Seyyathā p' assu bhikkhave dve agārā sadvārā, tattha cakkhumā puriso majjhe t̥hito passeyya manusse gehaṃ pavisante pi nikkhamante pi anusaṇcarante pi anuvicarante pi; evaṃ - eva kho bhikkhave bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage — pe — satte pajānāti.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakilese mudubbhūte kammaniye t̥hite ānejjappatte āsavānaṃ khayaṇāṇāya cittaṃ abhininnāmeti. So: idaṃ dukkhaṃ - ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti; ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āvasa-samudayo ti yathābhūtaṃ pajānāti, ayaṃ āsaviroddho ti yathābhūtaṃ pajānāti, ayaṃ āsavirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttasmiṃ vimuttam - iti nāṇaṃ hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparam itthattāyāti pajānāti. Seyyathā pi bhikkhave pabbatasāṅkhepe udakarahado accho vippasanno anāvilo, tattha cakkhumā puriso tīre t̥hito passeyya sippisambukam - pi sakkharakathalam - pi macchagumbam - pi carantam - pi tiṭṭhantam - pi; tassa evaṃ - assa: Ayaṃ kho udakarahado accho vippasanno anāvilo, tatr' ime sippi-

sambukā pi sakkharakāṭhalā pi macchagumbā pi caranti pi tiṭṭhanti pīti; evaṃ - eva kho bhikkhave bhikkhu: idaṃ dukkhaṃ - ti yathābhūtaṃ pajānāti... ayaṃ āsavanirōdhagāmini paṭipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttasmiṃ vi-muttam - iti nāṇaṃ hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti.

Ayaṃ vuccati bhikkhave bhikkhu samaṇo iti pi, brāhmaṇo iti pi, nahātako iti pi, vedagū iti pi, sottiyo iti pi, ariyo iti pi, arahamā iti pi. Kathaṇ - ca bhikkhave bhikkhu samaṇo hoti: samitā 'ssa honti pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātija-rāmaraniyā. Evaṃ kho bhikkhave bhikkhu samaṇo hoti. Kathaṇ - ca bhikkhave bhikkhu brāhmaṇo hoti: bāhitā 'ssa honti pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātija-rāmaraniyā. Evaṃ kho bhikkhave bhikkhu brāhmaṇo hoti. Kathaṇ - ca bhikkhave bhikkhu nahātako hoti: nahātā 'ssa honti pāpakā akusalā dhammā s. p. s. d. āyatim jātija-rāmaraniyā. Evaṃ kho bhikkhave bhikkhu nahātako hoti. Kathaṇ - ca bhikkhave bhikkhu vedagū hoti: viditā 'ssa honti pāpakā akusalā dhammā s. p. s. d. āyatim jātija-rāmaraniyā. Evaṃ kho bhikkhave bhikkhu vedagū hoti. Kathaṇ - ca bhikkhave bhikkhu sottiyo hoti: nissutā 'ssa honti pāpakā akusalā dhammā s. p. s. d. āyatim jātija-rāmaraniyā. Evaṃ kho bhikkhave bhikkhu sottiyo hoti. Kathaṇ - ca bhikkhave bhikkhu ariyo hoti: ārakā 'ssa honti pāpakā akusalā dhammā s. p. s. d. āyatim jātija-rāmaraniyā. Evaṃ kho bhikkhave bhikkhu ariyo hoti. Kathaṇ - ca bhikkhave bhikkhu arahamā hoti: ārakā 'ssa honti pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātija-rāmaraniyā. Evaṃ kho bhikkhave bhikkhu arahamā hoti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

40.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Aṅgesu viharati; Assapuraṃ nāma Aṅgānaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad - avoca:

Samaṇā samaṇā ti vo bhikkhave jano sañjānāti, tumhe ca pana: ke tumhe ti puṭṭhā samānā: samaṇ' amhāti paṭi-jānātha. Tesam vo bhikkhave evaṃsamaññānaṃ sataṃ evaṃ-paṭiññānaṃ sataṃ: Yā samaṇasāmicipaṭipadā taṃ paṭi-padaṃ paṭipajjissāma, evaṃ no ayaṃ amhākaṃ samaññā ca sacca bhavissati paṭiññā ca bhūtā, yesaṃ - ca mayaṃ cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhāraṃ pari-bhujāma tesam - te kārā amhesu mahapphalā bhavissanti mahānisamsā, amhākaṃ c' evāyaṃ pabbajjā avañjhā bhavis-sati saphalā sa-udrayā ti evaṃ hi vo bhikkhave sikkhitabbaṃ.

Kathaṃ - ca bhikkhave bhikkhu na samaṇasāmicipaṭipadaṃ paṭipanno hoti: Yassa kassaci bhikkhave bhikkhuno abhijjhā-lussa abhijjhā appahinā hoti, byāpannacittassa byāpādo appa-hīno hoti, kodhanassa kodho appahīno hoti, upanāhissa upa-nāho appahīno hoti, makkhissa makkho appahīno hoti, paḷā-sissa paḷāso appahīno hoti, issukissa issā appahinā hoti, maccharissa macchariyaṃ appahīnaṃ hoti, saṭhassa sāthey-yaṃ appahīnaṃ hoti, māyāvissa māyā appahinā hoti, pā-picchassa pāpikā icchā appahinā hoti, micchādittihissa micchā-dittī appahinā hoti, imesaṃ kho ahaṃ bhikkhave samaṇa-malānaṃ samaṇadosānaṃ samaṇakasaṭānaṃ āpāyikānaṃ ṭhānānaṃ duggativedaniyānaṃ appahānā na samaṇasāmicip-aṭipadaṃ paṭipanno ti vadāmi. Seyyathā pi bhikkhave maṭajan - nāma āvudhajātaṃ ubhatodhāraṃ pītanisitaṃ, tad - assa saṅghāṭiyā sampārutaṃ sampalivethitaṃ, tathū-pamāhaṃ bhikkhave imassa bhikkhuno pabbajjaṃ vadāmi.

Nāhaṃ bhikkhave saṅghāṭikassa saṅghāṭidhāraṇamattena sāmaññaṃ vadāmi. Nāhaṃ bhikkhave acelakassa acelaka-mattena sāmaññaṃ vadāmi. Nāhaṃ bhikkhave rajojallikassa rajojallikamattena s. v. Nāhaṃ bhikkhave udakorohakassa udakorohakamattena s. v. Nāhaṃ bhikkhave rukkhamūlikassa

rukkhāmūlikamattena s. v. Nāhaṃ bhikkhave abbhokāsikassa
 abbhokāsikamattena s. v. Nāhaṃ bhikkhave ubbhaṭṭhakassa
 ubbhaṭṭhakamattena s. v. Nāhaṃ bhikkhave pariyāyabhatti-
 kassa pariyāyabhattikamattena s. v. Nāhaṃ bhikkhave
 mantajjhāyakassa mantajjhāyakamattena s. v. Nāhaṃ bhik-
 khava jaṭilakassa jaṭadhāraṇamattena sāmāññaṃ vadāmi.
 Saṅghāṭikassa ce bhikkhave saṅghāṭidhāraṇamattena abhij-
 jhālussa abhijjhā pahiyetha, byāpannacittassa byāpādo pahī-
 yetha, kodhanassa kodho p., upanāhissa upanāho p., mak-
 khissa makkho p., paḷāsissa paḷāso p., issukissa issā p.,
 maccharissa macchariyaṃ p., saṭhassa saṭheyyaṃ p., māyā-
 vissa māyā p., pāpicchassa pāpikā icchā p., micchādītthi-
 kassa micchādītthi pahiyetha, tam-enaṃ mittāmaccā nāti-
 sālōhitā jātaṃ-eva naṃ saṅghāṭikaṃ kareyyuṃ saṅghāṭi-
 kattam-eva samādapeyyuṃ: Ehi tvaṃ bhadramukha saṅghāṭiko
 hohi, saṅghāṭikassa te sato saṅghāṭidhāraṇamattena abhijjhā-
 lussa abhijjhā pahiyissati, byāpannacittassa byāpādo pahī-
 yissati, kodhanassa kodho p., upanāhissa upanāho p., mak-
 khissa makkho p., paḷāsissa paḷāso p., issukissa issā p.,
 maccharissa macchariyaṃ p., saṭhassa saṭheyyaṃ p., māyā-
 vissa māyā p., pāpicchassa pāpikā icchā p., micchādītthikassa
 micchādītthi pahiyissatīti. Yasmā ca kho ahaṃ bhikkhave
 saṅghāṭikam-*pi idh'* ekaccaṃ passāmi abhijjhālumaṃ byāpanna-
 cittaṃ kodhanaṃ upanāhiṃ makkhiṃ paḷāsiṃ issukiṃ maccha-
 riṃ saṭhaṃ māyāviṃ pāpicchaṃ micchādītthiṃ, tasmā na
 saṅghāṭikassa saṅghāṭidhāraṇamattena sāmāññaṃ vadāmi.
 Acelakassa ce bhikkhave — pe — rajojallikassa ce bhikkhave
 — udakorohakassa ce bhikkhave — rukkhāmūlikassa ce
 bhikkhave — abbhokāsikassa ce bhikkhave — ubbhaṭṭhakassa
 ce bhikkhave — pariyāyabhattikassa ce bhikkhave — mantajjhā-
 yakassa ce bhikkhave — jaṭilakassa ce bhikkhave jaṭadhāraṇa-
 mattena abhijjhālussa abhijjhā pahiyetha, byāpannacittassa
 byāpādo pahiyetha — pe — micchādītthikassa micchādītthi pahī-
 yetha, tam-enaṃ mittāmaccā nātisālōhitā jātaṃ-eva naṃ
 jaṭilakaṃ kareyyuṃ jaṭilakattam-eva samādapeyyuṃ: Ehi
 tvaṃ bhadramukha jaṭilako hohi, jaṭilakassa te sato jaṭa-
 dhāraṇamattena abhijjhālussa abhijjhā pahiyissati, byāpanna-

cittassa byāpādo pahiyissati — pe — micchādittḥikassa micchādittḥi pahiyissattī. Yasmā ca kho ahaṃ bhikkhave jaṭila-kam - pi idh' ekaccaṃ passāmi abhijjhālun byāpannacittam kodhanam upanāhim makkhim paḷāsim issukim maccharim saṭham māyāvim pāpiccham micchādittḥim, tasmā na jaṭila-kassa jaṭādhāraṇamattena sāmaññaṃ vadāmi.

Kathaṃ - ca bhikkhave bhikkhu samaṇasāmicipaṭipadam paṭipanno hoti: Yassa kassaci bhikkhave bhikkhuno abhijjhā-lussa abhijjhā pahinā hoti, byāpannacittassa byāpādo pahīno hoti, kodhanassa kodho pahīno hoti, upanāhissa upanāho pahīno hoti, makkhissa makkho pahīno hoti, paḷāsissa paḷāso pahīno hoti, issukissa issā pahinā hoti, maccharissa macchariyaṃ pahīnaṃ hoti, saṭhassa sāṭheyyaṃ pahīnaṃ hoti, māyā-vissa māyā pahinā hoti, pāpicchassa pāpikā icchā pahinā hoti, micchādittḥikassa micchādittḥi pahinā hoti, imesaṃ kho ahaṃ bhikkhave samaṇamalānaṃ samaṇadosānaṃ samaṇa-kasaṭānaṃ āpyikānaṃ ṭhānānaṃ duggativedaniyānaṃ pahānā samaṇasāmicipaṭipadam paṭipanno ti vadāmi. So sabbehi imehi pāpakehi akusalehi dhammehi visuddham - attānaṃ samanupassati, vimuttam - attānaṃ samanupassati. Tassa sabbehi imehi pāpakehi akusalehi dhammehi visuddham - attānaṃ samanupassato vimuttam - attānaṃ samanupassato pāmujjaṃ jāyati, pamuditassa pīti jāyati, pītiṃmanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati. So mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ, uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Karuṇā-sahagatena cetasā — pe — pharitvā viharati. Muditāsahagatena cetasā — pe — pharitvā viharati. Upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ, uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Seyyathā pi bhikkhave pokkharāṇi accho-dakā sātodakā sītodakā setakā sūpatitthā ramaṇiyā; puratthi-

māya ce pi puriso āgaccheyya ghammābhitatto ghamma-
pareto kilanto tasito pipāsito, so taṃ pokkharaniṃ āgamma
vineyya udakapipāsani, vineyya ghammapariḷāhaṃ; pacchi-
māya ce pi disāya puriso āgaccheyya — uttarāya ce pi disāya
puriso āgaccheyya — dakkhiṇāya ce pi disāya puriso āgac-
cheyya — yato kuto ce pi naṃ puriso āgaccheyya ghammā-
bhitatto ghammapareto kilanto tasito pipāsito, so taṃ
pokkharaniṃ āgamma vineyya udakapipāsani, vineyya ghamma-
pariḷāhaṃ; evaṃ - eva kho bhikkhave khattiyakulā ce pi
agārasmā anagāriyaṃ pabbajito hoti, so ca Tathāgatappa-
veditaṃ dhammavinayaṃ āgamma evaṃ mettaṃ karuṇaṃ
muditaṃ upekhaṃ bhāvetvā labhati ajjhattaṃ vūpasamaṃ,
ajjhattaṃ vūpasamā samaṇasāmīcipaṭipadaṃ paṭipanno ti va-
dāmi. Brāhmaṇakulā ce pi — pe — vessakulā ce pi — sudda-
kulā ce pi — yasmā kasmā ce pi kulā agārasmā anagāriyaṃ
pabbajito hoti, so ca Tathāgatappaveditaṃ dhammavinayaṃ
āgamma evaṃ mettaṃ karuṇaṃ muditaṃ upekhaṃ bhāvetvā
labhati ajjhattaṃ vūpasamaṃ, ajjhattaṃ vūpasamā samaṇa-
sāmīcipaṭipadaṃ paṭipanno ti vadāmi. Khattiyakulā ce pi
agārasmā anagāriyaṃ pabbajito hoti, so ca āsavānaṃ khayā
anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme
sayam abhiññā sacchikatvā upasampajja viharati, āsavānaṃ
khayā samaṇo hoti. Brāhmaṇakulā ce pi — vessakulā ce pi
— suddakulā ce pi — yasmā kasmā ce pi kulā agārasmā
anagāriyaṃ pabbajito hoti, so ca āsavānaṃ khayā anāsavaṃ
cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā
sacchikatvā upasampajja viharati, āsavānaṃ khayā samaṇo
hoti.

Idam - avoca Bhagavā. Attamaṇā te bhikkhū Bhaga-
vato bhāsitaṃ abhinandun - ti.

CŪLAASSAPURASUTTAṃ DASAMAṃ.

MAHĀYAMAKAVAGGO CATUTTHO.

41.

Evam-me sutam. Ekam samayaṃ Bhagavā Kosalesu cārikam caramāno mahatā bhikkhusaṅghena saddhim yena Sālā nāma Kosalanam brāhmaṇagāmo tad-avasari. Asosum kho Sāleyyakā brāhmaṇagahapatikā: Samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Kosalesu cārikam caramāno mahatā bhikkhusaṅghena saddhim Sālanam anuppatto; tam kho pana bhavantam Gotamam evam kalyāṇo kittisaddo abbhugato: Iti pi so Bhagavā araham sammā-sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhakalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam parisuddham brahmacariyam pakāseti. Sādhu kho pana tathārūpānam arahataṃ dassanam hotiti. Atha kho Sāleyyakā brāhmaṇagahapatikā yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā app-ekacce Bhagavantam abhivādetvā ekamantaṃ nisidiṃsu, app-ekacce Bhagavatā saddhim sammodiṃsu, sammodaniyam katham sārāṇiyam vītisāretvā ekamantaṃ nisidiṃsu, app-ekacce yena Bhagavā ten' añjalim-paṇāmetvā ekamantaṃ nisidiṃsu, app-ekacce Bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisidiṃsu, app-ekacce tuṇhibhūtā ekamantaṃ nisidiṃsu. Ekamantaṃ nisinnā kho Sāleyyakā brāhmaṇagahapatikā Bhagavantam etad-avocum: Ko nu kho bho Gotama hetu ko paccayo yena -m-idh' ekacce sattā kāyassa bhedaṃ param-maraṇā apāyam duggatim vinipātam nirayam upapajjanti; ko pana bho Gotama hetu ko paccayo yena -m-idh' ekacce sattā kāyassa bhedaṃ param-maraṇā sugatim saggaṃ lokam upapajjanti. — Adhammacariyā-visamacariyāhetu kho gahapatayo evam-idh' ekacce sattā kāyassa bhedaṃ param-maraṇā apāyani duggatim vinipātam nirayam upapajjanti; dhammacariyā-samacariyāhetu kho gahapatayo evam-idh' ekacce sattā kāyassa bhedaṃ param-maraṇā sugatim saggaṃ lokam

upapajjantīti. — Na kho mayaṃ imassa bhoto Gotamassa saṅkhittena bhāsitassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājānāma; sādhu no bhavaṃ - Gotamo tathā dhammaṃ desetu yathā mayaṃ imassa bhoto Gotamassa saṅkhittena bhāsitassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājāneyyāmāti. — Tena hi gahapatayo suṇātha, sādhukaṃ manasikarotha, bhāsissāmiti. Evaṃ bho ti kho Sāleyyakā brāhmaṇagahapatikā Bhagavato paccassosun. Bhagavā etad - avoca:

Tividhaṃ kho gahapatayo kāyena adhammacariyā-visamacariyā hoti, catubbidhaṃ vācāya adhammacariyā-visamacariyā hoti, tividhaṃ manasā adhammacariyā-visamacariyā hoti. Kathaṃ - ca gahapatayo tividhaṃ kāyena adhammacariyā-visamacariyā hoti: Idha gahapatayo ekacco pāṇātipātī hoti luddo lohitapāṇī hatapahate nivittṭho adayāpanno pāṇabhūtesu. Adinnādāyī kho pana hoti, yaṃ - taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā taṃ adinnaṃ theyyasaṅkhātāṃ ādātā hoti. Kāmesu micchācārī kho pana hoti, yā tā māturakkhitā piturakkhitā [mātā-piturakkhitā] bhāturakkhitā bhaginirakkhitā nātirakkhitā sasāmikā saporidaṇḍā, antamaso mālāguṇaparikkhittā pi, tathārūpāsu cārittaṃ āpajjitā hoti. Evaṃ kho gahapatayo tividhaṃ kāyena adhammacariyā-visamacariyā hoti. Kathaṃ - ca gahapatayo catubbidhaṃ vācāya adhammacariyā-visamacariyā hoti: Idha gahapatayo ekacco musāvādī hoti, sabhāgato vā parisagato vā nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhiputtṭho: evaṃ bho purisa yaṃ jānāsi taṃ vadehīti, so ajānaṃ vā āha: jānāmīti, jānaṃ vā āha: na jānāmīti, apassaṃ vā āha: passāmīti, passaṃ vā āha: na passāmīti; iti attahetu vā parahetu vā āmisakiñcikkahetu vā sampajānamusā bhāsītā hoti. Pisunāvāco kho pana hoti, ito sutvā amutra akkhātā imesaṃ bhedāya amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya, iti samaggānaṃ vā bhetṭā bhinnānaṃ vā anuppadātā, vaggārāmo vaggarato vagganandī vaggakaraṇiṃ vācaṃ bhāsītā hoti. Pharusāvāco kho pana hoti, yā sā vācā aṇḍakā kakkasā parakaṭukā parābhisajjanī kodhasāmantā asamādhisaṃvatta-

nikā, tathārūpim vācam bhāsita hoti. Samphappalāpī kho pana hoti, akālavādī abhūtavādī anattavādī adhammavādī avinayavādī, anidhānavatim vācam bhāsita akālena apadesam apariyantavatim anattasamhitam. Evaṃ kho gahapatayo catubbidham vācāya adhammacariyā-visamacariyā hoti. Kathaṃ-ca gahapatayo tividham manasā adhammacariyā-visamacariyā hoti: Idha gahapatayo ekacco abhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ abhijjhātā hoti: aho vata yaṃ parassa taṃ mama assāti. Byāpanna-citto kho pana hoti paduttṭhamanasaṅkappo: ime sattā haṇṇantu vā vajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesuṃ iti vā ti. Micchādittṭhi kho pana hoti viparītadassano: na-ttṭhi dinnam na-ttṭhi yittham na-ttṭhi hutam, na-ttṭhi sukaṭadukkaṭāṇam kammāṇam phalaṃ vipāko, na-ttṭhi ayaṃ loko na-ttṭhi paro loko, na-ttṭhi mātā na-ttṭhi pitā na-ttṭhi sattā opapātikā, na-ttṭhi loke samanabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṃ-ca lokaṃ paraṃ-ca lokaṃ sayam abhiññā sacchikatvā pavedentīti. Evaṃ kho gahapatayo tividham manasā adhammacariyā-visamacariyā hoti. Evaṃ adhammacariyā-visamacariyāhetu kho gahapatayo evam-idh' ekacce sattā kāyassa bhedā param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjanti.

Tividham kho gahapatayo kāyena dhammacariyā-samacariyā hoti, catubbidham vācāya dhammacariyā-samacariyā hoti, tividham manasā dhammacariyā-samacariyā hoti. Kathaṃ-ca gahapatayo tividham kāyena dhammacariyā-samacariyā hoti: Idha gahapatayo ekacco pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattoho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānaṃ pahāya adinnādānaṃ paṭivirato hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā taṃ nādinnaṃ theyyasaṅkhātāṃ ādātā hoti. Kāmesu micchācāraṃ pahāya kāmesu micchācārā paṭivirato hoti, yā tā māturakkhitā piturakkhitā [mātāpiturakkhitā] bhāturakkhitā bhaginirakkhitā nātirakkhitā sassāmikā saparidaṇḍā, antamaṃso mālāguṇaparikkhittā pi, tathārūpāsu na-cārittaṃ āpajjitā hoti. Evaṃ kho gahapatayo tividham kāyena dhammacariyā-

samacariyā hoti. Kathaṇ-ca gahapatayo catubbidhaṇi vācāya dhammacariyā-samacariyā hoti: Idha gahapatayo ekacco musāvādaṇ pabhāya musāvādā paṭivirato hoti, sabhāgato vā parisagato vā nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho: evaṇ bho purisa yaṇ jānāsi taṇ vadehīti, so ajānaṇ vā āha: na jānāmiti, jānaṇ vā āha: jānāmiti, apassaṇ vā āha: na passaṇmiti, passaṇ vā āha: passaṇmiti; iti attahetu vā parahetu vā āmisakiṇcikkhahetu vā na sampajānamusā bhāsītā hoti. Pisunaṇ vacaṇ pabhāya pisunaṇya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṇ bhedaṇya amutra vā sutvā na imesaṇ akkhātā amusaṇ bhedaṇya, iti bhinnānaṇ vā sandhātā sahitānaṇ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṇi vacaṇ bhāsītā hoti. Pharusāṇ vācāṇ pabhāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇpasukhā pemaṇiyā hadayaṇgamā porī bahujanakantā bahujanamanāpā tathārūpiṇi vacaṇ bhāsītā hoti. Samphappalāpaṇ pabhāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatīṇ vācāṇ bhāsītā kālena sūpadesaṇ pariyanta-vatīṇ atthasaṇhitāṇ. Evaṇ kho gahapatayo catubbidhaṇi vācāya dhammacariyā-samacariyā hoti. Kathaṇ-ca gahapatayo tividhaṇ manasā dhammacariyā-samacariyā hoti: Idha gahapatayo ekacco anabhijjhālu hoti, yaṇ taṇ parassa paravittūpakaraṇaṇ taṇ nābhijjhātā hoti: aho vata yaṇ parassa taṇ maṇa assūti. Abyāpannacitto kho pana hoti appaduṭṭhamanaṇaṇkappo: ime sattā averā abyābajjhā aṇighā sukhī attānaṇ parihaṇantūti. Sammādiṭṭhi kho pana hoti aviparītadassano: atthi dīnaṇ atthi yitthaṇ atthi lūtaṇ, atthi sukaṭaduṭṭhakaṭāṇaṇ kammānaṇ phalaṇi vipāko, atthi ayaṇ loko atthi paro loko, atthi mātā atthi pitā atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṇ-ca lokaṇ paraṇ-ca lokaṇ sayāṇ abhiññā sacchikatvā pavēdentīti. Evaṇ kho gahapatayo tividhaṇ manasā dhammacariyā-samacariyā hoti. Evaṇ dhammacariyā-samacariyāhetu kho gahapatayo evaṇ-idh' ekacce sattā kāyassa bhedaṇ param-maraṇā sugatīṇ saggaṇi lokaṇ upapajjanti.

Ākaṅkheyya ce gahapatayo dhammacārī samacārī: aho vatāhaṃ kāyassa bhedaṃ param-maraṇā khattiyamahāsālānaṃ saha-byataṃ upapajjeyyaṃ - ti, tñānaṃ kho pan' etaṃ vijjati yaṃ so kāyassa bhedaṃ param-maraṇā khattiyamahāsālānaṃ saha-byataṃ upapajjeyya; taṃ kissa hetu: tathā hi so dhammacārī samacārī. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: aho vatāhaṃ kāyassa bhedaṃ param-maraṇā brāhmaṇamahāsālānaṃ — pe — gahapatimahāsālānaṃ saha-byataṃ upapajjeyyaṃ, tñānaṃ kho pan' etaṃ vijjati yaṃ so kāyassa bhedaṃ param-maraṇā gahapatimahāsālānaṃ saha-byataṃ upapajjeyya; taṃ kissa hetu: tathā hi so dhammacārī samacārī. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: aho vatāhaṃ kāyassa bhedaṃ param-maraṇā Cātummahārājikānaṃ devānaṃ — pe — Tāvatisānaṃ devānaṃ — Yāmānaṃ devānaṃ — Tusitānaṃ devānaṃ — Nimmānaratīnaṃ devānaṃ — Paranimmitavasavattīnaṃ devānaṃ — Brahmakāyikānaṃ devānaṃ — Ābhānaṃ devānaṃ — Parittābhānaṃ devānaṃ — Appamāṇābhānaṃ devānaṃ — Ābhassarānaṃ devānaṃ — Subhānaṃ devānaṃ — Parittasubhānaṃ devānaṃ — Appamāṇasubhānaṃ devānaṃ — Subhakiṇṇānaṃ devānaṃ — Vehapphalānaṃ devānaṃ — Avihānaṃ devānaṃ — Atappānaṃ devānaṃ — Sudassānaṃ devānaṃ — Sudassīnaṃ devānaṃ — Akaniṭṭhānaṃ devānaṃ — ākāsānañcāyatanūpagānaṃ devānaṃ — viññāṇañcāyatanūpagānaṃ devānaṃ — ākiñcaṇṇāyatanūpagānaṃ devānaṃ — nevasaññānāsaññāyatanūpagānaṃ devānaṃ saha-byataṃ upapajjeyyaṃ - ti, tñānaṃ kho pan' etaṃ vijjati yaṃ so kāyassa bhedaṃ param-maraṇā nevasaññānāsaññāyatanūpagānaṃ devānaṃ saha-byataṃ upapajjeyya; taṃ kissa hetu: tathā hi so dhammacārī samacārī. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: aho vatāhaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyaṃ - ti, tñānaṃ kho pan' etaṃ vijjati yaṃ so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyya, taṃ kissa hetu: tathā hi so dhammacārī samacārī ti.

Evam vutte Sāleyyakā brāhmaṇagahapatikā Bhagavantaṃ etad - avocum: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ va ukkujeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintīti, evam - evaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Ete mayaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāma dhammaṃ - ca bhikkhusaṅghaṃ - ca. Upāsake no bhavaṃ - Gotamo dhāretu ajjatagge paṇu - pete saraṇagate ti.

SĀLEYYAKASUTTAṀ PAṬHAMAM.

42.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Veraṇjakā brāhmaṇagahapatikā Sāvattiyaṃ paṭivasanti kenacid - eva karaṇīyena. Assosum kho Veraṇjakā brāhmaṇagahapatikā: Samaṇo khalu kho Gotamo Sakyaputto Sakyakulā pabbajito Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme; taṃ kho pana bhavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: Iti pi so Bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhikalyāṇaṃ pariyosānakalyāṇaṃ sāttham sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmācariyaṃ pakāseti. Sādhū kho pana tathārūpānaṃ arahataṃ dassanaṃ hotīti. Atha kho Veraṇjakā brāhmaṇagahapatikā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā app-
ekacce Bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu, app-
ekacce Bhagavatā saddhiṃ sammodimsu, sammodaniyaṃ

katham sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdīmsu, app-ekacce yena Bhagavā ten' añjalim paṇāmetvā ekamantaṃ nisīdīmsu, app-ekacce Bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdīmsu, app-ekacce tuṇhibhūtā ekamantaṃ nisīdīmsu. Ekamantaṃ nisinnā kho Verañjakā brāhmaṇa-gahapatikā Bhagavantaṃ etad-avocum: Ko nu kho bho Gotama hetu ko paccayo yena-m-idh' ekacce sattā kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjanti; ko pana bho Gotama hetu ko paccayo yena-m-idh' ekacce sattā kāyassa bhedaṃ param-maraṇā sugatiṃ saggaṃ lokāṃ upapajjantīti. — Adhammacariyā-visamacariyāhetu kho gahapatayo evam-idh' ekacce sattā kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjanti; dhammacariyā-samacariyāhetu kho gahapatayo evam-idh' ekacce sattā kāyassa bhedaṃ param-maraṇā sugatiṃ saggaṃ lokāṃ upapajjantīti. — Na kho mayaṃ imassa bho Gotamassa saṅkhittena bhāsitaṃ vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājānāma; sādhu no bhavaṃ Gotamo tathā dhammaṃ desetu yathā mayaṃ imassa bho Gotamassa saṅkhittena bhāsitaṃ vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājāneyyāmāti. — Tena hi gahapatayo supātha, sādhukaṃ manasikarotha, bhāsissāmīti. — Evaṃ bho ti kho Verañjakā brāhmaṇagahapatikā Bhagavato paccassosum. Bhagavā etad-avoca:

Tividhaṃ kho gahapatayo kāyena adhammacārī visamacārī hoti, catubbidhaṃ vācāya ... (*repeat from p. 286 l. 11 to p. 290 l. 9; for adhammacariyā-visamacariyā hoti, for dhammacariyā-samacariyā hoti, and for Sāleyyakā substitute adhammacārī visamacārī hoti, dhammacārī samacārī hoti, and Verañjakā, respectively*) ... ajjatagge paṇupete saraṇa-gate ti.

VERAÑJAKASUTTAM DUTIYAM.

43.

Evam-me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho āyasmā Mahākoṭṭhito sāyanhasamayaṃ patisallānā vuṭṭhito yen' āyasmā Sāriputto ten' upasaṅkhami, upasaṅkhamitvā āyasmatā Sāriputtena saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Mahākoṭṭhito āyasmantaṃ Sāriputtaṃ etad-avoca:

Duppañño duppañño ti āvuso vuccati. Kittavatā nu kho āvuso duppañño ti vuccatīti. — Na-ppajānāti na-ppajānātīti kho āvuso, tasmā duppañño ti vuccati, kiṃ na-ppajānāti: idaṃ dukkhaṇ-ti na-ppajānāti, ayaṃ dukkhasamudayo ti na-ppajānāti, ayaṃ dukkhanirodho ti na-ppajānāti, ayaṃ dukkhanirodhagāmini paṭipadā ti na-ppajānāti. Na-ppajānāti na-ppajānātīti kho āvuso, tasmā duppañño ti vuccatīti. Sādh' āvuso ti kho āyasmā Mahākoṭṭhito āyasmato Sāriputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ Sāriputtaṃ uttariṃ paṇhaṃ apucchi: Paññavā paññavā ti āvuso vuccati. Kittavatā nu kho āvuso paññavā ti vuccatīti. — Pajānāti pajānātīti kho āvuso, tasmā paññavā ti vuccati, kiṃ-ca pajānāti: idaṃ dukkhaṇ-ti pajānāti, ayaṃ dukkhasamudayo ti pajānāti, ayaṃ dukkhanirodho ti pajānāti, ayaṃ dukkhanirodhagāmini paṭipadā ti pajānāti. Pajānāti pajānātīti kho āvuso, tasmā paññavā ti vuccatīti. — Viññāṇaṃ viññāṇaṇ-ti āvuso vuccati. Kittavatā nu kho āvuso viññāṇaṇ-ti vuccatīti. — Vijānāti vijānātīti kho āvuso, tasmā viññāṇaṇ-ti vuccati, kiṃ-ca vijānāti: sukhaṇ-ti pi vijānāti, dukkhaṇ-ti pi vijānāti, adukkhamasukhaṇ-ti pi vijānāti. Vijānāti vijānātīti kho āvuso, tasmā viññāṇaṇ-ti vuccatīti. — Yā c' āvuso paññā yaṇ-ca viññāṇaṃ ime dhammā sam-satṭhā udāhu viśamsatṭhā, labbhā ca paṇ' imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṇ-ti. — Yā c' āvuso paññā yaṇ-ca viññāṇaṃ ime dhammā sam-satṭhā no viśamsatṭhā, na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ. Yaṃ h' āvuso pajānāti taṃ vijānāti, yaṃ vijānāti taṃ pajānāti,

tasmā ime dhammā saṃsaṭṭhā no visaṃsaṭṭhā, na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetun - ti. — Yā c' āvuso paññā yaṃ - ca viññāṇaṃ imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no visaṃsaṭṭhānaṃ kiṃ nānākaraṇaṃ - ti. — Yā c' āvuso paññā yaṃ - ca viññāṇaṃ imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no visaṃsaṭṭhānaṃ paññā bhāvetabbā viññāṇaṃ pariññeyyaṃ, idaṃ nesaṃ nānākaraṇaṃ - ti.

Vedanā vedanā ti āvuso vuccati. Kittāvataṃ nu kho āvuso vedanā ti vuccatīti. — Vedeti vedetīti kho āvuso, tasmā vedanā ti vuccati, kiṃ - ca vedeti: sukham - pi vedeti, dukkham - pi vedeti, adukkhamasukham - pi vedeti. Vedeti vedetīti kho āvuso, tasmā vedanā ti vuccatīti. — Saññā saññā ti āvuso vuccati. Kittāvataṃ nu kho āvuso saññā ti vuccatīti. — Sañjānāti sañjānātīti kho āvuso, tasmā saññā ti vuccati, kiṃ - ca sañjānāti: nilakam - pi sañjānāti, pitakam - pi sañjānāti, lohitakam - pi sañjānāti, odātam - pi sañjānāti. Sañjānāti sañjānātīti kho āvuso, tasmā saññā ti vuccatīti. — Yā c' āvuso vedanā yā ca saññā yaṃ - ca viññāṇaṃ ime dhammā saṃsaṭṭhā udāhu visaṃsaṭṭhā, labbhā ca paṇ' imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetun - ti. — Yā c' āvuso vedanā yā ca saññā yaṃ - ca viññāṇaṃ ime dhammā saṃsaṭṭhā no visaṃsaṭṭhā, na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ. Yaṃ h' āvuso vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vijānāti, tasmā ime dhammā saṃsaṭṭhā no visaṃsaṭṭhā, na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetun - ti.

Nissatṭhena h' āvuso pañcahi indriyehi parisuddhena manoviññāṇena kiṃ neyyan - ti. — Nissatṭhena h' āvuso pañcahi indriyehi parisuddhena manoviññāṇena ananto ākāso ti ākāsaṇaṇīcāyatanam neyyam, anantaṃ viññāṇan - ti viññāṇaṇīcāyatanam neyyam, na - tthi kiñcīti ākiñcaṇīcāyatanam neyyan - ti. — Neyyam paṇ' āvuso dhammaṃ kena pajānātīti. — Neyyam kho āvuso dhammaṃ paññācakkhunā pajānātīti. — Paññā paṇ' āvuso kimatthiyā ti. — Paññā kho āvuso abhiññatthā pariññatthā pahānatthā ti.

Kati pan' āvuso paccayā sammādiṭṭhiyā uppādāyāti. — Dve kho āvuso paccayā sammādiṭṭhiyā uppādāya: parato ca ghoso yoniso ca manasikāro. Ime kho āvuso dve paccayā sammādiṭṭhiyā uppādāyāti. — Katihī pan' āvuso aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphalā ca hoti cetovimuttiphalānisaṃsā ca, paññāvimuttiphalā ca hoti paññāvimuttiphalānisaṃsā cāti. — Pañcāhi kho āvuso aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphalā ca hoti cetovimuttiphalānisaṃsā ca, paññāvimuttiphalā ca hoti paññāvimuttiphalānisaṃsā ca: Idh' āvuso sammādiṭṭhi silānuggahitā ca hoti sutānuggahitā ca hoti sākacchānuggahitā ca hoti samathānuggahitā ca hoti vipassanānuggahitā ca hoti. Imehi kho āvuso pañcāhi aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphalā ca hoti cetovimuttiphalānisaṃsā ca, paññāvimuttiphalā ca hoti paññāvimuttiphalānisaṃsā cāti.

Kati pan' āvuso bhavā ti. — Tayo 'me āvuso bhavā: kāmabhavo rūpabhavo arūpabhavo ti. — Kathaṃ pan' āvuso āyatim punabbhavābhiniḃbatti hotiti. — Avijjānīvaraṇānaṃ kho āvuso sattānaṃ taṇhāsaṃyojanānaṃ tatratatrābhiniḃandanā evaṃ āyatim punabbhavābhiniḃbatti hotiti. — Kathaṃ pan' āvuso āyatim punabbhavābhiniḃbatti na hotiti. — Avijjāvirāgā kho āvuso vijjuppādā taṇhānirodhā evaṃ āyatim punabbhavābhiniḃbatti na hotiti.

Katamaṃ pan' āvuso paṭhamam jhānan-ti. — Idh' āvuso bhikkhu vivice' eva kāmehi vivicea akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati, idaṃ vuccat' āvuso paṭhamam jhānan-ti. — Paṭhamam pan' āvuso jhānam kataṅgikan-ti. — Paṭhamam kho āvuso jhānam pañcaṅgikam: Idh' āvuso paṭhamam jhānam samāpannassa bhikkhuno vitakko ca vat-tati vicāro ca pīti ca sukhaṃ-ca cित्तेkaggatā ca. Paṭhamam kho āvuso jhānam evaṃ pañcaṅgikan-ti. — Paṭhamam pan' āvuso jhānam kataṅgavippahīnam kataṅgasamannāgatan-ti. — Paṭhamam kho āvuso jhānam pañcaṅgavippahīnam pañcaṅgasamannāgataṃ: Idh' āvuso paṭhamam jhānam samāpannassa bhikkhuno kāmaccchando pahīno hoti, byāpādo pahīno hoti, thīnamiddham pahīnam hoti, uddhaccakukkuccam

pahīnaṃ hoti, vicikicchā pahīnā hoti. vitakko ca vattati vicāro ca pīti ca sukhaṃ - ca cित्तेकaggatā ca. Paṭhamam kho āvuso jhānaṃ evaṃ pañcaṅgavippahīnaṃ pañcaṅgasamannāgatan - ti.

Pañc' imāni āvuso indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṃ paccanubhonti, seyyathidaṃ cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ. Imesaṃ kho āvuso pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ na aññamaññassa gocaravisayaṃ paccanubhontānaṃ kiṃ paṭisaraṇaṃ, ko ca nesaṃ gocaravisayaṃ paccanubhotīti. — Pañc' imāni āvuso indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṃ paccanubhonti, seyyathidaṃ cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ. Imesaṃ kho āvuso pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ na aññamaññassa gocaravisayaṃ paccanubhontānaṃ mano paṭisaraṇaṃ, mano ca nesaṃ gocaravisayaṃ paccanubhotīti.

Pañc' imāni āvuso indriyāni, seyyathidaṃ cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ. Imāni kho āvuso pañc' indriyāni kiṃ paṭicca tiṭṭhantīti. — Pañc' imāni āvuso indriyāni, seyyathidaṃ cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ. Imāni kho āvuso pañc' indriyāni āyuraṃ paṭicca tiṭṭhantīti. — Āyuraṃ pan' āvuso kiṃ paṭicca tiṭṭhatīti. — Āyuraṃ ussaraṃ paṭicca tiṭṭhatīti. — Ussaraṃ pan' āvuso kiṃ paṭicca tiṭṭhatīti. — Ussaraṃ āyuraṃ paṭicca tiṭṭhatīti. — Idānaṃ eva kho mayaṃ āvuso āyasmato Sāriputtassa bhāsitaṃ evaṃ ājānāma: āyuraṃ ussaraṃ paṭicca tiṭṭhatīti, idānaṃ eva kho mayaṃ āyasmato Sāriputtassa bhāsitaṃ evaṃ ājānāma: ussaraṃ āyuraṃ paṭicca tiṭṭhatīti. Yathākathaṃ pan' āvuso imassa bhāsitaṃ attho daṭṭhabbo ti. — Tena h' āvuso upamaṇ - te karissāmi, upamaṇa p' idhaṃ ekacce viññū purisaṃ bhāsitaṃ atthaṃ ājānanti. Seyyathā pi āvuso telappadīpassa jhāyato acciṃ paṭicca ābhā paññāyati. ābhāṃ paṭicca acciṃ paññāyati, evaṃ - eva kho āvuso āyuraṃ ussaraṃ paṭicca tiṭṭhati, ussaraṃ ca āyuraṃ paṭicca tiṭṭhatīti. — Te va nu kho āvuso āyusaṅkhārā te vedaniyā dhammā, udāhu aññe āyusaṅkhārā aññe vedaniyā dhammā ti. — Na

kho āvuso te va āyusañkhārā te vedaniyā dhammā. Te ca āvuso āyusañkhārā abhaviṃsu te vedaniyā dhammā. na - y - idaṃ saññāvedayitanirodhaṃ samāpannassa bhikkhuno vuṭṭhānaṃ paññāyetha. Yasmā ca kho āvuso aññe āyusañkhārā aññe vedaniyā dhammā, tasmā saññāvedayitanirodhaṃ samāpannassa bhikkhuno vuṭṭhānaṃ paññāyatīti. — Yādā nu kho āvuso imaṃ kāyaṃ kati dhammā jahanti athāyaṃ kāyo ujjhito avakkhitto seti yathā kaṭṭhaṃ acetanan - ti. — Yādā kho āvuso imaṃ kāyaṃ tayo dhammā jahanti: āyu usmā ca viññānaṃ, athāyaṃ kāyo ujjhito avakkhitto seti yathā kaṭṭhaṃ acetanan - ti. — Yvāyaṃ āvuso mato kāla-kato yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno. imesaṃ kiṃ nānākaraṇaṃ - ti. — Yvāyaṃ āvuso mato kāla-kato, tassa kāyasañkhārā niruddhā (paṭippassaddhā, vaci-sañkhārā niruddhā paṭippassaddhā, cittasañkhārā niruddhā paṭippassaddhā, āyu parikkhiṇo, usmā vūpasantā, indriyāni viparibhinnāni; yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno, tassa pi kāyasañkhārā niruddhā paṭippassaddhā, vaci-sañkhārā niruddhā paṭippassaddhā, cittasañkhārā niruddhā paṭippassaddhā, āyu aparikkhiṇo, usmā avūpasantā, indriyāni vippassannāni. Yvāyaṃ āvuso mato kālakato yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno, idaṃ tesaṃ nānākaraṇaṃ - ti.

Kati pan' āvuso paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā ti. — Cattāro kho āvuso paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā: Idh' āvuso bhikkhu sukhasa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ime kho āvuso cattāro paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā ti. — Kati pan' āvuso paccayā animittāya cetovimuttiyā samāpattiyā ti. — Dve kho āvuso paccayā animittāya cetovimuttiyā samāpattiyā: sabbanimittānaṃ - ca amanasikāro, animittāya ca dhātuyā manasikāro. Ime kho āvuso dve paccayā animittāya cetovimuttiyā samāpattiyā ti. — Kati pan' āvuso paccayā animittāya cetovimuttiyā tīthiyā ti. — Tayo kho āvuso paccayā animittāya cetovimuttiyā

ṭhitiyā: sabbanimittānañ-ca amanasikāro, animittāya ca dhātuyā manasikāro, pubbe ca abhisāṅkhāro. Ime kho āvuso tayo paccayā animittāya cetovimuttiyā ṭhitiyā ti. — Kati pan' āvuso paccayā animittāya cetovimuttiyā vuṭṭhānāyāti. — Dve kho āvuso paccayā animittāya cetovimuttiyā vuṭṭhānāya: sabbanimittānañ-ca manasikāro, animittāya ca dhātuyā amanasikāro. Ime kho āvuso dve paccayā animittāya cetovimuttiyā vuṭṭhānāyāti.

Yā cāyaṃ āvuso appamāṇā cetovimutti yā ca ākiñcaṇṇā cetovimutti yā ca suññatā cetovimutti yā ca animittā cetovimutti, ime dhammā nānaṭṭhā c' eva nānābyañjanā ca, udāhu ekatṭhā, byañjanam-eva nānan-ti. — Yā cāyaṃ āvuso appamāṇā cetovimutti yā ca ākiñcaṇṇā cetovimutti yā ca suññatā cetovimutti yā ca animittā cetovimutti, atthi kho āvuso pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānaṭṭhā c' eva nānābyañjanā ca, atthi ca kho āvuso pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekatṭhā, byañjanam-eva nānaṃ. Katamo c' āvuso pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānaṭṭhā c' eva nānābyañjanā ca: Idh' āvuso bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham-adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Karuṇāsahagatena cetasā — pe — muditāsahagatena cetasā — upekhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham-adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Ayaṃ vuccat' āvuso appamāṇā cetovimutti. Katamā c' āvuso ākiñcaṇṇā cetovimutti: Idh' āvuso bhikkhu sabbaso viññāṇaṇcāyatanam samatikkamma na tthi kiñcīti ākiñcaṇṇāyatanam upasampajja viharati. Ayaṃ vuccat' āvuso ākiñcaṇṇā cetovimutti. Katamā c' āvuso suññatā cetovimutti: Idh' āvuso bhikkhu araṇṇagato vā rukkhamaḷagato vā suññāgāragato vā iti paṭisaṅkikhati: suññaṃ idaṃ attena vā attaniyena vā ti.

Ayaṃ vuccat' āvuso suññatā cetovimutti. Katamā c' āvuso animittā cetovimutti: Idh' āvuso bhikkhu sabbanimittānaṃ amanasikārā animittaṃ cetosamādhin upasampajja viharati. Ayaṃ vuccat' āvuso animittā cetovimutti. Ayaṃ kho āvuso pariyāyo yaṃ pariyāyaṃ āgama ime dhammā nānatthā c' eva nānābyañjanā ca. Katamo c' āvuso pariyāyo yaṃ pariyāyaṃ āgama ime dhammā ekatthā, byañjanam - eva nānaṃ: Rāgo kho āvuso pamāṇakaraṇo, doso pamāṇakaraṇo, moho pamāṇakaraṇo; te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppāda-dhammā. Yāvatā kho āvuso appamāṇā cetovimuttiyo akuppā tāsāṃ cetovimutti aggam - akkhāyati, sā kho panākuppā cetovimutti suññā rāgena suññā dosena suññā mohena. Rāgo kho āvuso kiñcano, doso kiñcano, moho kiñcano, te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā. Yāvatā kho āvuso ākiñcaṇṇā cetovimuttiyo akuppā tāsāṃ cetovimutti aggam - akkhāyati, sā kho panākuppā cetovimutti suññā rāgena suññā dosena suññā mohena. Rāgo kho āvuso nimittakaraṇo, doso nimittakaraṇo, moho nimittakaraṇo, te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā. Yāvatā kho āvuso animittā cetovimuttiyo akuppā tāsāṃ cetovimutti aggam - akkhāyati, sā kho panākuppā cetovimutti suññā rāgena suññā dosena suññā mohena. Ayaṃ kho āvuso pariyāyo yaṃ pariyāyaṃ āgama ime dhammā ekatthā, byañjanam - eva nānaṃ - ti.

Idam - avoc' āyasmā Sāriputto. Attamano āyasmā Mahākoṭṭhito āyasmato Sāriputtassa bhāsitaṃ abhinandīti.

MahāVEDALLASUTTAM TATTIYAM.

44.

Evam-me sutam. Ekam samayam Bhagavā Rājagahe viharati Veḷuvane Kalandakanivāpe. Atha kho Visākho upāsako yena Dhammadinnā bhikkhunī ten' upasaṅkami, upasaṅkamitvā Dhammadinnaṃ bhikkhuniṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Visākho upāsako Dhammadinnaṃ bhikkhuniṃ etad-avoca:

Sakkāyo sakkāyo ti ayye vuccati. Katamo nu kho ayye sakkāyo vutto Bhagavatā ti. — Pañca kho ime āvuso Visākha upādānakkhandhā sakkāyo vutto Bhagavatā, seyyathidaṃ rūpupādānakkhandho vedanupādānakkhandho saññupādānakkhandho saṅkhārūpādānakkhandho viññānupādānakkhandho. Ime kho āvuso Visākha pañc' upādānakkhandhā sakkāyo vutto Bhagavatā ti. Sādh' ayye ti kho Visākho upāsako Dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā Dhammadinnaṃ bhikkhuniṃ uttariṃ pañhaṃ apucchi: Sakkāyasamudayo sakkāyasamudayo ti ayye vuccati. Katamo nu kho ayye sakkāyasamudayo vutto Bhagavatā ti. — Yā 'yaṃ āvuso Visākha taṇhā ponobhavikā nandirāga-sahgatā tatratatrābhinandini, seyyathidaṃ kāmataṇhā bhava-taṇhā vibhavataṇhā, ayaṃ kho āvuso Visākha sakkāyasamudayo vutto Bhagavatā ti. — Sakkāyanirodho sakkāyanirodho ti ayye vuccati. Katamo nu kho ayye sakkāyanirodho vutto Bhagavatā ti. — Yo kho āvuso Visākha tassā yeva taṇhāya asesavirāganirodho cāgo paṇinissaggo mutti anālayo, ayaṃ kho āvuso Visākha sakkāyanirodho vutto Bhagavatā ti. — Sakkāyanirodhagāmini paṭipadā sakkāyanirodhagāmini paṭipadā ti ayye vuccati. Katamā nu kho ayye sakkāyanirodhagāmini paṭipadā vuttā Bhagavatā ti. — Ayam-eva kho āvuso Visākha ariyo aṭṭhaṅgiko maggo sakkāyanirodhagāmini paṭipadā vuttā Bhagavatā, seyyathidaṃ sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhīti. — Tañ-ñeva nu kho ayye upādānaṃ te pañc' upādānakkhandhā, udāhu añña-tra pañcaḥ' upādānakkhandhehi upādānaṃ ti. — Na kho āvuso Visākha tañ-ñeva upādānaṃ te pañc' upādānakkhandhā,

na pi aññatra pañcah' upādānakkhandhehi upādānaṃ. Yo kho āvuso Visākha pañcas' upādānakkhandhesu chandarāgo taṃ tattha upādānaṃ - ti.

Kathaṃ pan' ayye sakkāyaditṭhi hotiti. — Idh' āvuso Visākha assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ, attani vā vedanaṃ, vedanāya vā attānaṃ; saññaṃ attato samanupassati, saññāvantaṃ vā attānaṃ, attani vā saññaṃ, saññāya vā attānaṃ; saṅkhāre attato samanupassati, saṅkhāravantaṃ vā attānaṃ, attani vā saṅkhāre, saṅkhāresu vā attānaṃ; viññānaṃ attato samanupassati, viññānavantaṃ vā attānaṃ, attani vā viññānaṃ, viññānasmiṃ vā attānaṃ. Evaṃ kho āvuso Visākha sakkāyaditṭhi hotiti. — Kathaṃ pan' ayye sakkāyaditṭhi na hotiti. — Idh' āvuso Visākha sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto, na rūpaṃ attato samanupassati, na rūpavantaṃ attānaṃ, na attani rūpaṃ, na rūpasmiṃ attānaṃ; na vedanaṃ attato samanupassati, na vedanāvantaṃ attānaṃ, na attani vedanaṃ, na vedanāya attānaṃ; na saññaṃ attato samanupassati, na saññāvantaṃ attānaṃ, na attani saññaṃ, na saññāya attānaṃ; na saṅkhāre attato samanupassati, na saṅkhāravantaṃ attānaṃ, na attani saṅkhāre, na saṅkhāresu attānaṃ; na viññānaṃ attato samanupassati, na viññānavantaṃ attānaṃ, na attani viññānaṃ, na viññānasmiṃ attānaṃ. Evaṃ kho āvuso Visākha sakkāyaditṭhi na hotiti.

Katamo pan' ayye ariyo atṭhaṅgiko maggo ti. — Ayam eva kho āvuso Visākha ariyo atṭhaṅgiko maggo, seyyathidaṃ sammāditṭhi sammāsaṅkappo sammāvācā sammākammanto sammājivo sammāvāyāmo sammāsati sammāsamādhīti. — Ariyo pan' ayye atṭhaṅgiko maggo saṅkhato udāhu asaṅkhato ti. — Ariyo kho āvuso Visākha atṭhaṅgiko maggo

saṅkhato ti. — Ariyena nu kho ayye aṭṭhaṅgikena maggena tayo khandhā saṅgahitā, udāhu tihi khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito ti. — Na kho āvuso Visākha ariyena aṭṭhaṅgikena maggena tayo khandhā saṅgahitā, tihi ca kho āvuso Visākha khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito. Yā c' āvuso Visākha sammāvācā yo ca sammākammanto yo ca sammāājīvo, ime dhammā silakkhandhe saṅgahitā; yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi, ime dhammā samādhikkhandhe saṅgahitā; yā ca sammādiṭṭhi yo ca sammāsaṅkappo, ime dhammā paññākkhandhe saṅgahitā ti. — Katamo pan' ayye samādhi, katame samādhinimittā, katame samādhiparikkhārā, katamā samādhibhāvanā ti. — Yā kho āvuso Visākha cittassa ekaggatā ayaṃ samādhi, cattāro satipaṭṭhānā samādhinimittā, cattāro sammappadhānā samādhiparikkhārā, yā tesam yeva dhammānaṃ āsevanā bhāvanā bahulikammaṃ ayaṃ tattha samādhibhāvanā ti.

Kati pan' ayye saṅkhārā ti. — Tayo 'me āvuso Visākha saṅkhārā: kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāro ti. — Katamo pan' ayye kāyasaṅkhāro, katamo vacīsaṅkhāro, katamo cittasaṅkhāro ti. — Assāsapassāsā kho āvuso Visākha kāyasaṅkhāro, vitakkavicārā vacīsaṅkhāro, saññā ca vedanā ca cittasaṅkhāro ti. — Kasmā pan' ayye assāsapassāsā kāyasaṅkhāro, kasmā vitakkavicārā vacīsaṅkhāro, kasmā saññā ca vedanā ca cittasaṅkhāro ti. — Assāsapassāsā kho āvuso Visākha kāyikā ete dhammā kāyapaṭibaddhā, tasmā assāsapassāsā kāyasaṅkhāro. Pubbe kho āvuso Visākha vitakketvā vicāretvā pacchā vācam bhindati, tasmā vitakkavicārā vacīsaṅkhāro. Saññā ca vedanā ca cetasikā ete dhammā citta-paṭibaddhā, tasmā saññā ca vedanā ca cittasaṅkhāro ti.

Kathaṃ ca pan' ayye saññāvedayitanirodhasamāpatti hotīti. — Na kho āvuso Visākha saññāvedayitanirodhaṃ samāpajjantassa bhikkhuno evaṃ hoti: ahaṃ saññāvedayitanirodhaṃ samāpajjissan - ti vā, ahaṃ saññāvedayitanirodhaṃ samāpajjāmiti vā, ahaṃ saññāvedayitanirodhaṃ samāpanno ti vā, atha khvassa pubbe va tathā cittaṃ bhāvitam hoti yaṃ taṃ tathattāya upaneti. — Saññāvedayitanirodhaṃ

samāpajjantassa pan' ayye bhikkhuno katame dhammā paṭhamam nirujjhanti, yadi vā kāyasaṅkhāro yadi vā vacīsaṅkhāro yadi vā cittasaṅkhāro ti. — Saññāvedayitanirodham samāpajjantassa kho āvuso Visākha bhikkhuno paṭhamam nirujjhati vacīsaṅkhāro, tato kāyasaṅkhāro, tato cittasaṅkhāro ti. — Katham pan' ayye saññāvedayitanirodhasamāpattiyā vuṭṭhānam hotiti. — Na kho āvuso Visākha saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa bhikkhuno evam hoti: aham saññāvedayitanirodhasamāpattiyā vuṭṭhahissan'ti vā, aham saññāvedayitanirodhasamāpattiyā vuṭṭhahāmiti vā, aham saññāvedayitanirodhasamāpattiyā vuṭṭhito ti vā, atha khvāssa pubbe va tathā cittaṁ bhāvitam hoti yan'tam tathattāya upanetiti. — Saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa pan' ayye bhikkhuno katame dhammā paṭhamam uppajjanti, yadi vā kāyasaṅkhāro yadi vā vacīsaṅkhāro yadi vā cittasaṅkhāro ti. — Saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa kho āvuso Visākha bhikkhuno paṭhamam uppajjati cittasaṅkhāro, tato kāyasaṅkhāro, tato vacīsaṅkhāro ti. — Saññāvedayitanirodhasamāpattiyā vuṭṭhitam pan' ayye bhikkhum kati phassā phusantiti. — Saññāvedayitanirodhasamāpattiyā vuṭṭhitam kho āvuso Visākha bhikkhum tayo phassā phusanti: suññato phasso, animitto phasso, appanīhito phasso ti. — Saññāvedayitanirodhasamāpattiyā vuṭṭhitassa pan' ayye bhikkhuno kiṃninnam cittaṁ hoti kiṃponam kiṃpabbhāran'ti. — Saññāvedayitanirodhasamāpattiyā vuṭṭhitassa kho āvuso Visākha bhikkhuno vivekaninnam cittaṁ hoti vivekaṇam kiṃpabbhāran'ti.

Kati pan' ayye vedanā ti. — Tisso kho imā āvuso Visākha vedanā: sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā ti. — Katamā pan' ayye sukhā vedanā, katamā dukkhā vedanā, katamā adukkhamasukhā vedanā ti. — Yam kho āvuso Visākha kāyikam vā cetasikam vā sukham sātām vedayitām ayaṁ sukhā vedanā. Yam kho āvuso Visākha kāyikam vā cetasikam vā dukkham asātām vedayitām ayaṁ dukkhā vedanā. Yam kho āvuso Visākha kāyikam vā cetasikam vā n' eva sātām nāsātām vedayitām ayaṁ aduk-

khamasukhā vedanā ti. — Sukhā pan' ayye vedanā kiṃsukhā kiṃdukkhā, dukkhā vedanā kiṃdukkhā kiṃsukhā, adukkhamasukhā vedanā kiṃsukhā kiṃdukkhā ti. — Sukhā kho āvuso Visākha vedanā t̥tisukhā vipariṇāmadukkhā, dukkhā vedanā t̥titudukkhā vipariṇāmasukhā, adukkhamasukhā vedanā nāṇa-sukhā aññānadukkhā ti. — Sukhāya pan' ayye vedanāya kiṃanusayo anuseti, dukkhāya vedanāya kiṃanusayo anuseti, adukkhamasukhāya vedanāya kiṃanusayo anuseti. — Sukhāya kho āvuso Visākha vedanāya rāgānusayo anuseti, dukkhāya vedanāya paṭighānusayo anuseti, adukkhamasukhāya vedanāya avijjānusayo anuseti. — Sabbāya nu kho ayye sukhāya vedanāya rāgānusayo anuseti, sabbāya dukkhāya vedanāya paṭighānusayo anuseti, sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti. — Na kho āvuso Visākha sabbāya sukhāya vedanāya rāgānusayo anuseti, na sabbāya dukkhāya vedanāya paṭighānusayo anuseti, na sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti. — Sukhāya pan' ayye vedanāya kiṃ pahātabbāṃ, dukkhāya vedanāya kiṃ pahātabbāṃ, adukkhamasukhāya vedanāya kiṃ pahātabbāṃ ti. — Sukhāya kho āvuso Visākha vedanāya rāgānusayo pahātabbo, dukkhāya vedanāya paṭighānusayo pahātabbo, adukkhamasukhāya vedanāya avijjānusayo pahātabbo ti. — Sabbāya nu kho ayye sukhāya vedanāya rāgānusayo pahātabbo, sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo, sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo ti. — Na kho āvuso Visākha sabbāya sukhāya vedanāya rāgānusayo pahātabbo, na sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo, na sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo. Idh' āvuso Visākha bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkāṃ savicāraṃ vivekaṃ pītisukhāṃ paṭhamāṃ jhānaṃ upasampajja viharatī, rāgaṃ tena pajahatī, na tattha rāgānusayo anuseti. Idh' āvuso Visākha bhikkhu iti paṭisaṅcikkhati: kudda'ssu nāmāhaṃ tad-āyatanaṃ upasampajja viharissāmi yad-ariyā etarahi āyatanaṃ upasampajja viharantīti, iti anuttaresu vimokhesu pihaṃ

upatthāpayato uppajjati pihāpaccayā domanassam. paṭighan-
tena pajahati, na tattha paṭighānusayo anuseti. Idh' āvuso
Visākha bhikkhu sukhassa ca pahānā dukkhassa ca pahānā
pubbe va somanassadomanassānam atthagamā adukkham
asukham upekhāsati pārissuddhim catuttham jhānam upa-
sampajja viharati, avijjan-tena pajahati, na tattha avijjānu-
sayo anuseti.

Sukhāya pan' ayye vedanāya kiṃ paṭibhāgo ti. — Su-
khāya kho āvuso Visākha vedanāya dukkhā vedanā paṭi-
bhāgo ti. — Dukkāya pan' ayye vedanāya kiṃ paṭibhāgo
ti. — Dukkāya kho āvuso Visākha vedanāya sukhā vedanā
paṭibhāgo ti. — Adukkhamasukhāya pan' ayye vedanāya kiṃ
paṭibhāgo ti. — Adukkhamasukhāya kho āvuso Visākha ve-
danāya avijjā paṭibhāgo ti. — Avijjāya pan' ayye kiṃ paṭi-
bhāgo ti. — Avijjāya kho āvuso Visākha vijjā paṭibhāgo ti.
— Vijjāya pan' ayye kiṃ paṭibhāgo ti. — Vijjāya kho
āvuso Visākha vimutti paṭibhāgo ti. — Vimuttiya pan' ayye
kiṃ paṭibhāgo ti. — Vimuttiya kho āvuso Visākha nibbānam
paṭibhāgo ti. — Nibbānassa pan' ayye kiṃ paṭibhāgo ti. —
Accasarāvuso Visākha pañham, nāsakki pañhānam pari-
yantam gahetum. Nibbānogadham hi āvuso Visākha brahma-
cariyam nibbānaparāyanam nibbānapariyosānam. Ākaṅkha-
māno ca tvaṃ āvuso Visākha Bhagavantam upasaṅkamitvā
etam-attham puccheyyāsi, yathā ca te Bhagavā byākaroti
tathā nam dhāreyyāsīti.

Atha kho Visākho upāsako Dhammadinnāya bhikkhuniyā
bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanā Dhamma-
dinnam bhikkhunim abhivādetvā padakkhiṇam katvā yena
Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam
abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Vi-
sākho upāsako yāvatako ahosi Dhammadinnāya bhikkhuniyā
saddhim kathāsallāpo tam sabbam Bhagavato ārocesi. Evaṃ
vutte Bhagavā Visākham upāsakam etad-avoca: Paṇḍitā
Visākha Dhammadinnā bhikkhunī, mahāpaṇṇā Visākha
Dhammadinnā bhikkhunī. Maman- ce pi tvaṃ Visākha etam-
attham puccheyyāsi, aham- pi tam evam- evam byākareyyam

yathā taṃ Dhammadinnāya bhikkhuniyā byākatam, eso c' ev' etassa attho, evam - etaṃ dhārehi.

Idam - avoca Bhagavā. Attamano Visākho upāsako Bhagavato bhāsitaṃ abhinanditi.

CŪḶAVEDALLASUTTAM CATUTTHAM.

45.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad - avoca:

Cattār' imāni bhikkhave dhammasamādānāni, katamāni cattāri: Atthi bhikkhave dhammasamādānaṃ paccuppanna-sukhaṃ āyatiṃ dukkhavipākaṃ. Atthi bhikkhave dhamma-samādānaṃ paccuppannadukkhāṃ - c' eva āyatiṃ - ca dukkhavipākaṃ. Atthi bhikkhave dhammasamādānaṃ paccuppannadukkhāṃ āyatiṃ sukhavipākaṃ. Atthi bhikkhave dhamma-samādānaṃ paccuppannasukhaṃ - c' eva āyatiṃ - ca sukhavipākaṃ.

Katamaṃ - ca bhikkhave dhammasamādānaṃ paccuppanna-sukhaṃ āyatiṃ dukkhavipākaṃ: Santi bhikkhave eke samaṇa-brāhmaṇā evamvādino evamditṭhino: na - tthi kāmesu doso ti. Te kāmesu pātabyataṃ āpajjanti, te kho molibaddhāhi paribbājikāhi paricārenti, te evam - āhaṃsu: Kiṃ su nāma te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānaṃ - āhaṃsu kāmānaṃ pariññaṃ paññāpenti; sukho imissā paribbājikāya taruṇāya mudukāya lomasāya bāhāya samphasso ti te kāmesu pātabyataṃ āpajjanti. Te kāmesu pātabyataṃ āpajjitvā kāyassa bhedā param - maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Te tattha dukkhā tippā kaṭukā vedanā vediyanti. Te evam - āhaṃsu: Idam kho te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānaṃ - āhaṃsu kāmānaṃ pariññaṃ paññāpenti, ime hi mayaṃ kāmahetu

kāmanidānaṃ dukkhā tippā kaṭukā vedanā vediyāmāti. Seyyathā pi bhikkhave gimhānaṃ pacchime māse mālūvāsipātikā phaleyya, atha kho taṃ bhikkhave mālūvābijaṃ aññatarasmiṃ sālāmūle nipateyya. Atha kho bhikkhave yā tasmiṃ sāle adhivatthā devatā sā bhītā saṃviggā santāsaṃ āpajjeyya. Atha kho bhikkhave tasmiṃ sāle adhivatthāya devatāya mittamaccā ñātisālohitā, ārāmadevatā vanadevatā rukkhadevatā, osadhiṭṭavanaspatisu adhivatthā devatā, saṅgama samāgamma evaṃ samassāseyyuṃ: Mā bhavaṃ bhāyi, mā bhavaṃ bhāyi, app-eva nāṃ' etaṃ mālūvābijaṃ moro vā gileyya mago vā khādeyya davadāho vā ḍaheyya vanakammikā vā uddhareyyuṃ upacikā vā udrabheyyuṃ, abijaṃ vā pan' assāti. Atha kho taṃ bhikkhave mālūvābijaṃ n' eva moro gileyya na mago khādeyya na davadāho ḍaheyya na vanakammikā uddhareyyuṃ na upacikā udrabheyyuṃ, bijaṃ pan' assa. Taṃ pāvussakena meghena abhippavattāṃ samma-d-eva virūheyya, sā 'ssa mālūvālatā taruṇā mudukā lomasā vilambinī, sā taṃ sālāṃ upaniseveyya. Atha kho bhikkhave tasmiṃ sāle adhivatthāya devatāya evam-assa: Kiṃ su nāma te bhonto mittamaccā ñātisālohitā, ārāmadevatā vanadevatā rukkhadevatā, osadhiṭṭavanaspatisu adhivatthā devatā, mālūvābije anāgatabhayaṃ sampassamānā saṅgama samāgamma evaṃ samassāsesuṃ: mā bhavaṃ bhāyi, mā bhavaṃ bhāyi, app-eva nāṃ' etaṃ mālūvābijaṃ moro vā gileyya mago vā khādeyya davadāho vā ḍaheyya vanakammikā vā uddhareyyuṃ upacikā vā udrabheyyuṃ, abijaṃ vā pan' assāti; sukho imissā mālūvālatāya taruṇāya mudukāya lomasāya vilambiniyā samphasso ti. Sā taṃ sālāṃ anuparihareyya, sā taṃ sālāṃ anupariharitvā upari viṭabhiṃ kareyya, upari viṭabhiṃ karitvā oghanāṃ janeyya, oghanāṃ janetvā ye tassa sālassa mahantā mahantā khandhā te padāleyya. Atha kho bhikkhave tasmiṃ sāle adhivatthāya devatāya evam-assa: Idaṃ kho te bhonto mittamaccā ñātisālohitā, ārāmadevatā vanadevatā rukkhadevatā, osadhiṭṭavanaspatisu adhivatthā devatā, mālūvābije anāgatabhayaṃ sampassamānā saṅgama samāgamma evaṃ samassāsesuṃ: mā bhavaṃ bhāyi, mā bhavaṃ bhāyi, app-eva nāṃ' etaṃ mālūvābijaṃ moro vā gileyya

māgo vā khādeyya davadāho vā ḍaheyya vanakammikā vā uddhareyyum upacikā vā udraheyyum, abijaṃ vā paṇ' assāti, yaṇ' cāhaṃ māluvābijahetu dukkhā tippā kaṭukā vedanā vediyāmiti. Evam-eva kho bhikkhave santi eke samaṇabrāhmaṇā evaṃvādino evaṃditṭhino: na-tthi kāmesu doso ti. Te kāmesu pātabyataṃ āpajjanti, te molibaddhāhi paribhājikāhi paricārenti; te evam-āhaṃsu: Kiṃ su nāma te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānaṃ āhaṃsu kāmānaṃ pariṇānaṃ paññāpentī; sukho imissā paribhājikāya taruṇāya mudukāya loma-sāya bāhāya saṃphasso ti te kāmesu pātabyataṃ āpajjanti. Te kāmesu pātabyataṃ āpajjitvā kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Te tattha dukkhā tippā kaṭukā vedanā vediyanti. Te evam-āhaṃsu: Idaṃ kho te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānaṃ āhaṃsu kāmānaṃ pariṇānaṃ paññāpentī, ime hi mayaṃ kāmahetu kāmanidānaṃ dukkhā tippā kaṭukā vedanā vediyāmāti. Idaṃ vuccati bhikkhave dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākāṃ.

Katamaṃ-ca bhikkhave dhammasamādānaṃ paccuppannadukkhāṇ' c' eva āyatiṃ-ca dukkhavipākāṃ: Idha bhikkhave ekacco acelako hoti muttācāro hatthāpalekhano, na ehibhadantiko na tiṭṭhabhadantiko, na abbihaṭaṃ na uddissa-kaṭaṃ na nimantaṇaṃ sādīyati; so na kumbhīmukhā pati-gaṇhāti na kaḷopimukhā patigaṇhāti, na ḷakamantaṃ na daṇḍamantaṃ na musalamantaṃ, na dvinnarā bhuñjamānānaṃ, na gabbhiniyā na pāyamānāya na purisantara-gatāya, na saṅkittisu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārini, na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pibati. So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko — sattāgāriko vā hoti sattālopiko; ekissā pi dattiyā yāpeti, dvīhi pi dattihi yāpeti — sattahi pi dattihi yāpeti; ekāhikam-pi āhāraṃ āhāreti, dvīhikam-pi āhāraṃ āhāreti — sattāhikam-pi āhāraṃ āhāreti, iti evarūpaṃ addhamāsikam-pi pariyāyabhata-bhojanānuयोगam-anuyatto viharati. So sākabhakkho vā

hoti sāmākabhakkho vā hoti nīvārabhakkho vā hoti daddulabhakkho vā hoti haṭṭabhakkho vā hoti kaṇabhakkho vā hoti ācāmabhakkho vā hoti piñṇākabhakkho vā hoti tiṇabhakkho vā hoti gomayabhakkho vā hoti, vanamūlaphalāhāro yāpeti pavattaphalabhojī. So sāṇāni pi dhāreti masāṇāni pi dhāreti chavadussāni pi dhāreti paṃsukūlāni pi dhāreti tiriṭṭāni pi dhāreti ajināni pi dhāreti ajinakkhipam - pi dhāreti kusacīram - pi dhāreti vākacīram - pi dhāreti phalakacīram - pi dhāreti kesakambalam - pi dhāreti vālakambalam - pi dhāreti ulūkapakkham - pi dhāreti; kesamassulocako pi hoti kesamassulocanānuyogam - anuyutto, ubbhaṭṭhako pi hoti āsanapaṭikkhitto, ukkuṭiko pi hoti ukkuṭikappadhānam - anuyutto, kaṇṭakāpassayiko pi hoti kaṇṭakāpassaye seyyaṃ kappeti, sāyatatiyakam - pi udakoroḥaṇānuyogam - anuyutto viharati. Iti evarūpaṃ anekavihiṭaṃ kāyassa ātāpanaparitāpanānuyogam - anuyutto viharati. So kāyassa bhedaṃ param - maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Idaṃ vuccati bhikkhave dhammasamādhānaṃ paccuppannadukkhā - c' eva āyatiṃ - ca dukkhavipākaṃ.

Katamaṃ - ca bhikkhave dhammasamādhānaṃ paccuppannadukkhāṃ āyatiṃ sukhavipākaṃ: Idha bhikkhave ekacco pakatiyā tibbarāgajātiko hoti, so abhikkhaṇaṃ rāgaṃ dukkhāṃ domanassaṃ paṭisaṃvedeti; pakatiyā tibbadosajātiko hoti, so abhikkhaṇaṃ dosaṃ dukkhāṃ domanassaṃ paṭisaṃvedeti; pakatiyā tibbamohajātiko hoti, so abhikkhaṇaṃ mohāṃ dukkhāṃ domanassaṃ paṭisaṃvedeti. So sahāpi dukkhena sahāpi domanassena assumukho pi rudamāno paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati. So kāyassa bhedaṃ param - maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Idaṃ vuccati bhikkhave dhammasamādhānaṃ paccuppannadukkhāṃ āyatiṃ sukhavipākaṃ.

Katamaṃ - ca bhikkhave dhammasamādhānaṃ paccuppannasukhaṃ - c' eva āyatiṃ - ca sukhavipākaṃ: Idha bhikkhave ekacco pakatiyā na tibbarāgajātiko hoti, so na abhikkhaṇaṃ rāgaṃ dukkhāṃ domanassaṃ paṭisaṃvedeti; pakatiyā na tibbadosajātiko hoti, so na abhikkhaṇaṃ dosaṃ dukkhāṃ domanassaṃ paṭisaṃvedeti; pakatiyā na tibbamohajātiko

hoti, so na abhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. So vivicca' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekhako ca viharati sato ca sampajāno, sukhaṃ ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti: upekhako satimā sukhavihāri ti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. So kāyassa bhedaṃ paramaṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Idam vuccati bhikkhave dhammasamādānaṃ paccuppannasukhaṃ c' eva āyatiṃ ca sukhavipākaṃ. Imāni kho bhikkhave cattāri dhammasamādānāni.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

CŪḬADHAMMASAMĀDĀNASUTTAM PAÑCAMAM.

46.

Evam me sutāṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca:

Yebhuyyena bhikkhave sattā evaṃkāma evaṃchanda evaṃadhippāyā: aho vata anitṭhā akantā amanāpā dhammā parihāyeyyūṃ, itṭhā kantā manāpā dhammā abhivaḍḍheyyuntī. Tesāṃ bhikkhave sattānaṃ evaṃkāmaṇaṃ evaṃchandaṇaṃ evaṃadhippāyānaṃ anitṭhā akantā amanāpā dhammā abhivaḍḍhanti, itṭhā kantā manāpā dhammā parihāyanti. Tatra tumhe bhikkhave kaṃ hetuṃ paccethāti. — Bhagavaṃ-

mūlakā no bhante dhammā Bhagavaṃnettikā Bhagavaṃpaṭisaraṇā. Sādhū vata bhante Bhagavantaṃ yeva paṭibhātu etassa bhāsitassa attho, Bhagavato sutvā bhikkhū dhāressanti. — Tena hi bhikkhave suṇātha, sādhukaṃ manasikarotha, bhāsisāmiti. Evam - bhante ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad - avoca:

Idha bhikkhave assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisaṇaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto, sevitaḃbe dhamme na jānāti asevitaḃbe dhamme na jānāti, bhajitaḃbe dhamme na jānāti abhajitaḃbe dhamme na jānāti. So sevitaḃbe dhamme ajānanto asevitaḃbe dhamme ajānanto, bhajitaḃbe dhamme ajānanto abhajitaḃbe dhamme ajānanto, asevitaḃbe dhamme sevati sevitaḃbe dhamme na sevati, abhajitaḃbe dhamme bhajati bhajitaḃbe dhamme na bhajati. Tassa asevitaḃbe dhamme sevato sevitaḃbe dhamme asevato, abhajitaḃbe dhamme bhajato bhajitaḃbe dhamme abhajato, anitṭhā akantā amanāpā dhammā abhivaḍḍhanti, itṭhā kantā manāpā dhammā parihāyanti, taṃ kissa hetu: Evam h' etaṃ bhikkhave hoti yathā taṃ aviddasuno. Sutavā ca kho bhikkhave ariyasāvakō ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisaṇaṃ dassāvī sappurisdhammassa kovido sappurisdhamme suvinīto, sevitaḃbe dhamme pajānāti asevitaḃbe dhamme pajānāti, bhajitaḃbe dhamme pajānāti abhajitaḃbe dhamme pajānāti. So sevitaḃbe dhamme pajānanto asevitaḃbe dhamme pajānanto, bhajitaḃbe dhamme pajānanto abhajitaḃbe dhamme pajānanto, asevitaḃbe dhamme na sevati sevitaḃbe dhamme sevati, abhajitaḃbe dhamme na bhajati bhajitaḃbe dhamme bhajati. Tassa asevitaḃbe dhamme asevato sevitaḃbe dhamme sevato, abhajitaḃbe dhamme abhajato bhajitaḃbe dhamme bhajato, anitṭhā akantā amanāpā dhammā parihāyanti, itṭhā kantā manāpā dhammā abhivaḍḍhanti, taṃ kissa hetu: Evam h' etaṃ bhikkhave hoti yathā taṃ viddasuno.

Cattār' imāni bhikkhave dhammasamādānāni, katamāni cattāri: Atthi bhikkhave dhammasamādānaṃ paccuppannadukkhā - c' eva āyatiṃ - ca dukkhavipākāṃ. Atthi bhikkhave

dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākāṃ. Atthi bhikkhave dhammasamādānaṃ paccuppannadukkhāṃ āyatiṃ sukhavipākāṃ. Atthi bhikkhave dhammasamādānaṃ paccuppannasukhaṃ - c' eva āyatiṃ - ca sukhavipākāṃ.

Tatra bhikkhave yam - idaṃ dhammasamādānaṃ paccuppannadukkhāṃ - c' eva āyatiṃ - ca dukkhavipākāṃ, taṃ avidvā avijjāgato yathābhūtaṃ na - ppajānāti: idaṃ kho dhammasamādānaṃ paccuppannadukkhāṃ - c' eva āyatiṃ - ca dukkhavipākaṃ - ti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ sevati, taṃ na parivajjeti; tassa taṃ sevato taṃ aparivajjayato anittā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti, taṃ kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ aviddasuno. Tatra bhikkhave yam - idaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākāṃ, taṃ avidvā avijjāgato yathābhūtaṃ na - ppajānāti: idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ - ti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ sevati, taṃ na parivajjeti; tassa taṃ sevato taṃ aparivajjayato anittā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti, taṃ kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ aviddasuno. Tatra bhikkhave yam - idaṃ dhammasamādānaṃ paccuppannadukkhāṃ āyatiṃ sukhavipākāṃ, taṃ avidvā avijjāgato yathābhūtaṃ na - ppajānāti: idaṃ kho dhammasamādānaṃ paccuppannadukkhāṃ āyatiṃ sukhavipākaṃ - ti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ na sevati, taṃ parivajjeti; tassa taṃ asevato taṃ parivajjayato anittā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti, taṃ kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ aviddasuno. Tatra bhikkhave yam - idaṃ dhammasamādānaṃ paccuppannasukhaṃ - c' eva āyatiṃ - ca sukhavipākāṃ, taṃ avidvā avijjāgato yathābhūtaṃ na - ppajānāti: idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ - c' eva āyatiṃ - ca sukhavipākaṃ - ti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ na sevati, taṃ parivajjeti; tassa taṃ asevato taṃ parivajjayato

aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti, taṃ kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ aviddasuno.

Tatra bhikkhave yam - idaṃ dhammasamādānaṃ paccuppannadukkhāṇ - c' eva āyatiṇ - ca dukkhavipākāṃ, taṃ vidvā vijjāgato yathābhūtaṃ pajānāti: idaṃ kho dhammasamādānaṃ paccuppannadukkhāṇ - c' eva āyatiṇ - ca dukkhavipākanti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ na sevati, taṃ parivajjeti; tassa taṃ asevato taṃ parivajjayato aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā manāpā dhammā abhivaḍḍhanti, taṃ kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ viddasuno. Tatra bhikkhave yam - idaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatiṇ dukkhavipākāṃ, taṃ vidvā vijjāgato yathābhūtaṃ pajānāti: idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ āyatiṇ dukkhavipākan - ti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ na sevati, taṃ parivajjeti; tassa taṃ asevato taṃ parivajjayato aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā manāpā dhammā abhivaḍḍhanti, taṃ kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ viddasuno. Tatra bhikkhave yam - idaṃ dhammasamādānaṃ paccuppannadukkhāṇ āyatiṇ sukhavipākāṃ, taṃ vidvā vijjāgato yathābhūtaṃ pajānāti: idaṃ kho dhammasamādānaṃ paccuppannadukkhāṇ āyatiṇ sukhavipākan - ti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ sevati, taṃ na parivajjeti; tassa taṃ sevato taṃ aparivajjayato aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā manāpā dhammā abhivaḍḍhanti, taṃ kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ viddasuno. Tatra bhikkhave yam - idaṃ dhammasamādānaṃ paccuppannasukhaṇ - c' eva āyatiṇ - ca sukhavipākāṃ, taṃ vidvā vijjāgato yathābhūtaṃ pajānāti: idaṃ kho dhammasamādānaṃ paccuppannasukhaṇ - c' eva āyatiṇ - ca sukhavipākan - ti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ sevati, taṃ na parivajjeti; tassa taṃ sevato taṃ aparivajjayato aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā manāpā dhammā abhivaḍḍhanti, taṃ kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ viddasuno.

Katamañ-ca bhikkhave dhammasamādhānaṃ paccuppannadukkhāñ-c' eva āyatiñ-ca dukkhavipākāṃ: Idha bhikkhave ekacco saḥāpi dukkhena saḥāpi domanassena pāṇātipātī hoti pāṇātipāṭapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena adinnādāyī hoti adinnādānapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena kāmesu micchācārī hoti kāmesu micchācārāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena musāvādī hoti musāvādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena piṣuṇāvāco hoti piṣuṇāvācāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena pharusāvāco hoti pharusāvācāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena samphappalāpī hoti samphappalāpāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena abhijjhālu hoti abhijjhāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena byāpannacitto hoti byāpādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena micchādīṭṭhi hoti micchādīṭṭhipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti. So kāyassa bhedā param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjati. Idam vuccati bhikkhave dhammasamādhānaṃ paccuppannadukkhāñ-c' eva āyatiñ-ca dukkhavipākāṃ.

Katamañ-ca bhikkhave dhammasamādhānaṃ paccuppanna-sukhaṃ āyatiṃ dukkhavipākāṃ: Idha bhikkhave ekacco saḥāpi sukkena saḥāpi somanassena pāṇātipātī hoti pāṇātipāṭapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukkena saḥāpi somanassena adinnādāyī hoti adinnādānapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukkena saḥāpi somanassena kāmesu micchācārī hoti kāmesu micchācārāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukkena saḥāpi somanassena musāvādī hoti musāvādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukkena saḥāpi somanassena piṣuṇāvāco hoti piṣuṇāvācāpaccayā ca

sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena pharusāvāco hoti pharusāvācāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena samphappalāpī hoti samphappalāpāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena abhijjhālu hoti abhijjhāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena byāpannacitto hoti byāpādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena micchādīṭṭhi hoti micchādīṭṭhipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti. So kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Idaṃ vuccati bhikkhave dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākāṃ.

Katamaṃ-ca bhikkhave dhammasamādānaṃ paccuppannadukkhāṃ āyatiṃ sukhavipākāṃ: Idha bhikkhave ekacco saḥāpi dukkhena saḥāpi domanassena pāṇātipātā paṭivirato hoti pāṇātipātā veramaṇipaccayā ca dukkhāṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena adinnādānaṃ paṭivirato hoti adinnādānaṃ veramaṇipaccayā ca dukkhāṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena kāmesu micchācārā paṭivirato hoti kāmesu micchācārā veramaṇipaccayā ca dukkhāṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena musāvādā paṭivirato hoti musāvādā veramaṇipaccayā ca dukkhāṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena pisuṇāya vācāya paṭivirato hoti pisuṇāya vācāya veramaṇipaccayā ca dukkhāṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena pharusāya vācāya paṭivirato hoti pharusāya vācāya veramaṇipaccayā ca dukkhāṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena samphappalāpā paṭivirato hoti samphappalāpā veramaṇipaccayā ca dukkhāṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena anabhijjhālu hoti anabhijjhāpaccayā ca dukkhāṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena abyāpannacitto hoti abyāpādapaccayā ca dukkhāṃ domanassaṃ paṭisaṃvedeti, saḥāpi

dukkhena saḥāpi domanassena sammāditṭhi hoti sammāditṭhi-paccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti. So kāyassa bhedaṃ param-maraṇā sugatim saggaṃ lokaṃ upapajjati. Idam vuccati bhikkhave dhammasamādhānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākam.

Katamaṃ-ca bhikkhave dhammasamādhānaṃ paccuppanna-sukhaṃ -c' eva āyatiṃ-ca sukhavipākam: Idha bhikkhave ekacco saḥāpi sukhena saḥāpi somanassena pāṇātipātā paṭivirato hoti pāṇātipātā veramaṇipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena adinnādānā paṭivirato hoti adinnādānā veramaṇipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena kāmesu micchācārā paṭivirato hoti kāmesu micchācārā veramaṇipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena musāvādā paṭivirato hoti musāvādā veramaṇipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena piṣuṇāya vācāya paṭivirato hoti piṣuṇāya vācāya veramaṇipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena pharusāya vācāya paṭivirato hoti pharusāya vācāya veramaṇipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena samphappalāpā paṭivirato hoti samphappalāpā veramaṇipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena anabhijjhālu hoti anabhijjhāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena abyāpannacitto hoti abyāpādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukhena saḥāpi somanassena sammāditṭhi hoti sammāditṭhi-paccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti. So kāyassa bhedaṃ param-maraṇā sugatim saggaṃ lokaṃ upapajjati. Idam vuccati bhikkhave dhammasamādhānaṃ paccuppanna-sukhaṃ -c' eva āyatiṃ-ca sukhavipākam. Imāni kho bhikkhave cattāri dhammasamādhānāni.

Seyyathā pi bhikkhave tittakālābu visena saṃsaṭṭho, atha puriso āgaccheyya jīvitukāmo amaritukāmo, sukhakāmo dukkhapaṭikkūlo, tam-enam evaṃ vadeyyuṃ: Ambho purisa, ayaṃ tittakālābu visena saṃsaṭṭho, sace ākaṅkhasi pipa,

tassa te pipato c' eva na - cchādessati vaṇṇena pi gandhena pi rasena pi, pītvā ca pana maraṇaṃ vā nigacchasi maraṇamattaṃ vā dukkhaṃ - ti. So taṃ apaṭisaṅkhāya pipeyya, na - ppaṭinissajeyya; tassa taṃ pipato c' eva na - cchādeyya vaṇṇena pi gandhena pi rasena pi, pītvā ca pana maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Tathūpamāhaṃ bhikkhave imaṃ dhammasamādhānaṃ vadāmi yaṃ - idaṃ dhammasamādhānaṃ paccuppannadukkhaṃ - c' eva āyatiṃ - ca dukkhavipākāṃ.

Seyyathā pi bhikkhave āpānīyakāṃso vaṇṇasampanno gandhasampanno rasasampanno, so ca kho visena saṃsaṭṭho, atha puriso āgaccheyya jīvitukāmo amaritukāmo, sukhakāmo dukkhapaṭikkūlo, taṃ - enaṃ evaṃ vadeyyuṃ: Ambho purisa, ayaṃ āpānīyakāṃso vaṇṇasampanno gandhasampanno rasasampanno, so ca kho visena saṃsaṭṭho, sace ākaṅkhasi pipa, tassa te pipato hi kho chādessati vaṇṇena pi gandhena pi rasena pi, pītvā ca pana maraṇaṃ vā nigacchasi maraṇamattaṃ vā dukkhaṃ - ti. So taṃ apaṭisaṅkhāya pipeyya, na - ppaṭinissajeyya; tassa taṃ pipato hi kho chādeyya vaṇṇena pi gandhena pi rasena pi, pītvā ca pana maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Tathūpamāhaṃ bhikkhave imaṃ dhammasamādhānaṃ vadāmi yaṃ - idaṃ dhammasamādhānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākāṃ.

Seyyathā pi bhikkhave pūtimuttaṃ nānābhesajjehi saṃsaṭṭhaṃ, atha puriso āgaccheyya paṇḍurogī, taṃ - enaṃ evaṃ vadeyyuṃ: Ambho purisa, idaṃ pūtimuttaṃ nānābhesajjehi saṃsaṭṭhaṃ, sace ākaṅkhasi pipa, tassa te pipato hi kho na - cchādessati vaṇṇena pi gandhena pi rasena pi, pītvā ca pana sukhī bhavissasīti. So taṃ paṭisaṅkhāya pipeyya, na - ppaṭinissajeyya; tassa taṃ pipato hi kho na - cchādeyya vaṇṇena pi gandhena pi rasena pi, pītvā ca pana sukhī assa. Tathūpamāhaṃ bhikkhave imaṃ dhammasamādhānaṃ vadāmi yaṃ - idaṃ dhammasamādhānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākāṃ.

Seyyathā pi bhikkhave dadhiṃ - ca madhuṃ - ca sappiṇ - ca phāṇitaṃ - ca ekajjhaṃ saṃsaṭṭhaṃ, atha puriso āgaccheyya lohitapakkhandiko, taṃ - enaṃ evaṃ vadeyyuṃ: Ambho purisa,

idaṃ dadhiñ - ca madhuñ - ca sappiñ - ca phāṇitañ - ca ekaj-
jhaṃ saṃsaṭṭhaṃ, sace ākaṅkhasi pipa, tassa te pipato c'
eva chādessati vaṇṇena pi gandhena pi rasena pi, pītvā ca
pana sukhī bhavissasīti. So taṃ paṭisaṅkhāya pipeyya, na-
ppaṭinissajeyya; tassa taṃ pipato c' eva chādeyya vaṇṇena
pi gandhena pi rasena pi, pītvā ca pana sukhī assa. Tathū-
pamāhaṃ bhikkhave imaṃ dhammasamādānaṃ vadāmi yaṃ
idaṃ dhammasamādānaṃ paccuppannasukhañ - c' eva āyatiñ-
ca sukhavipākaṃ. Seyyathā pi bhikkhave vassānaṃ pacchime
māse saradasamaye viddhe vigatavalāhake deve ādicco na-
bhaṃ abbhussakkamāno sabbhaṃ ākāsagataṃ tamagataṃ
abhivihacca bhāsati ca tapati ca virocati ca, evaṃ - eva kho
bhikkhave yaṃ - idaṃ dhammasamādānaṃ paccuppannasukhañ -
c' eva āyatiñ - ca sukhavipākaṃ tad - aṇṇe puthusamaṇabrāh-
maṇā(naṃ) parappavāde abhivihacca bhāsati ca tapati ca
virocati cāti.

Idaṃ avoca Bhagavā. Attamanā te bhikkhū Bhaga-
vato bhāsitaṃ abhinandun - ti.

MAHĀDHAMMASAMĀDĀNASUTTAM CHAṬṬHAṆ.

47.

Evam - me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ
viharaṭi Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bha-
gavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhik-
khū Bhagavato paccassosun. Bhagavā etad - avoca:

Vimaṇsakena bhikkhave bhikkhunā parassa cetopariya-
yaṃ ājānanta Tathāgate samannesanā kātabbā, sammā-
sambuddho vā no vā iti viññāpāyāti. — Bhagavaṃmūlakā
no bhante dhammā Bhagavaṃnettikā Bhagavaṃpaṭisaṇā.
Sādhū vata bhante Bhagavantaṃ yeva paṭibhātu etassa
bhāsitaṃ attho, Bhagavato sutvā bhikkhū dhāressantīti. —
Tena hi bhikkhave suṇātha, sādhukaṃ manasikarotha,

bhāsissāmiti. Evam - bhante ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad - avoca:

Vīmaṃsakena bhikkhave bhikkhunā parassa cetopariyāyam ājānantena dvisu dhammesu Tathāgato samannesitabbo, cakkhusotaviññeyyesu dhammesu: ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā saṃvijjanti vā te Tathāgatassa no vā ti. Tam - enaṃ samannesamāno evaṃ jānāti: ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṃvijjantīti. Yato naṃ samannesamāno evaṃ jānāti: ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṃvijjantīti, tato naṃ uttariṃ samannesati: ye vītimissā cakkhusotaviññeyyā dhammā saṃvijjanti vā te Tathāgatassa no vā ti. Tam - enaṃ samannesamāno evaṃ jānāti: ye vītimissā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṃvijjantīti. Yato naṃ samannesamāno evaṃ jānāti: ye vītimissā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṃvijjantīti, tato naṃ uttariṃ samannesati: ye vodātā cakkhusotaviññeyyā dhammā saṃvijjanti vā te Tathāgatassa no vā ti. Tam - enaṃ samannesamāno evaṃ jānāti: ye vodātā cakkhusotaviññeyyā dhammā saṃvijjanti te Tathāgatassāti. Yato naṃ samannesamāno evaṃ jānāti: ye vodātā cakkhusotaviññeyyā dhammā saṃvijjanti te Tathāgatassāti, tato naṃ uttariṃ samannesati: dīgharattaṃ samāpanno ayam - āyasmā imaṃ kusalaṃ dhammaṃ udāhu ittarasamāpanno ti. Tam - enaṃ samannesamāno evaṃ jānāti: dīgharattaṃ samāpanno ayam - āyasmā imaṃ kusalaṃ dhammaṃ, nāyam - āyasmā ittarasamāpanno ti. Yato naṃ samannesamāno evaṃ jānāti: dīgharattaṃ samāpanno ayam - āyasmā imaṃ kusalaṃ dhammaṃ, nāyam - āyasmā ittarasamāpanno ti, tato naṃ uttariṃ samannesati: ñattajjhāpanno ayam - āyasmā bhikkhu yasam - patto, saṃvijjant' assa idh' ekacce ādinavā ti. Na tāva bhikkhave bhikkhuno idh' ekacce ādinavā saṃvijjanti yāva na ñattajjhāpanno hoti yasam - patto. Yato ca kho bhikkhave bhikkhu ñattajjhāpanno hoti yasam - patto ath' assa idh' ekacce ādinavā saṃvijjanti. Tam - enaṃ samannesamāno evaṃ jānāti: ñattajjhāpanno ayam - āyasmā bhikkhu yasam - patto, nāssa idh' ekacce ādinavā saṃvijjantīti. Yato naṃ samannesamāno evaṃ jānāti: ñattajjhāpanno

ayam-āyasmā bhikkhu yasam-patto, nāssa idh' ekacce ādinavā saṁvijjantīti, tato naṁ uttarim samannesati: abhayūparato ayam-āyasmā, nāyam-āyasmā bhayūparato, vitarāgattā kāme na sevati khayā rāgassāti. Tam-enam samannesamāno evaṁ jānāti: abhayūparato ayam-āyasmā, nāyam-āyasmā bhayūparato, vitarāgattā kāme na sevati khayā rāgassāti. Tañce bhikkhave bhikkhuṁ pare evaṁ puccheyyuh: Ke paṇ' āyasmato ākāra ke anvayā yen' āyasmā evaṁ vadesi: abhayūparato ayam-āyasmā, nāyam-āyasmā bhayūparato, vitarāgattā kāme na sevati khayā rāgassāti, sammā byākaramāno bhikkhave bhikkhu evaṁ byākareyya: Tathā hi pana ayam-āyasmā saṅhe vā viharanto eko vā viharanto ye ca tattha sugatā ye ca tattha duggatā ye ca tattha gaṇam-anusāsanti ye ca idh' ekacce āmisesu sandissanti ye ca idh' ekacce āmisena anupalittā, nāyam-āyasmā taṁ tena avajānāti; sammukhā kho pana mētaṁ Bhagavato sutam sammukhā paṭiggahitam: Abhayūparato 'ham-asmi, nāham-asmi bhayūparato, vitarāgattā kāme na sevāmi khayā rāgassāti.

Tatra bhikkhave Tathāgato vā uttarim paṭipucchitabbo: Ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā saṁvijjanti vā te Tathāgatassa no vā ti. Byākaramāno bhikkhave Tathāgato evaṁ byākareyya: Ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṁvijjantīti. Ye vitimissā cakkhusotaviññeyyā dhammā saṁvijjanti vā te Tathāgatassa no vā ti. Byākaramāno bhikkhave Tathāgato evaṁ byākareyya: Ye vitimissā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṁvijjantīti. Ye vodātā cakkhusotaviññeyyā dhammā saṁvijjanti vā te Tathāgatassa no vā ti. Byākaramāno bhikkhave Tathāgato evaṁ byākareyya: Ye vodātā cakkhusotaviññeyyā dhammā saṁvijjanti te Tathāgatassa; etapatho 'ham-asmi etagocarō, no ca tena tammayo ti. Evaṁvādiṁ kho bhikkhave satthāraṁ arāhatai sāvako upasaṅkamitum dhammasavanāya, tassa satthā dhammaṁ deseti uttaruttarim paṇitapaṇitam kaṇhasukkasappaṭibhāgaṁ. Yathā yathā kho bhikkhave bhikkhuno satthā dhammaṁ deseti uttaruttarim paṇitapaṇitam kaṇhasukkasappaṭibhāgaṁ, tathā tathā so tasmiṁ dhamme abhiññāya idh' ekaccaṁ dhammaṁ

dhammesu niṭṭham gacchati, satthari pasīdati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti. Tañ-ce bhikkhave bhikkhum pare evaṃ puccheyyūṃ: Ke pan' āyasmato ākāra ke 'anvayā yen' āyasmā evaṃ vadesi: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti, sammā byākaramāno bhikkhave bhikkhu evaṃ byākareyya: Idhāhaṃ āvuso yena Bhagavā ten' upasaṅkamim dhammasavanāya, tassa me Bhagavā dhammaṃ deseti uttaruttarim paṇitapaṇitam kaṇhasukkasappaṭibhāgaṃ. Yathā yathā me āvuso Bhagavā dhammaṃ deseti uttaruttarim paṇitapaṇitam kaṇhasukkasappaṭibhāgaṃ, tathā tathā 'haṃ tasmim dhamme abhiññāya idh' ekaccaṃ dhammaṃ dhammesu niṭṭham -agamaṃ, satthari pasīdim: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti.

Yassa kassaci bhikkhave imehi ākārehi imehi padehi imehi byañjanehi Tathāgate saddhā niviṭṭhā hoti mūlajātā patitṭhitā, ayaṃ vuccati bhikkhave ākāravatī saddhā dassana-mūlikā dalhā, asaṃhāriyā samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasim. Evaṃ kho bhikkhave Tathāgate dhammasamannesanā hoti, evaṃ-ca pana Tathāgato dhammatā susamanniṭṭho hotīti.

Idam -avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun -ti.

VĪMAṆSAKASUTTAM SATTAMAM.

48.

Evaṃ-me sutam. Ekaṃ samayaṃ Bhagavā Kosambiyā viharati Ghositārāme. Tena kho pana samayena Kosambiyā bhikkhū bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattihi vitudantā viharanti; te na c' eva aññamaññaṃ saññāpentī na ca saññattim upenti, na ca aññamaññaṃ nijjhāpentī na ca nijjhattim upenti. Atha kho

aññataro bhikkhu yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu Bhagavantaṃ etad - avoca: Idha bhante Kosambiyāṃ bhikkhū bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattihi vitudantā viharanti; te na c' eva aññamaññaṃ saññāpentī na ca saññattim upenti, na ca aññamaññaṃ nijjhāpentī na ca nijjhattim upentīti. Atha kho Bhagavā aññatarāṃ bhikkhū āmantesi: Ehi tvaṃ bhikkhu mama vacanena te bhikkhū āmantehi: satthāyasmante āmantetīti. Evam - bhante ti kho so bhikkhu Bhagavato paṭissutvā yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etad - avoca: Satthāyasmante āmantetīti. Evam - āvuso ti kho te bhikkhū tassa bhikkhuno paṭissutvā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho te bhikkhū Bhagavā etad - avoca: Saccāṃ kira tumhe bhikkhave bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattihi vitudantā viharatha; te na c' eva aññamaññaṃ saññāpetha na ca saññattim upetha, na ca aññamaññaṃ nijjhāpetha na ca nijjhattim upethāti. — Evam - bhante. — Taṃ kim - maññatha bhikkhave: yasmiṃ tumhe samaye bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattihi vitudantā viharatha, api nu tumhākaṃ tasmīṃ samaye mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārisu āvī c' eva raho ca, mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārisu āvī c' eva raho ca, mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārisu āvī c' eva raho cāti. — No h' etam - bhante. — Iti kira bhikkhave yasmiṃ tumhe samaye bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattihi vitudantā viharatha, n' eva tumhākaṃ tasmīṃ samaye mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārisu āvī c' eva raho ca, na mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārisu āvī c' eva raho ca, na mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārisu āvī c' eva raho ca. Atha kiṃ - carahi tumhe moghapurisaṃ kiṃ jānantā kiṃ passantā bhaṇḍanaajātā kalahajātā vivādāpannā añña-

maññaṃ mukhasattihi vitudantā viharatha; te na c' eva añña-maññaṃ saññāpetha na ca saññattim upetha, na ca añña-maññaṃ nijjhāpetha na ca nijjhattim upetha. Tam hi tumbhakaṃ moghapurisā bhavissati dīgharattaṃ ahitāya dukkhāyāti.

Atha kho Bhagavā bhikkhū āmantesi: Cha h' ime bhikkhave dhammā sārāṇiyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggīyā ekibhāvāya saṃvattanti, katame cha: Idha bhikkhave bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitam hoti sabrahmacārisu āvī c' eva raho ca. Ayam - pi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekibhāvāya saṃvattati. Puna ca param bhikkhave bhikkhuno mettaṃ vacīkammaṃ p. h. ... raho ca. Ayam - pi dhammo ... ekibhāvāya saṃvattati. Puna ca param bhikkhave bhikkhuno mettaṃ manokammaṃ p. h. ... raho ca. Ayam - pi dhammo ... ekibhāvāya saṃvattati. Puna ca param bhikkhave bhikkhu ye telābhā dhammikā dhammaladdhā, antamaso pattapariyāpannamattam - pi, tathārūpehi lābhehi appaṭivibhattabhogī hoti silavantehi sabrahmacārīhi sādharāṇabhogī. Ayam - pi dhammo ... ekibhāvāya saṃvattati. Puna ca param bhikkhave bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmatṭhāni samādhisaṃvattanikāni, tathārūpesu sīlesu sīlasāmaññagato viharati sabrahmacārīhi āvī c' eva raho ca. Ayam - pi dhammo ... ekibhāvāya saṃvattati. Puna ca param bhikkhave bhikkhu yā 'yaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammādukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīhi āvī c' eva raho ca. Ayam - pi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekibhāvāya saṃvattati. Ime kho bhikkhave cha sārāṇiyā dhammā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggīyā ekibhāvāya saṃvattanti. Imesaṃ kho bhikkhave channaṃ sārāṇiyanāṃ dhammānaṃ etaṃ aggaṃ etaṃ saṅgāhikaṃ etaṃ saṅghātanikaṃ yadidaṃ yā 'yaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammādukkhakkhayāya. Seyyathā pi bhikkhave kūtāgārassa etaṃ aggaṃ etaṃ saṅgāhikaṃ etaṃ saṅghātanikaṃ yadidaṃ kūtāṃ, evam - eva kho

bhikkhave imesaṃ channaṃ sārāṇiyānaṃ dhammānaṃ —pe— sammādukkhakkhayāya.

Kathaṃ - ca bhikkhave yā 'yaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammādukkhakkhayāya: Idha bhikkhave bhikkhu araṇṇagato vā rukkhamūlagato vā suṇṇāgāragato vā iti paṭisaṅcikkhati: Atthi nu kho me taṃ pariyuṭṭhānaṃ ajjhataṃ appahinaṃ yenāhaṃ pariyuṭṭhānena pariyuṭṭhitacitto yathābhūtaṃ na jāneyyaṃ na passeyyaṃ - ti. Sace bhikkhave bhikkhu kāmarāgapariyuṭṭhito hoti pariyuṭṭhitacitto va hoti, Sace bhikkhave bhikkhu byāpādapariyuṭṭhito hoti pariyuṭṭhitacitto va hoti. Sace bhikkhave bhikkhu thīnamiddhapariyuṭṭhito hoti pariyuṭṭhitacitto va hoti. Sace bhikkhave bhikkhu uddhacakukkuccapariyuṭṭhito hoti pariyuṭṭhitacitto va hoti. Sace bhikkhave bhikkhu vicikicchāpariyuṭṭhito hoti pariyuṭṭhitacitto va hoti. Sace bhikkhave bhikkhu idhalokacintāya pasuto hoti pariyuṭṭhitacitto va hoti. Sace bhikkhave bhikkhu paralokacintāya pasuto hoti pariyuṭṭhitacitto va hoti. Sace bhikkhave bhikkhu bhaṇḍanaajāto kalahajāto vivādāpanno mukhasattili vitudanto viharati pariyuṭṭhitacitto va hoti. So evaṃ pajānāti: Na - tthi kho me taṃ pariyuṭṭhānaṃ ajjhataṃ appahinaṃ yenāhaṃ pariyuṭṭhānena pariyuṭṭhitacitto yathābhūtaṃ na jāneyyaṃ na passeyyaṃ, suppaṇihitaṃ me mānaṃ saccānaṃ bodhāyāti. Idam - assa paṭhamāṃ nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

Puna ca paraṃ bhikkhave ariyasāvako iti paṭisaṅcikkhati: Imaṃ nu kho ahaṃ diṭṭhiṃ āsevanto bhāvento bahulikaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbutiṃ - ti. So evaṃ pajānāti: Imaṃ kho ahaṃ diṭṭhiṃ āsevanto bhāvento bahulikaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbutiṃ - ti. Idam - assa dutiyaṃ nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

Puna ca paraṃ bhikkhave ariyasāvako iti paṭisaṅcikkhati: Yathārūpāyāhaṃ diṭṭhiyā samannāgato atthi nu kho ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato ti. So evaṃ pajānāti: Yathārūpāyāhaṃ diṭṭhiyā samannāgato na - tthi ito bahiddhā añño samaṇo vā brāhmaṇo

vā tathārūpāya diṭṭhiyā samannāgato ti. Idam - assa tatiyaṃ nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

Puna ca paraṃ bhikkhave ariyasāvako iti paṭisaṅcikkhati: Yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya dhammatāya samannāgato ti. Kathaṃ - rūpāya ca bhikkhave dhammatāya diṭṭhisampanno puggalo samannāgato: Dhammatā esā bhikkhave diṭṭhisampannassa puggalassa: kiñcāpi tathārūpiṃ āpattiṃ āpajjati yathārūpāya āpattiyā vuṭṭhānaṃ paññāyati, atha kho naṃ khippam - eva satthari vā viññūsu vā sabrahmacārisu deseti vivarati uttānīkaroti, desetvā vivarivā uttānikatvā āyatīṃ saṃvaraṃ āpajjati. Seyyathā pi bhikkhave daharo kumāro mando uttānaseyyako hatthena vā pādena vā aṅgāraṃ akkamitvā khippam - eva paṭisaṃharati, evam - eva kho bhikkhave dhammatā esā diṭṭhisampannassa puggalassa — pe — saṃvaraṃ āpajjati. So evaṃ pajānāti: Yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya dhammatāya samannāgato ti. Idam - assa catutthaṃ nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

Puna ca paraṃ bhikkhave ariyasāvako iti paṭisaṅcikkhati: Yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya dhammatāya samannāgato ti. Kathaṃ - rūpāya ca bhikkhave dhammatāya diṭṭhisampanno puggalo samannāgato: Dhammatā esā bhikkhave diṭṭhisampannassa puggalassa: kiñcāpi yāni tāni sabrahmacāriṇaṃ uccāvacāni kiṃkaraṇiṇi tattha ussukkaṃ āpanno hoti, atha khvāssa tibbāpekhā hoti adhisīlasikkhāya adhicitasikkhāya adhipaññāsikkhāya. Seyyathā pi bhikkhave gāvi taruṇavacchā tham - baṇ - ca ālumpati vacchakaṇ - ca apaviṇati, evam - eva kho bhikkhave dhammatā esā diṭṭhisampannassa puggalassa — pe — adhipaññāsikkhāya. So evaṃ pajānāti: Yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya dhammatāya samannāgato ti. Idam - assa pañcamaṃ nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

Puna ca param bhikkhave ariyasāvako iti paṭisañcikkhati: Yathārūpāya balatāya dīṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya balatāya samannāgato ti. Kathamrūpāya ca bhikkhave balatāya dīṭṭhisampanno puggalo samannāgato: Balatā esā bhikkhave dīṭṭhisampannassa puggalassa yaṃ Tathāgatappavedite dhammavinaye desiyamāne aṭṭhikavā manasikatvā sabbacetaso samannāharitvā ohitasoto dhammaṃ suṇāti. So evaṃ pajānāti: Yathārūpāya balatāya dīṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya balatāya samannāgato ti. Idam - assa chaṭṭhaṃ nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

Puna ca param bhikkhave ariyasāvako iti paṭisañcikkhati: Yathārūpāya balatāya dīṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya balatāya samannāgato ti. Kathamrūpāya ca bhikkhave balatāya dīṭṭhisampanno puggalo samannāgato: Balatā esā bhikkhave dīṭṭhisampannassa puggalassa yaṃ Tathāgatappavedite dhammavinaye desiyamāne labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmujaṃ. So evaṃ pajānāti: Yathārūpāya balatāya dīṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya balatāya samannāgato ti. Idam - assa sattamaṃ nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

Evaṃ sattaṅgasamannāgatassa kho bhikkhave ariyasāvakassa dhammatā susamannīṭṭhā hoti sotāpattiṭṭhalasacchikiriyāya. Evaṃ sattaṅgasamannāgato kho bhikkhave ariyasāvako sotāpattiṭṭhalasamannāgato hotīti.

Idam - avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

49.

Evam-me sutam. Ekam samayaṃ Bhagavā Sāvattṭhiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad-avoca:

Ekam-idāhaṃ bhikkhave samayaṃ Ukkatṭhāyaṃ viharāmi Subhagavane sālārājamūle. Tena kho pana bhikkhave samayena Bakassa brahmuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti: Idaṃ niccaṃ idaṃ dhuvam idaṃ sassataṃ idaṃ kevalaṃ idaṃ acavanadhammaṃ, idaṃ hi na jāyati na jīyati na mīyati na cavati na upapajjati, ito ca pan' aññaṃ uttarim nissaraṇaṃ na-tthīti. Atha khvāhaṃ bhikkhave Bakassa brahmuno cetasā cetoparivitakkam-aññāya seyyathā pi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samīñjeyya evam-evam Ukkatṭhāyaṃ Subhagavane sālārājamūle antarahito tasmim brahmaloce pāturahosiṃ. Addasā kho maṃ bhikkhave Bako brahmā dūrato va āgacchantam, disvāna maṃ etad-avoca: Ehi kho mārisa, sāgataṃ mārisa, cirassaṃ kho mārisa imaṃ pariyāyam-akāsi yadidaṃ idh' āgamanāya. Idaṃ hi mārisa niccaṃ idaṃ dhuvam idaṃ sassataṃ idaṃ kevalaṃ idaṃ acavanadhammaṃ, idaṃ hi na jāyati na jīyati na mīyati na cavati na upapajjati, ito ca pan' aññaṃ uttarim nissaraṇaṃ na-tthīti. Evaṃ vutte ahaṃ-bhikkhave Bakaṃ brahmānaṃ etad-avocaṃ: Avijjāgato vata bho Bako brahmā, avijjāgato vata bho Bako brahmā, yatra hi nāma aniccaṃ yeva samānaṃ niccaṃ-ti vakkhati, addhuvam yeva samānaṃ dhuvan-ti vakkhati, asassataṃ yeva samānaṃ sassataṃ-ti vakkhati, akevalaṃ yeva samānaṃ kevalaṃ-ti vakkhati, cavanadhammaṃ yeva samānaṃ acavanadhammaṃ-ti vakkhati, yattha ca pana jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca taṃ tathā vakkhati: idaṃ hi na jāyati na jīyati na mīyati na cavati na upapajjatīti, santaṃ-ca pan' aññaṃ uttarim nissaraṇaṃ na-tth' aññaṃ uttarim nissaraṇaṃ-ti vakkhatīti.

Atha kho bhikkhave Māro pāpimā aññātaraṃ Brahma-pārisajjaṃ anvāsisitvā maṃ etad-avoca: Bhikkhu bhikkhu, mētam-āsado, mētam-āsado, eso hi bhikkhu brahmā Mahā-

brahmā abhibhū anabhibhūto aññadatthudaso vasavatti issaro kattā nimmātā sēṭṭho sañjitā vasi pitā bhūtabhabyānam. Ahesum kho bhikkhu tayā pubbe samaṇabrāhmaṇā lokasmiṃ paṭhavigarahakā paṭhavijigucchakā, āpagarahakā āpajigucchakā, tejagarahakā tejajigucchakā, vāyagarahakā vāyajigucchakā, bhūtagarahakā bhūtajigucchakā, devagarahakā devajigucchakā, Pajāpatigarahakā Pajāpatijigucchakā, Brahmagarahakā Brahmajigucchakā, te kāyassa bheda pāṇupacchedā hīne kāye patitṭhitā. Ahesum pana bhikkhu tayā pubbe samaṇabrāhmaṇā lokasmiṃ paṭhavipasaṃsakā paṭhavābhinandino, āpapasāṃsakā āpābhinandino, tejapasāṃsakā tejābhinandino, vāyapasāṃsakā vāyābhinandino, bhūtapasaṃsakā bhūtābhinandino, devapasāṃsakā devābhinandino, Pajāpatipasaṃsakā Pajāpatābhinandino, Brahmapasaṃsakā Brahmābhinandino, te kāyassa bheda pāṇupacchedā paṇite kāye patitṭhitā. Tan - tāhaṃ bhikkhu evaṃ vadāmi: Ingha tvaṃ mārisa yad - eva te Brahmā āha tad - eva tvaṃ karoḥi, mā tvaṃ Brahmuno vacanaṃ upātivattittho. Sace kho tvaṃ bhikkhu Brahmuno vacanaṃ upātivattissasi, seyyathā pi nāma puriso sirim āgacchantim daḍḍena paṭippanāmeyya, seyyathā pi vā pana bhikkhu puriso narakappapāte papatanto hatthehi ca pādehi ca paṭhaviṃ virāgeyya, evaṃsampadamidaṃ bhikkhu tuyhaṃ bhavissati. Ingha tvaṃ mārisa yad - eva te Brahmā āha tad - eva tvaṃ karoḥi, mā tvaṃ Brahmuno vacanaṃ upātivattittho. Nanu tvaṃ bhikkhu passasi brahmiṃ parisam sannisinnan - ti. Iti kho maṃ bhikkhave Māro pāpimā brahmiṃ parisam upanesi. Evaṃ vutte ahaṃ bhikkhave Māraṃ pāpimantaṃ etad - avocaṃ: Jānāmi kho tāhaṃ pāpima, mā tvaṃ maññittho: na maṃ jānāti, Māro tvaṃ - asi pāpima, yo c' eva pāpima Brahmā yā ca Brahmaparisā ye ca Brahmapārisajjā sabbe va tava hatthagatā, sabbe va tava vasagatā. Tuyhaṃ hi pāpima evaṃ hoti: Eso pi me assa hatthagato, eso pi me assa vasagato ti. Ahaṃ kho pana pāpima n' eva tava hatthagato, n' eva tava vasagato ti.

Evaṃ vutte bhikkhave Bako brahmā maṃ etad - avoca: Ahaṃ hi mārisa niccaṃ yeva samānaṃ niccan - ti vadāmi,

dhuvam yeva samānam dhuvan - ti vadāmi, sassatam yeva samānam sassatan - ti vadāmi, kevalam yeva samānam kevalan - ti vadāmi, acavanadhammam yeva samānam acavanadhamman - ti vadāmi, yattha ca pana na jāyati na jīyati na mīyati na cavati na upapajjati tad-evāham vadāmi: idam hi na jāyati na jīyati na mīyati na cavati na upapajjati, asantañ-ca pan' aññam uttarim nissaraṇam: na - tth' aññam uttarim nissaraṇan - ti vadāmi. Ahesum kho bhikkhu tayā pubbe samanabrāhmaṇā lokasmiṃ, yāvatakaṃ tuyhaṃ kaṣiṇam āyu tāvatakaṃ tesam tapokammam - eva ahosi, te kho evam jāneyyum: santam vā aññam uttarim nissaraṇam: atth' aññam uttarim nissaraṇan - ti, asantam vā aññam uttarim nissaraṇam: na - tth' aññam uttarim nissaraṇan - ti. Tan - tāham bhikkhu evam vadāmi: Na c' ev' aññam uttarim nissaraṇam dakkhissasi, yāvad - eva ca pana kilamathassa vighātassa bhāgī bhavissasi. Sace kho tvaṃ bhikkhu paṭhaviṃ ajjhosissasi opasāyiko me bhavissasi vatthusāyiko yathākāmakaraṇiyo bāhiteyyo, sace āpaṃ — tejaṃ — vāyam — bhūte — deve — Pajāpatiṃ — Brahman ajjhosissasi opasāyiko me bhavissasi vatthusāyiko yathākāmakaraṇiyo bāhiteyyo ti. — Aham - pi kho etaṃ Brahme jānāmi: sace paṭhaviṃ ajjhosissāmi opasāyiko te bhavissāmi vatthusāyiko yathākāmakaraṇiyo bāhiteyyo, sace āpaṃ — tejaṃ — vāyam — bhūte — deve — Pajāpatiṃ — Brahman ajjhosissāmi opasāyiko te bhavissāmi vatthusāyiko yathākāmakaraṇiyo bāhiteyyo. Api ca te aham Brahme gatiṃ - ca pajānāmi jutiṃ - ca pajānāmi: evam mahiddhiko Bako brahmā, evam mahānubhāvo Bako brahmā, evam mahesakkho Bako brahmā ti. — Yathākatham pana me tvaṃ mārisa gatiṃ - ca pajānāsi jutiṃ - ca pajānāsi: evam mahiddhiko Bako brahmā, evam mahānubhāvo Bako brahmā, evam mahesakkho Bako brahmā ti. —

Yāvatā candimasuriyā pariharanti disā bhanti virocana tāva sahasadhā loko, ettha te vattatī vaso.

Paroparaṃ - ca jānāsi atho rāgavirāginam, itthabhāvaññathābhāvaṃ sattānam āgatiṃ gatiṃ - ti.

Evam kho te aham Brahme gatiṃ - ca pajānāmi jutiṃ - ca pajānāmi: evam mahiddhiko Bako brahmā, evam mahānubhāvo

Bako brahmā, evaṃ mahesakkho Bako brahmā ti. Atthi kho Brahme aññe tayo kāyā, tattha tvaṃ na jānāsi na passasi, tyāhaṃ jānāmi passāmi. Atthi kho Brahme Ābhassarā nāma kāyo yato tvaṃ cuto idhūpapanno, tassa te aticiranivāseṇa sā sati muṭṭhā, tena taṃ tvaṃ na jānāsi na passasi, tam - ahaṃ jānāmi passāmi. Evam - pi kho ahaṃ Brahme n' eva te samasamo abhiññāya, kuto niceyyaṃ, atha kho aham - eva tayā bhiyyo. Atthi kho Brahme Subhakiṇṇā nāma kāyo—Vehapphalā nāma kāyo, taṃ tvaṃ na jānāsi na passasi, tam - ahaṃ jānāmi passāmi. Evam - pi kho ahaṃ Brahme n' eva te samasamo abhiññāya, kuto niceyyaṃ, atha kho aham - eva tayā bhiyyo. Paṭhaviṃ kho ahaṃ Brahme paṭhavito abhiññāya yāvataṃ paṭhaviyā paṭhavattena ananubhūtaṃ tad - abhiññāya paṭhavī nāhosi, paṭhaviyā nāhosi, paṭhavito nāhosi, paṭhavī me ti nāhosi, paṭhaviṃ nābhivadiṃ. Evam - pi kho ahaṃ Brahme n' eva te samasamo abhiññāya, kuto niceyyaṃ, atha kho aham - eva tayā bhiyyo. Āpaṃ kho ahaṃ Brahme—tejaṃ kho ahaṃ Brahme—vāyaṃ kho ahaṃ Brahme—bhūte kho ahaṃ Brahme—deve kho ahaṃ Brahme—Pajāpatiṃ kho ahaṃ Brahme—Brahmaṃ kho ahaṃ Brahme—Ābhassare kho ahaṃ Brahme—Subhakiṇṇe kho ahaṃ Brahme—Vehapphale kho ahaṃ Brahme—Abhihhuṃ kho ahaṃ Brahme—sabbāṃ kho ahaṃ Brahme sabbato abhiññāya yāvataṃ sabbassa sabbattena ananubhūtaṃ tad - abhiññāya sabbāṃ nāhosi, sabbasmiṃ nāhosi, sabbato nāhosi, sabbam - me ti nāhosi, sabbāṃ nābhivadiṃ. Evam - pi kho ahaṃ Brahme n' eva te samasamo abhiññāya, kuto niceyyaṃ, atha kho aham - eva tayā bhiyyo ti. — Sace kho te mārisa sabhassa sabbattena ananubhūtaṃ, mā h' eva te rittakam - eva ahosi tucchakam - eva ahosi. Viññāpaṃ auidassanaṃ anantaṃ sabbatopabhaṃ, taṃ paṭhaviyā paṭhavattena ananubhūtaṃ, āpassa āpattena ananubhūtaṃ, tejassa tejattena ananubhūtaṃ, vāyassa vāyattena ananubhūtaṃ, bhūtāpaṃ bhūtattena ananubhūtaṃ, devānaṃ devattena ananubhūtaṃ, Pajāpatissa Pajāpatattena ananubhūtaṃ, brahmānaṃ brahmattena ananubhūtaṃ, Ābhassarānaṃ Ābhassarattena ananubhūtaṃ, Subhakiṇṇānaṃ Subhakiṇṇattena ananubhūtaṃ, Vehapphalānaṃ Vehapphalat-

tena ananubhūtaṃ, Abhibhussa Abhibhattena ananubhūtaṃ, sabbassa sabbattena ananubhūtaṃ. Handa ca hi te mārisa antara-dhāyāmiti. — Handa ca hi me tvaṃ Brahme antaradhāyassu sace visahasīti. Atha kho bhikkhave Bako brahmā: antaradhāyissāmi samaṇassa Gotamassa, antaradhāyissāmi samaṇassa Gotamassā-ti n' eva - ssu me sakkoti antaradhāyitum. Evaṃ vutte ahaṃ bhikkhave Bakaṃ brahmānaṃ etad - avocaṃ: Handa ca hi te Brahme antaradhāyāmiti. — Handa ca hi me tvaṃ mārisa antaradhāyassu sace visahasīti. Atha khvāhaṃ bhikkhave tathā-rūpaṃ iddhābhisaṅkhāraṃ abhisāṅkhāsīm: ettāvataṃ Brahmā ca Brahmapārisā ca Brahmapārisajjā ca saddaṇ - ca me sossanti na ca maṃ dakkhintiti antarahito imaṃ gāthaṃ abhāsīm:

Bhave vāhaṃ bhayaṃ disvā bhavaṇ - ca vibhavesinaṃ
bhavaṃ nābhivadiṃ kañci nandiṇ - ca na upādiyin - ti.

Atha kho bhikkhave Brahmā ca Brahmapārisā ca Brahma-pārisajjā ca acchariyabbhutatittajātā ahesuṃ: Acchariyaṃ vata bho, abbhutaṃ vata bho samaṇassa Gotamassa mahiddhikatā mahānubhāvataṃ, na vata no ito pubbe diṭṭho vā suto vā añño samaṇo vā brāhmaṇo vā evaṃ mahiddhiko evaṃ mahānubhāvo yathā 'yaṃ samaṇo Gotamo Sakyaputto Sakyakulā pabbajito. Bhavarāmāya vata bho pajāya bhavaratāya bhavasammuditāya samūlaṃ bhavaṃ udabbahiti.

Atha kho bhikkhave Māro pāpimā aññataraṃ Brahma-pārisajjaṃ anvāvisitvā maṃ etad - avoca: Sace kho tvaṃ mārisa evaṃ jānāsī, sace tvaṃ evaṃ - anubuddho, mā sāvake upanesi mā pabbajite, mā sāvakānaṃ dhammaṃ desesi mā pabbajitānaṃ, mā sāvakesu gedhim - akāsi mā pabbajitesu. Ahesuṃ kho bhikkhu tayā pubbe samaṇabrāhmaṇā lokasmiṃ arahanto sammāsambuddhā paṭijānamānā, te sāvake upanesuṃ pabbajite, sāvakānaṃ dhammaṃ desesuṃ pabbajitānaṃ, sāvakesu gedhim - akaṃsu pabbajitesu. Te sāvake upanetvā pabbajite, sāvakānaṃ dhammaṃ desetvā pabbajitānaṃ, sāvakesu gedhikatacittā pabbajitesu, kāyassa bhedā paṇu-pacchedā hīne kāye patitṭhitā. Ahesuṃ pana bhikkhu tayā pubbe samaṇabrāhmaṇā lokasmiṃ arahanto sammāsambuddhā

paṭijānamānā, te na sāvake upanesuṃ na pabbajite, na sāvakānaṃ dhammaṃ desesuṃ na pabbajitānaṃ, na sāvakesu gedhim - akaṃsu na pabbajitesu. Te na sāvake upanetvā na pabbajite, na sāvakānaṃ dhammaṃ desetvā na pabbajitānaṃ, na sāvakesu gedhikatacittā na pabbajitesu, kāyassa bhedaṃ pāṇupacchedā paṇite kāye paṭiṭṭhitā. Tan - tāhaṃ bhikkhu evaṃ vadāmi: Iṅha tvam mārisa appossukko diṭṭhadhammasukhavihāraṃ anuyutto viharassu, anakkhātāṃ kusalaṃ hi mārisa, mā paraṃ ovadāhīti. Evaṃ vutte ahaṃ bhikkhave Māraṃ pāpimantaṃ etad - avocaṃ: Jānāmi kho tāhaṃ pāpima, mā tvam maññittho: na maṃ jānātīti, Māro tvam - asi pāpima, na maṃ tvam pāpima hitānukampī evaṃ vadesi, ahitānukampī maṃ tvam pāpima evaṃ vadesi, tuyhaṃ hi pāpima evaṃ hoti: yesaṃ samaṇo Gotamo dhammaṃ desissati te me visayaṃ upātivattissantīti. Asammāsambuddhā ca pana te pāpima samaṇabrāhmaṇā samānā: sammāsambuddh' amhāti paṭijānīṃsu. Ahaṃ kho pana pāpima sammāsambuddho va samāno: sammāsambuddho 'mhāti paṭijānāmi. Desento pi hi pāpima Tathāgato sāvakānaṃ dhammaṃ tādiso va, adesento pi hi pāpima Tathāgato sāvake tādiso va; upanento pi hi pāpima Tathāgato sāvake tādiso va, anupanento pi hi pāpima Tathāgato sāvake tādiso va; taṃ kissa hetu: Tathāgatassa pāpima ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatīṃ jātijarāmarañiyā te pahinā uccinnamulā tālavatthukatā anabhāvakatā āyatīṃ anuppādadhammā. Seyyathā pi pāpima tālo matthakācchinno abhabbo puna virūlhiyā, evaṃ - eva kho pāpima Tathāgatassa ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatīṃ jātijarāmarañiyā te pahinā uccinnamulā tālavatthukatā anabhāvakatā āyatīṃ anuppādadhammā ti.

Itih' idaṃ Mārassa ca anālapanaṭāya Brahmuno ca abhinimantanatāya tasmā imassa veyyākaraṇassa Brahma - nimantaṇikan - t' eva adhivacanan - ti.

50.

Evam - me sutam. Ekaṃ samayaṃ āyasmā Mahāmoggallāno Bhaggesu viharati Sumsumāragire Bhesakaḷāvane migadāye. Tena kho pana samayena āyasmā Mahāmoggallāno abbhokāse caṅkamati. Tena kho pana samayena Māro pāpimā āyasmato Mahāmoggallānassa kucchigato hoti koṭṭham - anupaviṭṭho. Atha kho āyasmato Mahāmoggallānassa etad - ahoṣi: Kin - nu kho me kucchi garugaru viya māsācetaṃ maññe ti. Atha kho āyasmā Mahāmoggallāno caṅkamā orohitvā vihāraṃ pavisitvā paññatte āsane nisīdi. Nisajja kho āyasmā Mahāmoggallāno paccattaṃ yoniso manasikāsi. Addasā kho āyasmā Mahāmoggallāno Māraṃ pāpimantaṃ kucchigataṃ koṭṭham - anupaviṭṭhaṃ, disvāna Māraṃ pāpimantaṃ etad - avoca: Nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ vihesesi mā Tathāgatasāvakaṃ, mā te ahoṣi digharattaṃ ahitāya dukkhāyāti. Atha kho Mārassa pāpimato etad - ahoṣi: Ajānam - eva kho maṃ ayaṃ samaṇo apassaṃ evam - āha: nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ vihesesi mā Tathāgatasāvakaṃ, mā te ahoṣi digharattaṃ ahitāya dukkhāyāti. Yo pi 'ssa so satthā so pi maṃ n' eva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissatīti. Atha kho āyasmā Mahāmoggallāno Māraṃ pāpimantaṃ etad - avoca: Evam - pi kho tāhaṃ pāpima jānāmi, mā tvam maññittho: na maṃ jānātīti, Māro tvam - asi pāpima. Tuyhaṃ hi pāpima evaṃ hoti: ajānam - eva kho maṃ ayaṃ samaṇo apassaṃ evam - āha: nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ vihesesi mā Tathāgatasāvakaṃ, mā te ahoṣi digharattaṃ ahitāya dukkhāyāti; yo pi 'ssa so satthā so pi maṃ n' eva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissatīti. Atha kho Mārassa pāpimato etad - ahoṣi: Jānam - eva kho maṃ ayaṃ samaṇo passaṃ evam - āha: nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ vihesesi mā Tathāgatasāvakaṃ, mā te ahoṣi digharattaṃ ahitāya dukkhāyāti. Atha kho Māro pāpimā

āyasmato Mahāmoggallānassa mukhato uggantvā paccaggale atthāsi.

Addasā kho āyasmā Mahāmoggallāno Māraṃ pāpimantaṃ paccaggale t̥hitaṃ, disvāna Māraṃ pāpimantaṃ etad-avoca: Ettha pi kho tāhaṃ pāpima passāmi, mā tvaṃ maññittho: na maṃ passatīti, eso tvaṃ pāpima paccaggale t̥hito. Bhūtapubbāhaṃ pāpima Dūsi nāma māro ahoṣiṃ, tassa me Kālī nāma bhaginī, tassā tvaṃ putto, so me tvaṃ bhāgineyyo hosi. Tena kho pana pāpima samayena Kakusandho bhagavā arahāṃ sammāsambuddho loke uppanno hoti. Kakusandhassa kho pana pāpima bhagavato arahato sammāsambuddhassa Vidhura-Saṅjivaṃ nāma sāvakaṃ aggaṃ bhaddayugaṃ. Yāvataṃ kho pana pāpima Kakusandhassa bhagavato arahato sammāsambuddhassa sāvakaṃ nāsu 'dha koci āyasmatā Vidhurena samasamo hoti yadidaṃ dhammaḍesaṇāya. Iminā kho etaṃ pāpima pariyāyena āyasmato Vidhurassa Vidhuro Vidhuro t' eva samaññā udapādi. Āyasmā pana pāpima Saṅjivo araṇṇagato pi rukkhamaṇagato pi suññāgāragato pi appakasiren' eva saññāvedayitanirodhaṃ samāpajati. Bhūta-pubbaṃ pāpima āyasmā Saṅjivo aññatarasmiṃ rukkhamaṇe saññāvedayitanirodhaṃ samāpanno nisinnaṃ hoti. Addasāsuṃ kho pāpima gopālakā pasupālakā kassakā pathāvino āyasmantaṃ Saṅjivaṃ aññatarasmiṃ rukkhamaṇe saññāvedayitanirodhaṃ samāpannaṃ nisinnaṃ, disvāna nesaṃ etad-ahosi: Acchariyaṃ vata bho, abbhutaṃ vata bho, ayaṃ samaṇo nisinnako va kālakato, handa naṃ dahāmāti. Atha kho te pāpima gopālakā pasupālakā kassakā pathāvino tiṇaṃ ca katthaṃ ca gomayaṃ ca saṅkaḍḍhitvā āyasmato Saṅjivassa kāye upacintvā aggaṃ datvā pakkamimsu. Atha kho pāpima āyasmā Saṅjivo tassā rattiyaṃ accayena tāya samāpattiyaṃ vutthahitvā cīvaraṇi papphotetvā pubbanhasamayāṃ nivāsetvā pattacīvaraṃ ādāya gāmaṃ piṇḍāya pāvīsi. Addasāsuṃ kho te pāpima gopālakā pasupālakā kassakā pathāvino āyasmantaṃ Saṅjivaṃ piṇḍāya carantaṃ, disvāna nesaṃ etad-ahosi: Acchariyaṃ vata bho, abbhutaṃ vata bho, ayaṃ samaṇo nisinnako va kālakato, svāyaṃ patisaṅjivito

ti. Iminā kho etaṃ pāpima pariyāyena āyasmato Saṅjīvassa Saṅjīvo Saṅjīvo t' eva samaññā udapādi.

Atha kho pāpima Dūsissa mārassa etad-ahosi: Imesaṃ kho ahaṃ bhikkhūnaṃ sīlavantānaṃ kalyāṇadhammānaṃ n' eva jānāmi āgatiṃ vā gatiṃ vā, yaṇ-nūnāhaṃ brāhmaṇa-gahapatike anvāvisēyyaṃ: etha tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsaṭṭha rosetha vihesetha, app-eva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ yathā naṃ Dūsi māro labhetha otāraṇ-ti. Atha kho te pāpima Dūsi māro brāhmaṇagahapatike anvāvisi: Etha tumhe bhikkhū sīlavante —pe— aññathattaṃ yathā naṃ Dūsi māro labhetha otāraṇ-ti. Atha kho te pāpima brāhmaṇagahapatikā anvāviṭṭhā Dūsinaṃ mārena bhikkhū sīlavante kalyāṇadhamme akkosanti paribhāsanti roseti vihesenti: Ime pana muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā: jhāyino 'smā jhāyino 'smā ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathā pi nāma ulūko rukkhasākhāyaṃ mūsikaṃ magaya-māno jhāyati pajjhāyati nijjhāyati apajjhāyati, evaṃ - ev' ime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā: jhāyino 'smā jhāyino 'smā ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathā pi nāma kotthu naditīre macche magayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati, evaṃ - ev' ime muṇḍakā —pe— apajjhāyanti. Seyyathā pi nāma bilāro sandhisamalasaṅkaṭṭhāre mūsikaṃ magayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati, evaṃ - ev' ime muṇḍakā —pe— apajjhāyanti. Seyyathā pi nāma gadrabho vahacchinno sandhisamalasaṅkaṭṭhāre jhāyati pajjhāyati nijjhāyati apajjhāyati, evaṃ - ev' ime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā: jhāyino 'smā jhāyino 'smā ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Ye kho pana pāpima tena samayena manussā kālāṃ karonti yebbhuyyena kāyassa bhedā param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjanti.

Atha kho pāpima Kakusandho bhagavā arahamā sammā-sambuddho bhikkhū āmantesi: Anvāvitṭhā kho bhikkhave brāhmaṇagahapatikā Dūsinā mārena: etha tumhe bhikkhū silavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha, app - eva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cīttassa aññathattaṃ yathā naṃ Dūsi māro labhetha otāraṇ - ti. Etha tumhe bhikkhave mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharatha; karuṇāsahagatena cetasā —pe— muditāsahagatena cetasā—upekhāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharathāti. Atha kho te pāpima bhikkhū Kakusandhena bhagavatā arahatā sammāsam-buddhena evaṃ ovadiyamānā evaṃ anusāsiyamānā araṇṇagatā pi rukkhamaḷagatā pi suññāgāragatā pi mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharimsu, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharimsu, karuṇāsahagatena cetasā —pe— muditāsahagatena cetasā—upekhāsahagatena cetasā ekaṃ disaṃ pharitvā viharimsu, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharimsu.

Atha kho pāpima Dūsissa mārassa etad - ahosi: Evaṃ pi kho ahamā karonto imesaṃ bhikkhūnaṃ silavantānaṃ kalyāṇadhammānaṃ n' eva jānāmi āgatiṃ vā gatiṃ vā, yaṇ - nūnāhaṃ brāhmaṇagahapatike anvāviseyyaṃ: etha tumhe bhikkhū silavante kalyāṇadhamme sakkarotha garukarotha mānetha

pūjetha, app - eva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjīyamānānaṃ siyā cittassa aññathattaṃ yathā naṃ Dūsī māro labhetha otāran - ti. Atha kho te pāpima Dūsī māro brāhmaṇagahapatike anvāvisi: Etha tumhe bhikkhū silavante kalyāṇadhamme sakkarotha garukarotha mānetha pūjetha, app - eva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjīyamānānaṃ siyā cittassa aññathattaṃ yathā naṃ Dūsī māro labhetha otāran - ti. Atha kho te pāpima brāhmaṇagahapatikā anvāvitṭhā Dūsinā mārena bhikkhū silavante kalyāṇadhamme sakkaronti garukaronti mānenti pūjenti. Ye kho pana pāpima tena samayena manussā kālāṃ karonti yebhuyyena kāyassa bhedaṃ param - maraṇā, sugatiṃ saggaṃ lokāṃ upapajanti.

Atha kho pāpima Kakusandho bhagavā arahamā sammā-sambuddho bhikkhū āmantesi: Anvāvitṭhā kho bhikkhave brāhmaṇagahapatikā Dūsinā mārena: etha tumhe bhikkhū silavante kalyāṇadhamme sakkarotha garukarotha mānetha pūjetha, app - eva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjīyamānānaṃ siyā cittassa aññathattaṃ yathā naṃ Dūsī māro labhetha otāran - ti. Etha tumhe bhikkhave asubhānupassī kāye viharatha, āhāre paṭikkūlasaṇṇino, sabbaloke anabhirata-saṇṇino, sabbasaṅkhāresu aniccānupassino ti. Atha kho te pāpima bhikkhū Kakusandhena bhagavatā arahatā sammā-sambuddhena evaṃ ovadiyamānā evaṃ anusāsiyamānā araṇṇagatā pi rukkhamaḷagatā pi suṇṇāgāragatā pi asubhānupassī kāye viharimāsu, āhāre paṭikkūlasaṇṇino, sabbaloke anabhirata-saṇṇino, sabbasaṅkhāresu aniccānupassino.

Atha kho pāpima Kakusandho bhagavā arahamā sammā-sambuddho pubbanhasamayamā nivāsetvā pattacīvaramā ādāya āyasmatā Vidhurena pacchāsamaṇena gāmaṃ piṇḍāya pāvisi. Atha kho pāpima Dūsī māro aññataramā kumāraṃ anvāvisitvā sakkharaṃ gahetvā āyasmato Vidhurassa sīse pahāraṃ adāsi, sīsaṃ vobhīndi. Atha kho pāpima āyasmā Vidhuro bhinnena sīsenā lohitenā gaḷantena Kakusandhamā yeva

bhagavantaṃ arahantaṃ sammāsambuddhaṃ piṭṭhito piṭṭhito anubandhi. Atha kho pāpima Kakusandho bhagavā arahantaṃ sammāsambuddho nāgāpalokitaṃ apalokesi: na vāyaṃ Dūsī māro mattam - aññāsiti. Sahāpalokanāya ca pana pāpima Dūsī māro tambhā ca thānā cavi mahānirayaṇ - ca upapajji. Tassa kho pana pāpima mahānirayassa tayo nāmadheyyā honti: chaphassāyataniko iti pi, saṅkusamāhato iti pi, paccattavedaniyo iti pi. Atha kho maṃ pāpima niraya-pālā upasaṅkamitvā etad-avocum: Yadā kho te mārissa saṅkunā saṅku hadaye samāgaccheyya, atha naṃ ājāneyyāsi: vassasahassam - me niraye paccamānassāti. So kho ahaṃ pāpima bahūni vassāni bahūni vassasatāni bahūni vassasahassāni tasmiṃ mahāniraye apaciṃ, dasa vassasahassāni tass' eva mahānirayassa ussade apaciṃ vuṭṭhānimaṃ nāma vedanaṃ vediyamāno. Tassa mayhaṃ pāpima evarūpo kāyo hoti seyyathā pi manussassa, evarūpaṃ sisaṃ hoti seyyathā pi macchassa.

Kidiso nirayo āsi yattha Dūsī apaccatha
Vidhuraṃ sāvakaṃ - āsajja Kakusandhaṃ - ca brāhmaṇaṃ.

Sataṃ āsi ayoṣaṅkū, sabbe paccattavedanā,
idiso nirayo āsi yattha Dūsī apaccatha
Vidhuraṃ sāvakaṃ - āsajja Kakusandhaṃ - ca brāhmaṇaṃ.

Yo etam - abhijānāti bhikkhu Buddhassa sāvako,
tādisaṃ bhikkhum - āsajja Kaṇha dukkhaṃ nigacchasi.

Majje sarassa tiṭṭhanti vimānā kappathāyino,
veluriyavaṇṇā rucirā accimanto pabhassarā,
accharā tattha naccanti puthu nānattavaṇṇiyo.

Yo etam - abhijānāti bhikkhu Buddhassa sāvako,
tādisaṃ bhikkhum - āsajja Kaṇha dukkhaṃ nigacchasi.

Yo ve Buddhena cudito bhikkhusaṅghassa pekkhato
Migāramātu pāsādaṃ pādaṅguṭṭhena kampayi,

Yo etam - abhijānāti bhikkhu Buddhassa sāvako,
tādisaṃ bhikkhum - āsajja Kaṇha dukkhaṃ nigacchasi.

Yo Vejayantaṃ pāsādaṃ pādaṅguṭṭhena kampayi
iddhibalen' upatthaddho saṃvejesi ca devatā,

Yo etam-abhijānāti bhikkhu Buddhassa sāvako,
tādisaṃ bhikkhum-āsajja Kaṇha dukkhaṃ nigacchasi.

Yo Vejayante pāsāde Sakkam so paripucchati:
api āvuso jānāsi taṇhakkhayavimuttiyo,

tassa Sakko viyākāsi pañhaṃ puṭṭho yathātathaṃ,

Yo etam-abhijānāti bhikkhu Buddhassa sāvako,
tādisaṃ bhikkhum-āsajja Kaṇha dukkhaṃ nigacchasi.

Yo Brahmānam paripucchati Sudhammāyaṃ abhito
sabhaṃ:

ajjāpi te āvuso diṭṭhi yā te diṭṭhi pure ahū,
passasi vitivattantaṃ Brahmaloce pabhassaraṃ,

Tassa Brahmā viyākāsi anupubbaṃ yathātathaṃ:
na me mārisa sā diṭṭhi yā me diṭṭhi pure ahū,

Passāmi vitivattantaṃ Brahmaloce pabhassaraṃ,
so 'haṃ aṇṇa kathaṃ vappaṃ: ahaṃ nicco 'mhi sassato,

Yo etam-abhijānāti bhikkhu Buddhassa sāvako,
tādisaṃ bhikkhum-āsajja Kaṇha dukkhaṃ nigacchasi.

Yo Mahāneruno kūṭhaṃ vimokkena aphassayi,
vannaṃ Pubbavidehānaṃ, ye ca bhūmisayā narā,

Yo etam-abhijānāti bhikkhu Buddhassa sāvako,
tādisaṃ bhikkhum-āsajja Kaṇha dukkhaṃ nigacchasi.

Na ve aggi cetayati: ahaṃ bālaṃ dāhāmi ti,
bālo ca jalitaṃ aggim āsajjana sa dāyhati.

Evam-eva tuvaṃ Māra āsajjana Tathāgataṃ
sayam dahissasi attānaṃ, bālo aggim va samphusaṃ.

Apuññaṃ pasavi Māro āsajjana Tathāgataṃ;
kin-nu maññaṃ pāpima: na me pāpaṃ vipaccati.

Karoto cīyati pāpaṃ cirarattāya Antaka;
Māra nibbinda Buddhamhā, āsam-mā kāsi bhikkhusu.

Iti Māraṃ aghaṭṭesi bhikkhu Bhesakalāvane,
tato so dummano yakkho tatth' ev' antaradhāyathāti.

MĀRATAJJANIYASUTTAṀ DASAMAṀ.

CŪLAYAMAKAVAGGO PAÑCAMO.

MŪLAPAÑÑASAM NIṬṬHITAṀ.

51.

Evam - me sutam. Ekaṁ samayaṁ Bhagavā Campāyaṁ viharati Gaggarāya pokkharāṇiyā tīre mahatā bhikkhusaṅghena saddhiṁ. Atha kho Pessa ca¹ hatthārohaputto Kandarako ca paribbājako yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Pessa hatthārohaputto Bhagavantaṁ abhivādetvā ekamantaṁ nisīdi, Kandarako pana paribbājako Bhagavatā saddhiṁ sammodi, sammodaniyaṁ kathaṁ sārāṇiyaṁ vitisāretvā ekamantaṁ aṭṭhāsi. Ekamantaṁ tīto kho Kandarako paribbājako tuṇhibhūtaṁ tuṇhibhūtaṁ bhikkhusaṅghaṁ anuviloke-tvā Bhagavantaṁ etad - avoca: Acchariyaṁ bho Gotama, abbhutaṁ bho Gotama, yāvaṁ - c' idaṁ bhotā Gotamena sammā bhikkhusaṅgho paṭipādito; ye pi te bho Gotama ahesuṁ atītaṁ - addhānaṁ arahanto sammāsambuddhā te pi bhagavanto etaparamaṁ yeva sammā bhikkhusaṅghaṁ paṭipādesuṁ seyyathā pi etarahi bhotā Gotamena sammā bhikkhusaṅgho paṭipādito; ye pi te bho Gotama bhavissanti anāgataṁ - addhānaṁ arahanto sammāsambuddhā te pi bhagavanto etaparamaṁ yeva sammā bhikkhusaṅghaṁ paṭipādessanti seyyathā pi etarahi bhotā Gotamena sammā bhikkhusaṅgho paṭipādito ti. — Evam - etaṁ Kandaraka. evam - etaṁ Kandaraka: ye pi te Kandaraka ahesuṁ atītaṁ - addhānaṁ arahanto sammāsambuddhā te pi bhagavanto etaparamaṁ yeva sammā bhikkhusaṅghaṁ paṭipādesuṁ seyyathā pi etarahi mayā sammā bhikkhusaṅgho paṭipādito; ye pi te Kandaraka bhavissanti anāgataṁ - addhānaṁ arahanto sammāsambuddhā te pi bhagavanto etaparamaṁ yeva sammā bhikkhusaṅghaṁ paṭipādessanti seyyathā pi etarahi mayā sammā bhikkhusaṅgho paṭipādito. Santi hi Kandaraka bhikkhū imasmiṁ bhikkhusaṅghe arahanto khīṇāsavaṁ vusita-vanto katakaraṇiṇā ohitabhārā anuppattasadatthā parikkhīṇa-bhavasāṁyojanā samma - d - aṇṇā vimuttā. Santi pana Kan-daraka bhikkhū imasmiṁ bhikkhusaṅghe sekhā santatasilā santatavuttino nipakā nipakavuttino, te catusu satipaṭṭhānesu supatṭhitacittā viharanti, katamesu catusu: Idha Kandaraka

bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassam, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassam, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassam, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassan - ti.

Evam vutte Pessa hatthārohaputto Bhagavantam etad - avoca: Acchariyam bhante, abbhutam bhante, yāva supaññattā c' ime bhante Bhagavatā cattāro satipatthānā sattānam visuddhiyā sokapariddavāṇam samatikkamāya dukkhadomanassānam atthagamāya nāyassa adhigamāya nibbānassa sacchikiriyāya. Mayam - pi hi bhante gihi odātavasanā kālena kālam imesu catusu satipatthānesu supatthitacittā viharāma: idha mayam bhante kāye kāyānupassī viharāma ātāpino sampajānā satimanto vineyya loke abhiññhādomanassam, vedanāsu vedanānupassī viharāma ātāpino sampajānā satimanto vineyya loke abhiññhādomanassam, citte cittānupassī viharāma ātāpino sampajānā satimanto vineyya loke abhiññhādomanassam, dhammesu dhammānupassī viharāma ātāpino sampajānā satimanto vineyya loke abhiññhādomanassam. Acchariyam bhante, abbhutam bhante, yāvañ - c' idam bhante Bhagavā evam manussagahane evam manussakasaṭe evam manussa - sāṭheyye vattamāne sattānam hitāhitam jānāti. Gahanam h' etaṃ bhante yadidaṃ manussā, uttānakam h' etaṃ bhante yadidaṃ pasavo. Aham hi bhante pahomi hatthidammanā sāretum, yāvatakena antārena Campam gatāgataṃ karissati sabbāni tāni sāṭheyyāni kūṭeyyāni vaṇkeyyāni jimheyyāni pātukarissati. Amhākam pana bhante dāsā ti vā pessā ti vā kammakarā ti vā aññathā ca kāyena samudācaranti aññathā vācāya aññathā ca nesaṃ cittaṃ hoti. Acchariyam bhante, abbhutam bhante, yāvañ - c' idam bhante Bhagavā evam manussagahane evam manussakasaṭe evam manussa - sāṭheyye vattamāne sattānam hitāhitam jānāti. Gahanam h' etaṃ bhante yadidaṃ manussā, uttānakam h' etaṃ bhante yadidaṃ pasavo ti. — Evam - etaṃ Pessa, evam - etaṃ Pessa,

gahanam h' etam Pessa yadidam manussā, uttānakam h' etam Pessa yadidam pasavo. Cattāro 'me Pessa puggalā santo samvijjamānā lokasmiṃ, katame cattāro: Idha Pessa ekacco puggalo attantapo hoti attaparitāpanānuyogam-anuyutto, idha pana Pessa ekacco puggalo parantapo hoti paraparitāpanānuyogam-anuyutto. Idha Pessa ekacco puggalo attantapo ca hoti attaparitāpanānuyogam-anuyutto parantapo ca paraparitāpanānuyogam-anuyutto, idha pana Pessa ekacco puggalo n' ev' attantapo hoti nāttaparitāpanānuyogam-anuyutto na parantapo na paraparitāpanānuyogam-anuyutto, so anattantapo aparantapo diṭṭhe va dhamme nicchāto nibbuto sītibhūto sukhapaṭisaṃvedī brahmabhūtena attanā viharati. Imesaṃ Pessa catunnaṃ puggalānaṃ katamo te puggalo cittaṃ ārādhetīti.

Yvāyaṃ bhante puggalo attantapo attaparitāpanānuyogam-anuyutto ayaṃ me puggalo cittaṃ n' ārādheti. Yo pāyaṃ bhante puggalo parantapo paraparitāpanānuyogam-anuyutto ayaṃ-pi me puggalo cittaṃ n' ārādheti. Yo pāyaṃ bhante puggalo attantapo ca attaparitāpanānuyogam-anuyutto parantapo ca paraparitāpanānuyogam-anuyutto ayaṃ-pi me puggalo cittaṃ n' ārādheti. Yo ca kho ayaṃ bhante puggalo n' ev' attantapo nāttaparitāpanānuyogam-anuyutto na parantapo na paraparitāpanānuyogam-anuyutto, so anattantapo aparantapo diṭṭhe va dhamme nicchāto nibbuto sītibhūto sukhapaṭisaṃvedī brahmabhūtena attanā viharati, ayaṃ me puggalo cittaṃ ārādhetīti. — Kasmā pana te Pessa ime tayo puggalā cittaṃ n' ārādhentīti. — Yvāyaṃ bhante puggalo attantapo attaparitāpanānuyogam-anuyutto so attānaṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti, iminā me ayaṃ puggalo cittaṃ n' ārādheti. Yo pāyaṃ bhante puggalo parantapo paraparitāpanānuyogam-anuyutto so paraṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti, iminā me ayaṃ puggalo cittaṃ n' ārādheti. Yo pāyaṃ bhante puggalo attantapo ca attaparitāpanānuyogam-anuyutto parantapo ca paraparitāpanānuyogam-anuyutto so attānaṃ-ca paraṃ-ca sukhakāme dukkhapaṭikkūle ātāpeti paritāpeti, iminā me ayaṃ puggalo cittaṃ n' ārādheti. Yo

ca kho ayaṃ bhante puggalo n' ev' attantapo nāttapari-
tāpanānuyogam-anuyutto na parantapo na paraparitāpanānu-
yogam-anuyutto, so anattantapo aparantapo dīṭṭhe va dhamme
nicchāto nibbuto sītibhūto sukhapaṭisaṃvedī brahmabhūtena
attanā viharati, iminā me ayaṃ puggalo cittaṃ ārādheti.
Handa ca dāni mayaṃ bhante sacchāma, bahukiccā mayaṃ
bahukaraṇīyā ti. — Yassa dāni tvaṃ Pessa kālaṃ mañña-
siti. Atha kho Pessa hatthārohaputto Bhagavato bhāsitaṃ
abhinanditvā anumoditvā utthāy' āsanā Bhagavantam abhi-
vādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho Bhagavā acirapakkante Pesse hatthārohaputte
bhikkhū āmantesi: Paṇḍito bhikkhave Pessa hatthārohaputto,
mahāpaṇṇo bhikkhave Pessa hatthārohaputto; sace bhikkhave
Pessa hatthārohaputto muhuttaṃ nisīdeyya yāv' assāhaṃ ime
cattāro puggale vitthārena vibhajāmi, mahatā atthena saṃ-
yutto agamissa. Api ca bhikkhave ettāvataṃ pi Pessa
hatthārohaputto mahatā atthena saṃyutto ti. — Etassa Bha-
gavā kālo, etassa Sugata kālo, yaṃ Bhagavā ime cattāro
puggale vitthārena vibhajeyya, Bhagavato sutvā bhikkhū
dhāressantīti. — Tena hi bhikkhave supātha sādhukaṃ
manasikarotha, bhāsissāmi. Evaṃ bhante ti kho te bhik-
khū Bhagavato paccassosun. Bhagavā etad-avoca:

Katamo ca bhikkhave puggalo attantapo attapari-
tāpanānuyogam-anuyutto: Idha bhikkhave ekacco puggalo ace-
lako hoti muttācāro hatthāpalekhano, na ehibhadantiko na
tiṭṭhabhadantiko, nābhihaṭaṃ na uddissakaṭaṃ na nimanta-
ṇaṃ sādīyati; so na kumbhīmukhā patiganhāti na kaḷopi-
mukhā patiganhāti, na eḷakamantaraṃ na daṇḍamantaraṃ
na musalamantaraṃ, na dvinnāṃ bhuñjamānānaṃ, na gab-
bhiniyā na pāyamānāya na purisantaragatāya, na saṅkittisu,
na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍa-
saṇḍacārini, na macchaṃ na maṃsaṃ na suraṃ na mera-
yaṃ na thusodakaṃ pibati. So ekāgāriko vā hoti ekālopi-
ko, dvāgāriko vā hoti dvālopi-ko — sattāgāriko vā hoti sattā-
lopi-ko; ekissā pi dattiyā yāpeti, dvihi pi dattīhi yāpeti —
sattahi pi dattīhi yāpeti; ekāhikam pi āhāraṃ āhāreti, dvi-

bikam - pi āhāraṃ āhāreti — sattāhikam - pi āhāraṃ āhāreti, itī evarūpaṃ addhamāsikam - pi pariyāyabhattabhojanānuyogam - anuyutto viharati. So sākabhakkho vā hoti sāmābhakkho vā hoti nivārabhakkho vā hoti daddulabhakkho vā hoti haṭabhakkho vā hoti kaṇabhakkho vā hoti ācāmabhakkho vā hoti piṇṇābhakkho vā hoti tiṇabhakkho vā hoti gomayabhakkho vā hoti; vanamūlaphalāhāro yāpeti pavattaphalabhōjī. So sāṇāni pi dhāreti masāṇāni pi dhāreti chavadussāni pi dhāreti paṇsukūlāni pi dhāreti tīrītāni pi dhāreti ajināni pi dhāreti ajinakkhipam - pi dhāreti kusacīram - pi dhāreti vākacīram - pi dhāreti phalakacīram - pi dhāreti kesakambalam - pi dhāreti vālakambalam - pi dhāreti ulūkappakkham - pi dhāreti. Kesamassulocako pi hoti kesamassulocanānuyogam - anuyutto, ubbhaṭṭhako pi hoti āsanapaṭīkhitto, ukkuṭiko pi hoti ukkuṭīkappadhānam - anuyutto, kaṇṭakāpassayiko pi hoti kaṇṭakāpassaye seyyaṃ kappeti, sāyatatiyakam - pi udakorohaṇānuyogam - anuyutto viharati. Iti evarūpaṃ anekavihiṭaṃ kāyassa ātāpanaparitāpanānuyogam - anuyutto viharati. Ayaṃ vuccati bhikkhave puṅgalo attantapo attaparitāpanānuyogam - anuyutto.

Katamo ca bhikkhave puṅgalo parantapo paraparitāpanānuyogam - anuyutto: Idha bhikkhave ekacco puṅgalo orabbhiko hoti sūkariko sākuntiko māgaviko luddo macchaghātako coro coraghātako bandhanāgāriko, ye vā paṇ' aññe pi keci kurūrakammantā. Ayaṃ vuccati bhikkhave puṅgalo parantapo paraparitāpanānuyogam - anuyutto.

Katamo ca bhikkhave puṅgalo attantapo ca attaparitāpanānuyogam - anuyutto parantapo ca paraparitāpanānuyogam - anuyutto: Idha bhikkhave ekacco puṅgalo rājā vā hoti khattiyo muddhāvasitto brāhmaṇo vā mahāsālo. So puratthimena nagarassa navaṃ santhāgāraṃ kārāpetvā kesamassuṃ ohāretvā kharājinaṃ nivāsetvā sappitelena kāyaṃ abbaññitvā magavisāṇena piṭṭhiṃ kaṇḍuvamāno santhāgāraṃ pavisati saddhiṃ mahesiyā brāhmaṇena ca purohiteṇa. So tattha anantarāhitāya bhūmiyā haritupattāya seyyaṃ kappeti. Ekissā gāviyā sarūpavacchāya yaṃ ekasmiṃ thane khīraṃ

hoti tena ājā yāpeti, yaṃ dutiyasmiṃ thane khīraṃ hoti tena mahesī yāpeti, yaṃ tatiyasmiṃ thane khīraṃ hoti tena brāhmaṇo purohito yāpeti, yaṃ catutthasmiṃ thane khīraṃ hoti tena aggīṃ juhanti, avasesena vacchako yāpeti. So evam-āha: Ettakā usabhā haññantu yaññatthāya, ettakā vacchatarā haññantu yaññatthāya, ettikā vacchatariyo haññantu yaññatthāya, ettakā ajā haññantu yaññatthāya, ettakā urabbhā haññantu yaññatthāya, ettakā rukkhā chijjantu yūpatthāya, ettakā dabbhā lūyantu barihisatthāyāti. Ye pi 'ssa te honti dāsā ti vā pessa ti vā kammakarā ti vā te pi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti. Ayaṃ vuccati bhikkhave puggalo attantapo ca attaparitāpanānuyogam-anuyutto parantapo ca paraparitāpanānuyogam-anuyutto.

Katamo ca bhikkhave puggalo n' ev' attantapo nāttapariṭāpanānuyogam-anuyutto na parantapo na paraparitāpanānuyogam-anuyutto, so anattantapo aparantapo diṭṭhe va dhamme nicchāto nibbuto sītibhūto sukhapaṭisaṃvedī brahmabhūtena attanā viharati: Idha bhikkhave Tathāgato loka uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇam majjhakalyāṇam pariyosānakalyāṇam sūttam sabyañjanam, kevalaparipuṇṇam parisuddham brahmacariyam pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapati-putto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā Tathāgate saddham paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati: Sambādho gharāvāso rajāpatho, abbhokāso pabbajjā, na-y-idam sukaram agāraṃ ajjhāvasatā ekantaparipuṇṇam ekantaparissuddham saṅkhalikkhitam brahmaccariyam caritum, yaṃ-nūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyan-ti. So aparena samayena appam vā bhogakkhandham pahāya mahantam vā bhogakkhandham pahāya,

appaṃ vā nātiparivaṭṭaṃ pahāya mahantaṃ vā nātiparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāsāyaṇi vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsāvija-samāpanno pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti, nibhitaḍḍo nibhitasattho lajji dayāpanno sabbapāṇabhūta-hitānukampī viharati. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, dinnādāyī dinnapāṭikaṅkhī athenena suci-bhūtena attanā viharati. Abrahmacariyaṃ pahāya brahma-cāri hoti āracāri, virato methunā gāmadhammā. Musāvādaṃ pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto paccayiko avisaṃvādako lokassa. Pisunaṃ vācaṃ pahāya pisunāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedaṃ amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedaṃ, iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti. Pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti. Samphap-palāpaṃ pahāya samphappalāpā paṭivirato hoti, kālavadī bhūtavādī atthavadī dhammavadī vinayavadī, nidhānavatīṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyantavatīṃ atthasaṃhitaṃ. So bījagāmahhūtagāmasamārambhā paṭivirato hoti. Ekabhattiko hoti rattūparato, virato vikālabhojanā. Naccagīta-vādita-visūkadassanā paṭivirato hoti. Mālā-gandha-vilepanadhāraṇa-maṇḍana-vibhūsanatṭhānā paṭivirato hoti. Uccāsayana-mahāsayanā paṭivirato hoti. Jātarūparajatapaṭiggahaṇā paṭivirato hoti. Āmakadhaṇṇapaṭiggahaṇā paṭivirato hoti. Āmakamaṃsapāṭiggahaṇā paṭivirato hoti. Itthi-kumārikapaṭiggahaṇā paṭivirato hoti. Dāsīdāsapaṭiggahaṇā paṭivirato hoti. Ajeḷakapaṭiggahaṇā paṭivirato hoti. Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti. Hatthi-gavāssa-valava-paṭiggahaṇā paṭivirato hoti. Khettavatthupaṭiggahaṇā paṭivirato hoti. Dūteyyapahīnagamanānuyogā paṭivirato hoti. Kayavikkayā paṭivirato hoti. Tulākūṭa-kāṃsakūṭa-mānakūṭā

paṭivirato hoti. Ukkoṭana-vañcana-nikati-sāciyogā paṭivirato hoti. Chedana-vadha-bandhana-viparāmosa-ālopa-sahasākārā paṭivirato hoti. So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena, yena yen' eva pakkamati samādāy' eva pakkamati. Seyyathā pi nāma pakkhī sakuṇo yena yen' eva ḍeti sapattabhāro va ḍeti, evam - evaṃ bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena, yena yen' eva pakkamati samādāy' eva pakkamati. So iminā ariyena silakkhandhena samannāgato ajjhantaṃ anavajjasukhaṃ paṭisaṃvedeti. So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī; yatvādhikaraṇam - enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā — pe — ghānena gandhaṃ ghāyitvā — jivhāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ phusitvā — manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī; yatvādhikaraṇam - enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhantaṃ abyāsekasukhaṃ paṭisaṃvedeti. So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samījite pasārite sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakaṃ sampajānakārī hoti gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

So iminā ca ariyena silakkhandhena samannāgato iminā ca ariyena indriyasamvarena samannāgato iminā ca ariyena satisampajāññena samannāgato vivittaṃ senāsanaṃ bhajati, araṇṇaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ piṇḍapātapatikkanto nisīdati pallaṅkaṃ ābhujitvā, ujjuṃ kāyaṃ paṇidhāya, parimukhaṃ satim upatthapetvā.

So abhijjham loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapāṇabhūtahitānukampī byāpādapadosā cittaṃ parisodheti; thīnamiddhaṃ pahāya vigatathīnamiddho viharati, ālokasaññī sato sampajāno thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhataṃ vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti; vicikicchāṃ pahāya tiṇṇavicikiccho viharati, akathaṃkathī kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe vivico' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanāṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekhako ca viharati sato ca sampajāno sukhaṃ - ca kāyena paṭisaṃvedeti yaṃ - taṃ ariyā ācikkhanti: upekhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

So evaṃ samāhite citte parisuddhe pariyodāte anāgaṇe vigatūpakkilese mudubbhūte kammaniye t̥hite ānejappatte pubbenivāsānussatiṇāpāya cittaṃ abhininnāmeti. So anekavilitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ ekam - pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo vīsatiṃ - pi jātiyo tiṃsaṃ - pi jātiyo cattārisaṃ - pi jātiyo paññāsaṃ - pi jātiyo jātisaṃ - pi jātisahassaṃ - pi jātisatasahassaṃ - pi aneke - pi saṃvaṭṭakappe aneke pi vivaṭṭakappe aneke pi saṃvaṭṭa - vivaṭṭakappe: amutr' āsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃ sukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra uppādiṃ, tatrāp' āsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃ sukhadukkhapaṭisaṃvedī

evamāyupariyanto, so tato cuto idhūpapanno ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

So evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudubbhūte kammaniye t̥hite ānejjappatte sattānaṃ cutūpapātānāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti: ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīttikā micchādīttikammasamādānā, te kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīttikā sammādīttikammasamādānā, te kāyassa bhedaṃ param-maraṇā sugatiṃ saggaṃ lokaṃ upapannā ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

So evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudubbhūte kammaniye t̥hite ānejjappatte āsavānaṃ khayānāya cittaṃ abhininnāmeti. So: idaṃ dukkhaṃ - ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti; ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āvasamudayo ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodho ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttasmiṃ vimuttaṃ - iti nāpaṃ hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti.

Ayaṃ vuccati bhikkhave puggalo n' ev' attantapo nātta-paritāpanānuyogam - anuyutto na parantapo na parapari-

tāpanānuyogam - anuyutto, so anattantapo aparantapo ditṭhe va dhamme nicchāto nibbuto sītībhūto sukhapaṭisaṃvedī brahmabhūtena attanā viharatīti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandan - ti.

KANDARAKASUTTANTAṀ PATHAMAṀ.

52.

Evam - me sutam. Ekaṃ samayaṃ āyasmā Ānando Vesāliyaṃ viharati Beluvagāmake. Tena kho pana samaya - yena Dasamo gahapati Aṭṭhakanāgaro Pāṭaliputtaṃ anupatto hoti kenacid - eva karaṇīyena. Atha kho Dasamo gahapati Aṭṭhakanāgaro yena Kukkuṭārāmo yena aññataro bhikkhu ten' upasaṅkami, upasaṅkamitvā taṃ bhikkhuṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Dasamo gahapati Aṭṭhakanāgaro taṃ bhikkhuṃ etad - avoca: Kaha - nu kho bhante āyasmā Ānando etarahi viharati, dassanakāmaṃ hi mayan - taṃ āyasmantaṃ Ānandan - ti. Eso gahapati āyasmā Ānando Vesāliyaṃ viharati Beluvagāmake ti. Atha kho Dasamo gahapati Aṭṭhakanāgaro Pāṭaliputte taṃ karaṇīyaṃ tiretvā yena Vesālī Beluvagāmake yen' āyasmā Ānando ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Ānantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Dasamo gahapati Aṭṭhakanāgaro āyasmantaṃ Ānantaṃ etad - avoca:

Atthi nu kho bhante Ānanda tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yathā bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati aparikkhīnā vā āsavā parikkhayaṃ gacchanti ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpunātīti. — Atthi kho gahapati tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto

yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañ-c' eva cittaṃ vimuccati aparikkhiṇā ca āsavā parikkhayaṃ gacchanti ananuppattañ-ca anuttaraṃ yogakkhemaṃ anupāpuṇātīti. — Katamo pana bhante Ānanda tena Bhagavatā jānatā passatā arahatā sammāsambuddhena eka-dhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañ-c' eva cittaṃ vimuccati aparikkhiṇā ca āsavā parikkhayaṃ gacchanti ananuppattañ-ca anuttaraṃ yogakkhemaṃ anupāpuṇātīti.

Idha gahapati bhikkhu vivice' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savičaraṃ vivekajaṃ pītisukhaṃ paṭhamañ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati: Idam-pi kho paṭhamañ jhānaṃ abhisāṅkhatam abhisāñcetayitaṃ, yaṃ kho pana kiñci abhisāṅkhatam abhisāñcetayitaṃ tad-aniccaṃ nirodhadhamman-ti pajānāti. So tattha tthito āsavānaṃ khayaṃ pāpuṇāti; no ce āsavānaṃ khayaṃ pāpuṇāti ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ opapātiko hoti tatthapariniḍḍhāyī anāvatthidhammo tasmā lokā. Ayam-pi kho gahapati tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañ-c' eva cittaṃ vimuccati aparikkhiṇā ca āsavā parikkhayaṃ gacchanti ananuppattañ-ca anuttaraṃ yogakkhemaṃ anupāpuṇāti.

Puna ca param gahapati bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ — pe — dutiyaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati: Idam-pi kho dutiyaṃ jhānaṃ abhisāṅkhatam abhisāñcetayitaṃ, yaṃ kho pana kiñci abhisāṅkhatam abhisāñcetayitaṃ tad-aniccaṃ nirodhadhamman-ti pajānāti. So tattha tthito āsavānaṃ khayaṃ pāpuṇāti; no ce āsavānaṃ khayaṃ pāpuṇāti ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ opapātiko hoti tatthapariniḍḍhāyī anāvatthidhammo tasmā lokā. Ayam-pi kho gahapati tena Bhagavatā jānatā passatā arahatā sammā-

sambuddhena ekadhammo akkhāto yattha bhikkhuno appa-mattassa ātāpino pahitattassa viharato avimuttañ - c' eva cittaṃ vimuccati aparikkhīṇā ca āsavā parikkhayaṃ gacchanti ananuppattañ - ca anuttaraṃ yogakkhemaṃ anupāpuṇāti.

Puna ca paraṃ gahapati bhikkhu pītiyā ca virāgā — pe — tatiyaṃ jhānaṃ upasampajja viharati. So iti paṭisaṅcikkhati: Idam - pi kho tatiyaṃ jhānaṃ abhisāṅkhataṃ abhisāṅceta-yitaṃ, yaṃ kho pana kiñci abhisāṅkhataṃ abhisāṅceta-yitaṃ tad - aniccaṃ nirodhadhammaṃ - ti pajānāti. So tathā t̥hito — pe — anuttaraṃ yogakkhemaṃ anupāpuṇāti.

Puna ca paraṃ gahapati bhikkhu sukhassa ca pahānā dukkhassa ca pahānā — pe — catutthaṃ jhānaṃ upasampajja viharati. So iti paṭisaṅcikkhati: Idam - pi kho catutthaṃ jhānaṃ abhisāṅkhataṃ abhisāṅceta-yitaṃ, yaṃ kho pana kiñci abhisāṅkhataṃ abhisāṅceta-yitaṃ tad - aniccaṃ nirodha-dhammaṃ - ti pajānāti. So tathā t̥hito — pe — anuttaraṃ yogakkhemaṃ anupāpuṇāti.

Puna ca paraṃ gahapati bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. So iti paṭisaṅcikkhati: Ayam - pi kho mettā cetovimutti abhisāṅkhata abhisāṅceta-yitā, yaṃ kho pana kiñci abhisāṅkhataṃ abhisāṅceta-yitaṃ tad - aniccaṃ nirodhadhammaṃ - ti pajānāti. So tathā t̥hito — pe — anut-taraṃ yogakkhemaṃ anupāpuṇāti.

Puna ca paraṃ gahapati bhikkhu karuṇāsahagatena cetasā — pe — muditāsahagatena cetasā — pe — upekhāsaha-gatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyā-bajjhena pharitvā viharati. So iti paṭisaṅcikkhati: Ayam - pi kho upekhā cetovimutti abhisāṅkhata abhisāṅceta-yitā, yaṃ kho pana kiñci abhisāṅkhataṃ abhisāṅceta-yitaṃ tad - aniccaṃ

nirodhadhamman - ti pajānāti. So tattha ʒhito — pe — anuttaram yoggakkhemam anupāpuṇāti.

Puna ca param gahapati bhikkhu sabbaso rūpasanñānam samatikkamā paṭighasanñānam atthagamā nānattasanñānam amanasikārā ananto ākāso ti ākāśānañcāyatanam upasampajja viharati. So iti paṭisañcikkhati: Ayam - pi kho ākāśānañcāyatanasamāpatti abhisankhatā abhisāñcetayitā, yaṁ kho pana kiñci abhisankhataṁ abhisāñcetayitaṁ tad - aniccam nirodhadhamman - ti pajānāti. So tattha ʒhito — pe — anuttaram yoggakkhemam anupāpuṇāti.

Puna ca param gahapati bhikkhu sabbaso ākāśānañcāyatanam samatikkamma anantaṁ viññānam - ti viññānañcāyatanam upasampajja viharati. So iti paṭisañcikkhati: Ayam - pi kho viññānañcāyatanasamāpatti abhisankhatā abhisāñcetayitā, yaṁ kho pana kiñci abhisankhataṁ abhisāñcetayitaṁ tad - aniccam nirodhadhamman - ti pajānāti. So tattha ʒhito — pe — anuttaram yoggakkhemam anupāpuṇāti.

Puna ca param gahapati bhikkhu sabbaso viññānañcāyatanam samatikkamma na - tthi kiñci ākiñcaññāyatanam upasampajja viharati. So iti paṭisañcikkhati: Ayam - pi kho ākiñcaññāyatanasamāpatti abhisankhatā abhisāñcetayitā, yaṁ kho pana kiñci abhisankhataṁ abhisāñcetayitaṁ tad - aniccam nirodhadhamman - ti pajānāti. So tattha ʒhito āsavānaṁ khayam pāpuṇāti; no ce āsavānaṁ khayam pāpuṇāti ten' eva dhammarāgena tāya dhammanandiyā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tatthaparinibbāyi anāvatiddhammo tasmā lokā. Ayam kho gahapati tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṁ - c' eva cittaṁ vimuccati aparikkhiṇā ca āsavā parikkhayaṁ gacchanti ananuppattaṁ - ca anuttaram yoggakkhemam anupāpuṇāti.

Evam vutte Dasamo gahapati Atthakanāgaro āyasmantaṁ Ānandaṁ etad - avoca: Seyyathā pi bhante Ānanda puriso ekaṁ nidhimukhaṁ gavesanto sakid - eva ekādasa

nidhimukhāni adhigaccheyya, evam - eva kho ahaṃ bhante ekaṃ amatadvāraṃ gavesanto sakid - eva ekādasā amata-dvārāni alatthaṃ savanāya. Seyyathā pi bhante purisassa agāraṃ ekādasadvāraṃ, so tasmim̐ agāre āditte ekamekena pi dvārena sakkuṇeyya attānaṃ sotthim̐ kātuṃ, evam - eva kho ahaṃ bhante imesaṃ ekādasannaṃ amatadvārānaṃ ekamekena pi amatadvārena sakkuṇissāmi attānaṃ sotthim̐ kātuṃ. Ime hi nāma bhante aññatitthiyā ācariyassa ācariya-dhanaṃ pariyessanti, kiṃ paṇāhaṃ āyasmato! Ānandassa pūjaṃ na karissāmi. Atha kho Dasamo gahapati Aṭṭhaka-nāgaro Pāṭaliputtakaṃ - ca Vesālīkaṃ - ca bhikkhusaṅghaṃ sannipātāpetvā paṇītena khādaniyena bhojaniyena sahatthā santappesi sampavāresi ekamekaṃ - ca bhikkhuṃ paccekadussa-yugena acchādesi, āyasmantaṃ Ānandaṃ ticīvaraṇa acchādesi āyasmato ca Ānandassa pañcasataṃ vihāraṃ kārāpesīti.

AṬṬHAKANĀGARASUTTANTAṃ DUTIYAM.

53.

Evam - me suttaṃ. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavatthusmim̐ Nigrodhārāme. Tena kho pana samayena Kāpilavatthavānaṃ Sakyānaṃ navaṃ santhāgāraṃ acirakāritaṃ hoti anajjhāvutthaṃ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena. Atha kho Kāpilavatthavā Sakyā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho Kāpilavatthavā Sakyā Bhagavantaṃ etad - avo-cum̐: Idha bhante Kāpilavatthavānaṃ Sakyānaṃ navaṃ santhāgāraṃ acirakāritaṃ anajjhāvutthaṃ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena. Taṃ bhante Bhagavā paṭhamaṃ paribhuñjatu, Bhagavatā paṭhamaṃ paribhuttaṃ pacchā Kāpilavatthavā Sakyā paribhuñjissanti, tad - assa Kāpilavatthavānaṃ Sakyānaṃ digharattaṃ hitāya

sukhāyāti. Adhivāsesi Bhagavā tūṇhībhāvena. Atha kho Kāpilavattahavā Sakyā Bhagavato adhivāsanam viditvā utthāy' āsanā Bhagavantam abhivādetvā padakkhiṇam katvā yena santhāgāram ten' upasaṅkamiṃsu, upasaṅkamitvā sabba-santharim santhāgāram santharitvā āsanāni paṇṇāpetvā udakamanikam patitthāpetvā telappadīpam āropetvā yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ atthāṃsu. Ekamantaṃ tthitā kho Kāpilavattahavā Sakyā Bhagavantam etad-avocum: Sabba-santharim santhataṃ bhante santhāgāram, āsanāni paṇṇattāni, udakamaniko patitthāpito, telappadipo āropito; yassa dāni bhante Bhagavā kalam maṇṇatiti. Atha kho Bhagavā nivāsetvā pattacivaram ādāya saddhim bhikkhusaṅghena yena santhāgāram ten' upasaṅkami, upasaṅkamitvā pāde pakkhāletvā santhāgāram pavisitvā majjhimam thambham nissāya puratthābhimukho nisīdi. Bhikkhusaṅgho pi kho pāde pakkhāletvā santhāgāram pavisitvā pacchimam bhittim nissāya puratthābhimukho nisīdi Bhagavantam yeva purakkhatvā, Kāpilavattahavā pi kho Sakyā pāde pakkhāletvā santhāgāram pavisitvā puratthimam bhittim nissāya pacchāmukhā nissīdiṃsu Bhagavantam yeva purakkhatvā. Atha kho Bhagavā Kāpilavattahave Sakke bahu-d-eva rattim dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā āyasmantaṃ Ānandaṃ āmantesi: Paṭibhātu taṃ Ānanda Kāpilavattahavānam Sakyānam sekho pāṭipado; piṭṭhim me agilāyati, tam-aham āyamissāmiti. Evaṃ bhante ti kho āyasmā Ānando Bhagavato paccassosi. Atha kho Bhagavā catugguṇam saṅghātiṃ paṇṇāpetvā dakkhiṇena passena sihaseyyam kappesi pāde pādam accādhāya sato sampajāno utthāna-saṇṇam manasikarivā.

Atha kho āyasmā Ānando Mahānāmaṃ Sakyam āmantesi: Idha Mahānāma ariyasāvako silasampanno hoti, indriyesu guttadvāro hoti, bhojane mattaññu hoti, jāgariyam anuyutto hoti, sattahi saddhammehi samannāgato hoti, catunnaṃ jhānaṇaṃ abhicetasikānaṃ ditthadhammasukhavihārānaṃ nikāmalābhī hoti akiechalābhī akasiralābhī. Kathaṃ - ca

Mahānāma ariyasāvako silasampanno hoti: Idha Mahānāma ariyasāvako silavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno, anumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Evaṃ kho Mahānāma ariyasāvako silasampanno hoti. Kathaṃ ca Mahānāma ariyasāvako indriyesu guttadvāro hoti: Idha Mahānāma ariyasāvako cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇam - enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaṃveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sūtvā — pe — ghānena gandhaṃ ghāyitvā — jivhāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ phusitvā — manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇam - enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaṃveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. Evaṃ kho Mahānāma ariyasāvako indriyesu guttadvāro hoti. Kathaṃ ca Mahānāma ariyasāvako bhojane mattaññu hoti: Idha Mahānāma ariyasāvako paṭisaṅkhā yoniso āhāraṃ āhāreti, n' eva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvad - eva imassa kāyassa tṭhiyā yāpanāya, vihiṃsūparatiyā brahmācariyānuggahāya: iti purāṇaṃ - ca vedanaṃ paṭisaṅkhāmi navaṃ - ca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cāti. Evaṃ kho Mahānāma ariyasāvako bhojane mattaññu hoti. Kathaṃ ca Mahānāma ariyasāvako jāgariyaṃ anuyutto hoti: Idha Mahānāma ariyasāvako divasaṃ caṅka-mena nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodheti, rattiyaṃ paṭhamāṃ yāmaṃ caṅkamaṃ nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodheti, rattiyaṃ majjhimāṃ yāmaṃ dakkhiṇena passena sihaseyyaṃ kappeti pāde pādaṃ accā-dhāya sato sampajāno utthānasaṅgāmaṃ manasikaritvā, rattiyaṃ pacchimaṃ yāmaṃ paccutthāya caṅkamaṃ nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodheti. Evaṃ kho Mahānāma ariyasāvako jāgariyaṃ anuyutto hoti. Kathaṃ ca Mahānāma

ariyasāvako sattahi saddhammehi samannāgato hoti: Idha Mahānāma ariyasāvako saddho hoti, saddahati Tathāgatassa bodhim: iti pi so Bhagavā araham sammāsambuddho vijjā-caranaṣampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā ti. Hirimā hoti, hiriyati kāyaduccaritena vacīduccaritena manoduccaritena, hiriyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiya. Ottāpi hoti, ottapati kāyaduccaritena vacīduccaritena manoduccaritena, ottapati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiya. Bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti tathārūpā 'ssa dhammā bahussutā honti dhatā vacasā paricitā manasā 'nupekkhitā dīṭṭhiyā suppaṭividdhā. Āraddhaviriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya, thānavā dalha-parakkamo anikkhattadhuro kusalesu dhammesu. Satimā hoti paramena satinepakkena samannāgato, cirakatam pi cirabhāsitaṃ pi saritā anussaritā. Paññāvā hoti udayatthagāminiya paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiya. Evaṃ kho Mahānāma ariyasāvako sattahi saddhammehi samannāgato hoti. Kathaṃ ca Mahānāma ariyasāvako catunnaṃ jhānaṇaṃ abhicetasikānaṃ dīṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī: Idha Mahānāma ariyasāvako vivicca eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukhaṃ dutiyaṃ jhānaṃ — pe — tatiyaṃ jhānaṃ — catutthaṃ jhānaṃ upasampajja viharati. Evaṃ kho Mahānāma ariyasāvako catunnaṃ jhānaṇaṃ abhicetasikānaṃ dīṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī.

Yato kho Mahānāma ariyasāvako evaṃ silasampanno hoti, evaṃ indriyesu guttadvāro hoti, evaṃ bhojane mattaññu hoti, evaṃ jāgariyaṃ anuyutto hoti, evaṃ sattahi saddhammehi

samannāgato hoti, evaṃ catunnaṃ jhānānaṃ abhicetasikānaṃ dīṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, ayaṃ vuccati Mahānāma ariyasāvako sekho pātipado apuccaṇḍatāya samāpanno bhabbo abhinibbhidāya bhabbo sambodhāya bhabbo anuttarassa yogakkhemassa adhigamāya. Seyyathā pi Mahānāma kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā, tān' assu kukkuṭiyā sammā adhisayitāni sammā pariseditāni sammā paribbhāvitāni; kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya: aho vata me kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyun - ti, atha kho bhabbā va te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ. Evaṃ - eva kho Mahānāma yato ariyasāvako evaṃ silasampanno hoti, evaṃ indriyesu guttadvāro hoti, evaṃ bhojane mattaññū hoti, evaṃ jāgariyaṃ anuyutto hoti, evaṃ sattahi saddhammehi samannāgato hoti, evaṃ catunnaṃ jhānānaṃ abhicetasikānaṃ dīṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, ayaṃ vuccati Mahānāma ariyasāvako sekho pātipado apuccaṇḍatāya samāpanno bhabbo abhinibbhidāya bhabbo sambodhāya bhabbo anuttarassa yogakkhemassa adhigamāya. Sa kho so Mahānāma ariyasāvako imaṃ yeva anuttaraṃ upekkhāsati pārisuddhiṃ āgamma anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ ekam - pi jātiṃ dve pi jātiyo — pe — iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati; ayaṃ - assa paṭhamā 'bhinibbhidā hoti kukkuṭacchāpakassēva aṇḍakosamhā. Sa kho so Mahānāma ariyasāvako imaṃ yeva anuttaraṃ upekkhāsati pārisuddhiṃ āgamma dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamaṇe upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate — pe — yathā - kammupage satte pajānāti; ayaṃ - assa dutiyā 'bhinibbhidā hoti kukkuṭacchāpakassēva aṇḍakosamhā. Sa kho so Mahānāma ariyasāvako imaṃ yeva anuttaraṃ upekkhāsati pārisuddhiṃ āgamma āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭhe va dhamme sayāṃ abhiññā sacchikatvā

upasampajja viharati; ayam - assa tatiyā 'bhinibbhidā hoti kukkuṭacchāpakassēva aṇḍakosamhā.

Yam - pi Mahānāma ariyasāvako silasampanno hoti idam - pi 'ssa hoti caraṇasmiṃ. Yam - pi Mahānāma ariyasāvako indriyesu guttadvāro hoti idam - pi 'ssa hoti caraṇasmiṃ. Yam - pi Mahānāma ariyasāvako bhojane mat-taṇṇū hoti idam - pi 'ssa hoti caraṇasmiṃ. Yam - pi Mahānāma ariyasāvako jāgariyaṃ anuyutto hoti idam - pi 'ssa hoti caraṇasmiṃ. Yam - pi Mahānāma ariyasāvako sattahi saddhammeli samannāgato hoti idam - pi 'ssa hoti caraṇasmiṃ. Yam - pi Mahānāma ariyasāvako catunnaṃ jhānaṇaṃ abhi-cetasikānaṃ dīṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī idam - pi 'ssa hoti caraṇasmiṃ. Yaṇ - ca kho Mahānāma ariyasāvako anekavihiṭaṃ pubbe-nivāsaṃ anussarati, seyyathidaṃ ekam - pi jātiṃ dve pi jā-tiyo — pe — iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbe-nivāsaṃ anussarati, idam - pi 'ssa hoti vijjāya. Yam - pi Mahānāma ariyasāvako dibbena cakkhunā visuddhena atikkanta-mānusakena satte passati cavaṃāne upapajjamāne, hīne pa-ṇite suvaṇṇe dubbhaṇṇe sugate duggate — pe — yathākammū-page satte pajānāti, idam - pi 'ssa hoti vijjāya. Yam - pi Mahānāma ariyasāvako āsavānaṃ khayā anāsavaṃ ceto-vimuttiṃ paṇṇāvimuttiṃ dīṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati, idam - pi 'ssa hoti vijjāya. Ayam vuccati Mahānāma ariyasāvako vijjāsampanno iti pi, caraṇasampanno iti pi, vijjācaraṇasampanno iti pi. Brahmunā p' esā Mahānāma Sanaṅkumārena gāthā bhāsītā:

Khattiyo setṭho jane tasmiṃ ye gottapaṭisārino,
vijjācaraṇasampanno so setṭho devamānuse ti.

Sā kho pan' esā Mahānāma Brahmunā Sanaṅkumārena gāthā sugitā na duggitā, subhāsītā na dubbhāsītā, attha-samhitā no anatthasamhitā, anumatā Bhagavatā ti.

Atha kho Bhagavā utṭhahitvā āyasmantaṃ Ānandaṃ āmanesi: Sādhū sādhū Ānanda, sādhū kho tvaṃ Ānanda Kāpilavatthavānaṃ Sakyānaṃ sekhaṃ pāṭipadaṃ abhāsīti.

Idam -avoca āyasmā Ānando, samanunño satthā ahosi. Attamanā Kāpilavatthavā Sakyā āyasmato Ānandassa bhāsitaṃ abhinandun - ti.

SEKHASUTTANTAM TATIYAM.

54.

Evam - me sutam. Ekam samayam Bhagavā Aṅguttarāpesu viharati; Āpaṇam nāma Aṅguttarāpānam nigamo. Atha kho Bhagavā pubbanhasamayam nivāsetvā pattacivaram ādāya Āpaṇam piṇḍāya pāvisi. Āpaṇe piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkanto yen' aññataro vanasaṇḍo ten' upasaṅkami divāvihārāya, tam vanasaṇḍam ajjhogāhitvā aññatarasmiṃ rukkhamūle nisīdi. Potaliyo pi kho gahapati sampannanivāsapāvuraṇo chattupāhanāhi jaṅghāviharam anucaṅkamamāno anuvicaramāno yena so vanasaṇḍo ten' upasaṅkami, tam vanasaṇḍam ajjhogāhitvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyam katham sārāṇiyam vītisāretvā ekamantaṃ atṭhāsi. Ekamantaṃ tṭhitaṃ kho Potaliyam gahapatiṃ Bhagavā etad - avoca: Samvijjante kho gahapati āsanāni, sace ākaṅkhasi nisīdāti. Evam vutte Potaliyo gahapati: gahapativādena maṃ samaṇo Gotamo samudācaratīti kupito anattamano tuṇhī ahosi. Dutiyam - pi kho Bhagavā Potaliyam gahapatiṃ etad - avoca: Samvijjante kho gahapati āsanāni, sace ākaṅkhasi nisīdāti. Dutiyam - pi kho Potaliyo gahapati: gahapativādena maṃ samaṇo Gotamo samudācaratīti kupito anattamano tuṇhī ahosi. Tatiyam - pi kho Bhagavā Potaliyam gahapatiṃ etad - avoca: Samvijjante kho gahapati āsanāni, sace ākaṅkhasi nisīdāti. Evam vutte Potaliyo gahapati: gahapativādena maṃ samaṇo Gotamo samudācaratīti kupito anattamano Bhagavantaṃ etad - avoca: Ta - y - idam

bho Gotama na cchannaṃ, taṃ yidaṃ na ppatirūpaṃ, yaṃ maṃ tvaṃ gahapati vādena samudācarasīti. — Te hi te gahapati ākāraṃ te līṅgā te nimittā yathā taṃ gahapatissāti. — Tathā hi pana me bho Gotama sabbe kammantā paṭikkhittā sabbe vohārā samucchinā ti. — Yathākathaṃ pana te gahapati sabbe kammantā paṭikkhittā sabbe vohārā samucchinā ti. — Idha me bho Gotama yaṃ ahosi dhaṇaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā sabbaṃ taṃ puttānaṃ dāyajiyaṃ niyyātaṃ, tatthāhaṃ anovādi anupavādi ghāsachādanaparamo viharāmi. Evaṃ kho me bho Gotama sabbe kammantā paṭikkhittā sabbe vohārā samucchinā ti. — Aññathā kho tvaṃ gahapati vohārasamucchedaṃ vadasi aññathā ca pana ariyassa vinaye vohārasamucchedo hotīti. — Yathākathaṃ pana bhante ariyassa vinaye vohārasamucchedo hoti. Sādhū me bhante Bhagavā tathā dhammaṃ desetu yathā ariyassa vinaye vohārasamucchedo hotīti. — Tena hi gahapati suñāhi sādhukaṃ manasikarohi, bhāsissāmi. Evaṃ bhante ti kho Potaliyo gahapati Bhagavato paccassosi. Bhagavā etad avoca:

Aṭṭha kho ime gahapati dhammā ariyassa vinaye vohārasamucchedāya saṃvattanti, katame aṭṭha: Apāṇātipātaṃ nissāya pāṇātipāto pahātabbo, dinnādānaṃ nissāya adinnādānaṃ pahātabbaṃ, saccaṃ vācaṃ nissāya musāvādo pahātabbo, apisuṇaṃ vācaṃ nissāya pisuṇā vācā pahātabbā, agiddhilobhaṃ nissāya giddhilobho pahātabbo, anindārosaṃ nissāya nindāroso pahātabbo, akodhupāyāsaṃ nissāya kodhupāyāso pahātabbo, anatimānaṃ nissāya atimāno pahātabbo. Ime kho gahapati aṭṭha dhammā saṅkhittena vuttā vitthārena avibhattā ariyassa vinaye vohārasamucchedāya saṃvattanti. — Ye 'me bhante Bhagavatā aṭṭha dhammā saṅkhittena vuttā vitthārena avibhattā ariyassa vinaye vohārasamucchedāya saṃvattanti, sādhū me bhante Bhagavā ime aṭṭha dhamme vitthārena vibhajatu anukampaṃ upādāyāti. — Tena hi gahapati suñāhi sādhukaṃ manasikarohi, bhāsissāmi. Evaṃ bhante ti kho Potaliyo gahapati Bhagavato paccassosi. Bhagavā etad avoca:

Apānātipātāṃ nissāya pānātipāto pahātabbo ti iti kho pan' etaṃ vuttaṃ, kiñ - c' etaṃ paṭicca vuttaṃ: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu pānātipātī assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno; ahañ - c' eva kho pana pānātipātī assaṃ, attā pi maṃ upavadeyya pānātipātapaccayā, anuvicca viññū garaheyyuṃ pānātipātapaccayā, kāyassa bhedaṃ param - maraṇā duggati paṭikaṅkhā pānātipātapaccayā. Etad - eva kho pana saṃyojanāṃ etaṃ nīvaraṇaṃ yadidaṃ pānātipāto, ye ca pānātipātapaccayā uppajjeyyūṃ āsavā vighātaparilāhā pānātipātā paṭiviratassa evaṃ - sa te āsavā vighātaparilāhā na honti. Apānātipātāṃ nissāya pānātipāto pahātabbo ti iti yaṇ - taṃ vuttaṃ idam - etaṃ paṭicca vuttaṃ.

Dinnādānaṃ nissāya adinnādānaṃ pahātabban - ti iti kho pan' etaṃ vuttaṃ, kiñ - c' etaṃ paṭicca vuttaṃ: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu adinnādāyī assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno; ahañ - c' eva kho pana adinnādāyī assaṃ, attā pi maṃ upavadeyya adinnādānapaccayā, anuvicca viññū garaheyyuṃ adinnādānapaccayā, kāyassa bhedaṃ param - maraṇā duggati paṭikaṅkhā adinnādānapaccayā. Etad - eva kho pana saṃyojanāṃ etaṃ nīvaraṇaṃ yadidaṃ adinnādānaṃ, ye ca adinnādānapaccayā uppajjeyyūṃ āsavā vighātaparilāhā adinnādānaṃ paṭiviratassa evaṃ - sa te āsavā vighātaparilāhā na honti. Dinnādānaṃ nissāya adinnādānaṃ pahātabban - ti iti yaṇ - taṃ vuttaṃ idam - etaṃ paṭicca vuttaṃ.

Saccaṃ vācam nissāya musāvādo pahātabbo ti iti kho pan' etaṃ vuttaṃ, kiñ - c' etaṃ paṭicca vuttaṃ: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu musāvādī assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno; ahañ - c' eva kho pana musāvādī assaṃ, attā pi maṃ upavadeyya musāvādapaccayā, anuvicca viññū garaheyyuṃ musāvādapaccayā, kāyassa bhedaṃ param - maraṇā duggati paṭikaṅkhā musāvādapaccayā. Etad - eva kho pana saṃyojanāṃ etaṃ nīvaraṇaṃ yadidaṃ musā-

vādo, ye ca musāvādapaccayā uppajjeyyūṃ āsavā vighāta-parilāhā musāvādā paṭiviratassa evaṃ - sa te āsavā vighāta-parilāhā na honti. Saccam vācam nissāya musāvādo pahātabbo ti iti yan - tam vuttam idam - etam paṭicca vuttam.

Apisunam vācam nissāya pisunā vācā pahātabbā ti iti kho pan' etam vuttam, kiṃ - c' etam paṭicca vuttam: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesam kho aham saṃyojanānam hetu pisunāvāco assam tesāham saṃyojanānam pahānāya samucchedāya paṭipanno; ahañ - c' eva kho pana pisunāvāco assam, attā pi maṃ upavadeyya pisunāvācāpaccayā, anuvicca viññū garaheyyum pisunāvācāpaccayā, kāyassa bheda param - maraṇā duggati pāṭikaṅkhā pisunāvācāpaccayā. Etad - eva kho pana saṃyojanam etam nīvaranam yadidaṃ pisunā vācā, ye ca pisunāvācāpaccayā uppajjeyyūṃ āsavā vighāta-parilāhā pisunāya vācāya paṭiviratassa evaṃ - sa te āsavā vighātaparilāhā na honti. Apisunam vācam nissāya pisunā vācā pahātabbā ti iti yan - tam vuttam idam - etam paṭicca vuttam.

Agiddhilobham nissāya giddhilobho pahātabbo ti iti kho pan' etam vuttam, kiṃ - c' etam paṭicca vuttam: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesam kho aham saṃyojanānam hetu giddhilobhī assam tesāham saṃyojanānam pahānāya samucchedāya paṭipanno; ahañ - c' eva kho pana giddhilobhī assam, attā pi maṃ upavadeyya giddhilobhapaccayā, anuvicca viññū garaheyyum giddhilobhapaccayā, kāyassa bheda param - maraṇā duggati pāṭikaṅkhā giddhilobhapaccayā. Etad - eva kho pana saṃyojanam etam nīvaranam yadidaṃ giddhilobho, ye ca giddhilobhapaccayā uppajjeyyūṃ āsavā vighātaparilāhā agiddhilobhissa evaṃ - sa te āsavā vighātaparilāhā na honti. Agiddhilobham nissāya giddhilobho pahātabbo ti iti yan - tam vuttam idam - etam paṭicca vuttam.

Anindārosam nissāya nindāroso pahātabbo ti iti kho pan' etam vuttam, kiṃ - c' etam paṭicca vuttam: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesam kho aham saṃyojanānam hetu nindārosī assam tesāham saṃyojanānam

pahānāya samucchedāya paṭipanno; ahañ - c' eva kho pana nindārosi assaṃ, attā pi maṃ upavadeyya nindārosapaccayā, anuvicca viññū garaheyyuṃ nindārosapaccayā, kāyassa bhedaṃ param - maraṇā duggati paṭikaṅkhā nindārosapaccayā. Etad - eva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ nindāroso, ye ca nindārosapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā anindārosissa evaṃ - sa te āsavā vighātapariḷāhā na honti. Anindārosam nissāya nindāroso pahātabbo ti iti yaṇ - taṃ vuttaṃ idam - etaṃ paṭicca vuttaṃ.

Akodhupāyasaṃ nissāya kodhupāyāso pahātabbo ti iti kho paṇ' etaṃ vuttaṃ, kiñ - c' etaṃ paṭicca vuttaṃ: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu kodhupāyāsī assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno; ahañ - c' eva kho pana kodhupāyāsī assaṃ, attā pi maṃ upavadeyya kodhupāyāsapaccayā, anuvicca viññū garaheyyuṃ kodhupāyāsapaccayā, kāyassa bhedaṃ param - maraṇā duggati paṭikaṅkhā kodhupāyāsapaccayā. Etad - eva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ kodhupāyāso, ye ca kodhupāyāsapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā akodhupāyāsissa evaṃ - sa te āsavā vighātapariḷāhā na honti. Akodhupāyasaṃ nissāya kodhupāyāso pahātabbo ti iti yaṇ - taṃ vuttaṃ idam - etaṃ paṭicca vuttaṃ.

Anatimānaṃ nissāya atimāno pahātabbo ti iti kho paṇ' etaṃ vuttaṃ, kiñ - c' etaṃ paṭicca vuttaṃ: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu atimānī assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno; ahañ - c' eva kho pana atimānī assaṃ, attā pi maṃ upavadeyya atimānapaccayā, anuvicca viññū garaheyyuṃ atimānapaccayā, kāyassa bhedaṃ param - maraṇā duggati paṭikaṅkhā atimānapaccayā. Etad - eva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ atimāno, ye ca atimānapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā anatimānissa evaṃ - sa te āsavā vighātapariḷāhā na honti. Anatimānaṃ nissāya atimāno pahātabbo ti iti yaṇ - taṃ vuttaṃ idam - etaṃ paṭicca vuttaṃ.

Ime kho gahapati attha dhammā saṅkhittena vuttā vitthārena vibhattā ye ariyassa vinaye vohārasamucchedāya samvattanti, na tv-eva tāva ariyassa vinaye sabbenā sabbaṃ sabbathā sabbaṃ vohārasamucchedo hotīti. — Yathākathaṃ pana bhante ariyassa vinaye sabbenā sabbaṃ sabbathā sabbaṃ vohārasamucchedo hoti. Sādhū me bhante Bhagavā tathā dhammaṃ desetu yathā ariyassa vinaye sabbenā sabbaṃ sabbathā sabbaṃ vohārasamucchedo hotīti. — Tena hi gahapati suṇāhi sādhukaṃ manasikaroḥi, bhāsissāmi. Evaṃ bhante ti kho Potaliyo gahapati Bhagavato paccassosi. Bhagavā etad-avoca:

Seyyathā pi gahapati kukkuro jighacchādubbalyapareto goghātakasūnaṃ paccupaṭṭhito assa, tam-enaṃ dakkho goghātako vā goghātakantevāsi vā atṭhikaṅkalaṃ sunikantaṃ nikantaṃ nimmaṃsaṃ lohitaṃ makkhitaṃ upacchubheyya; taṃ kim-maññasi gahapati: api nu so kukkuro amuṃ atṭhikaṅkalaṃ sunikantaṃ nikantaṃ nimmaṃsaṃ lohitaṃ makkhitaṃ palikhādanto jighacchādubbalyaṃ paṭivineyyāti. — No h' etaṃ bhante, taṃ kissa hetu: aduṃ hi bhante atṭhikaṅkalaṃ sunikantaṃ nikantaṃ nimmaṃsaṃ lohitaṃ makkhitaṃ, yāvad-eva ca pana so kukkuro kilamathassa vighātassa bhāgī assāti. — Evaṃ-eva kho gahapati ariyasāvako iti paṭisaṅcikkhati: Atṭhikaṅkalū-pamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo ti evam-etaṃ yathābhūtaṃ sammappaññāya disvā yā 'yaṃ upekkhā nānattā nānattasitā taṃ abhinivajjetvā yā 'yaṃ upekkhā ekattā ekattasitā yattha sabbaso lokāmisupādānā aparisesā nirujjhanti tam-ev' upekkhaṃ bhāveti.

Seyyathā pi gahapati gijjho vā kaṅko vā kulalo vā maṃsapesiṃ ādāya uddāyeyya, tam-enaṃ gijjhā pi kaṅkā pi kulalā pi anupatitvā anupatitvā vitaccheyyuṃ virājeyyuṃ; taṃ kim-maññasi gahapati: sace so gijjho vā kaṅko vā kulalo vā taṃ maṃsapesiṃ na khippaṃ-eva paṭinissajeyya so tattonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhan-ti. — Evaṃ bhante. — Evaṃ-eva kho gahapati ariyasāvako iti paṭisaṅcikkhati: Maṃsapesūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo ti

evam-etaṃ yathābhūtaṃ sammappaññāya disvā yā 'yaṃ upekhā nānattā nānattasitā taṃ abhinivajjetvā yā 'yaṃ upekhā ekattā ekattasitā yattha sabbaso lokāmisupādānā aparisesā nirujjhanti tam-ev' upekhaṃ bhāveti.

Seyyathā pi gahapati puriso ādittaṃ tiṇukkaṃ ādāya paṭivātaṃ gaccheyya; taṃ kim-maññasi gahapati: sace so puriso taṃ ādittaṃ tiṇukkaṃ na khippam-eva paṭinissajeyya tassa sā ādittā tiṇukkā hatthaṃ vā daheyya bāhaṃ vā daheyya aññatarāṃ vā aṅgapaccaṅgaṃ daheyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ -ti. — Evaṃ bhante. — Evaṃ-eva kho gahapati ariyasāvako iti paṭisañcikkhati: Tiṇukkūpamā kāmā vuttā Bhagavatā bahu-dukkhā bahupāyāsā, ādinavo ettha bhiyyo ti evam-etaṃ yathābhūtaṃ sammappaññāya disvā — pe — tam-ev' upekhaṃ bhāveti.

Seyyathā pi gahapati aṅgārakāsu sādhipaporisā pūrā aṅgārānaṃ vitaccikānaṃ vitadhūmānaṃ, atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkha-paṭikkūlo, tam-enam dve balavanto purisā nānābhāsu gahetvā aṅgārakāsuṃ upakaḍḍheyyuṃ; taṃ kim-maññasi gahapati: api nu so puriso iti c' iti c' eva kāyaṃ sannāmeyyāti. — Evaṃ bhante, taṃ kissa hetu: viditaṃ hi bhante tassa purisassa: imaṃ-ce ahaṃ aṅgārakāsuṃ papatissāmi tatonidānaṃ maraṇaṃ vā nigacchāmi maraṇamattaṃ vā dukkhaṃ -ti. — Evaṃ-eva kho gahapati ariyasāvako iti paṭisañcikkhati: Aṅgārakāsūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti evam-etaṃ yathābhūtaṃ sammappaññāya disvā — pe — tam-ev' upekhaṃ bhāveti.

Seyyathā pi gahapati puriso supinaṃ passeeyya, ārāmaṃ maṇeyyakāṃ vanarāmaṇeyyakāṃ bhūmirāmaṇeyyakāṃ pokkharāṇīrāmaṇeyyakāṃ, so paṭibuddho na kiñci passeeyya, evam-eva kho gahapati ariyasāvako iti paṭisañcikkhati: Supinakūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti evam-etaṃ yathābhūtaṃ sammappaññāya disvā — pe — tam-ev' upekhaṃ bhāveti.

Seyyathā pi gahapati puriso yācitakāṃ bhogaṃ yācitvā

yānaṃ poroseyyaṃ pavaramaṇikuṇḍalaṃ so tehi yācitakehi bhogehi purakkhato parivuto antarāpanaṃ paṭipajjeyya, taṃ enaṃ jano disvā evaṃ vadeyya: bhogī vata bho puriso, evaṃ kira bhogino bhogāni bhuñjantīti, taṃ - enaṃ sāmikā yattha yatth' eva passeyyum tattha tatth' eva sāni hareyyum; taṃ kim - maññasi gahapati: alaṇ - nu kho tassa purisassa aññathattāyāti. — Evaṃ bhante, taṃ kissa hetu: sāmīno hi bhante sāni harantīti. — Evaṃ - eva kho gahapati ariya-sāvako iti paṭisañcikkhati: Yācitakūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo ti evaṃ - etaṃ yathābhūtaṃ sammappaññāya disvā — pe — taṃ ev' upekkhāṃ bhāveti.

Seyyathā pi gahapati gāmassa vā nigamassa vā avidūre tibbo vanasaṇḍo, tatth' assa rukkho sampannaphalo ca upa-pannaphalo ca, na cāssu kānici phalāni bhūmiyaṃ patitāni, atha puriso āgaccheyya phalattthiko phalagavesī phalapariyesanaṃ caramāno, so taṃ vanasaṇḍaṃ ajjhogāhitvā taṃ rukkhāṃ passeyya sampannaphalaṇ - ca upa-pannaphalaṇ - ca, tassa evaṃ - assa: ayaṃ kho rukkho sampannaphalo ca upa-pannaphalo ca, na - tthi ca kānici phalāni bhūmiyaṃ patitāni, jānāmi kho panāhaṃ rukkhāṃ ārohitum, yaṇ - nūnāhaṃ imaṃ rukkhāṃ ārohitvā yāvadatthaṇ - ca khādeyyaṃ ucchaṅgaṇ - ca pūreyyaṇ - ti; so taṃ rukkhāṃ ārohitvā yāvadatthaṇ - ca khādeyya ucchaṅgaṇ - ca pūreyya. Atha dutiyo puriso āgaccheyya phalattthiko phalagavesī phalapariyesanaṃ caramāno tiṇhaṃ kuṭṭhārim ādāya, so taṃ vanasaṇḍaṃ ajjhogāhitvā taṃ rukkhāṃ passeyya sampannaphalaṇ - ca upa-pannaphalaṇ - ca, tassa evaṃ - assa: ayaṃ kho rukkho sampannaphalo ca upa-pannaphalo ca, na - tthi ca kānici phalāni bhūmiyaṃ patitāni, na kho panāhaṃ jānāmi rukkhāṃ ārohitum, yaṇ - nūnāhaṃ imaṃ rukkhāṃ mūlato chetvā yāvadatthaṇ - ca khādeyyaṃ ucchaṅgaṇ - ca pūreyyaṇ - ti; so taṃ rukkhāṃ mūlato chindeyya. Taṃ kim - maññasi gahapati: asu yo so puriso paṭhamaṃ rukkhāṃ ārūḷho sace so na khippam - eva oroheyya tassa so rukkho papatanto hatthaṃ vā bhañjeyya pādaṃ vā bhañjeyya aññataraṃ vā aṅgapaccaṅgam bhañjeyya, so tato-

niḍānaṃ maraṇaṃ va nigaccheyya maraṇamattaṃ vā dukkhaṃ-
ti. — Evaṃ bhante. — Evaṃ-eva kho gahapati ariyasāvako
iti paṭisaṅcikkhati: Rukkhaphalūpanā kāṃā vuttā Bhaga-
vatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo ti evaṃ-
etaṃ yathābhūtaṃ sammappaññāya disvā yā 'yaṃ upekhā
nānattā nānattasitā taṃ abhinivajjetvā yā 'yaṃ upekhā
ekattā ekattasitā yattha sabbaso lokāmisupādānā aparisesā
nirujjhanti taṃ-eva' upekhaṃ bhāveti.

Sa kho so gahapati ariyasāvako imaṃ yeva anuttaraṃ
upekhāsati paṇisuddhiṃ āgamaṃ anekavihitaṃ pubbenivāsaṃ
anussarati, seyyathidaṃ ekaṃ-pi jātiṃ dve pi jātiyo tisso
pi jātiyo — pe — iti sākāraṃ sauddesaṃ anekavihitaṃ pubbe-
nivāsaṃ anussarati. Sa kho so gahapati ariyasāvako imaṃ
yeva anuttaraṃ upekhāsati paṇisuddhiṃ āgamaṃ dibbena cak-
khunā visuddhena atikkanta mānusakena satte passati cava-
māne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate
duggate — pe — yathākammūpage satte pajānāti. Sa kho so
gahapati ariyasāvako imaṃ yeva anuttaraṃ upekhāsati paṇi-
suddhiṃ āgamaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā
upasampajja viharati.

Ettāvatā kho gahapati ariyassa vinaye sabbena sabbhaṃ
sabbathā sabbhaṃ vohārasamucchedo hoti. Taṃ kim-maññasi
gahapati: yathā ariyassa vinaye sabbena sabbhaṃ sabbathā
sabbhaṃ vohārasamucchedo hoti, api nu tvaṃ evarūpaṃ vo-
hārasamucchedaṃ attani samanupassasīti. — Ko cāhaṃ
bhante ko ca ariyassa vinaye sabbena sabbhaṃ sabbathā
sabbhaṃ vohārasamucchedo. Ārakā 'haṃ bhante ariyassa
vinaye sabbena sabbhaṃ sabbathā sabbhaṃ vohārasamucchedā.
Mayaṃ hi bhante pubbe aññatitthiye paribbājake anājāniye
va samāne ājāniyā ti amaññimha, anājāniye va samāne
ājāniyabhojanaṃ bhojimha, anājāniye va samāne ājāni-
yatṭhāne ṭhapimha; bhikkhū pana mayāṃ bhante ājāniye va
samāne anājāniyā ti amaññimha, ājāniye va samāne
anājāniyabhojanaṃ bhojimha, ājāniye va samāne anā-
jāniyatṭhāne ṭhapimha. Idāni pana mayaṃ bhante añña-

titthiye paribbājake anājāniye va samāne anājāniyā ti jānis-sāma, anājāniye va samāne anājāniyabhojanam bhojissāma, anājāniye va samāne anājāniyatthāne tthapissāma; bhikkhū pana mayam bhante ājāniye va samāne ājāniyā ti jānissāma, ājāniye va samāne ājāniyabhojanam bhojissāma, ājāniye va samāne ājāniyatthāne tthapissāma. Ajanesi vata me bhante Bhagavā samaṇesu samaṇapemaṃ, samaṇesu samaṇappasādam, samaṇesu samaṇagāravaṃ. Abhikkantaṃ bhante, abhikkantaṃ bhante. Seyyathā pi bhante nikujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintiti, evam-evam Bhagavatā anekapariyāyena dhammo pakāsito. Esāham bhante Bhagavantaṃ saraṇaṃ gacchāmi dhammaṃ - ca bhikkhusaṅghaṃ - ca. Upāsakam - maṃ Bhagavā dhāretu ajjatagge paṇupetaṃ saraṇagatan - ti.

POTALIYASUTTANTAṃ CATUTTHAṃ.

55.

Evam-me sutam. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Jivakassa Komārabhaccassa ambavane. Atha kho Jivako Komārabhacco yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Jivako Komārabhacco Bhagavantaṃ etad - avoca: Sutam - mētaṃ bhante: samaṇaṃ Gotamaṃ uddissa paṇaṃ ārabhanti, taṃ samaṇo Gotamo jānaṃ uddissakaṭaṃ maṃsaṃ paribhuñjati paṭiccekammaṃ - ti. Ye te bhante evam - āhaṃsu: samaṇaṃ Gotamaṃ uddissa paṇaṃ ārabhanti, taṃ samaṇo Gotamo jānaṃ uddissakaṭaṃ maṃsaṃ paribhuñjati paṭiccekammaṃ - ti, kacci te bhante Bhagavato vuttavādino, na ca Bhagavantaṃ abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ tthānaṃ āgacchatiti. —

Ye te Jivaka evam-āhaṃsu: samaṇaṃ Gotamaṃ uddissa paṇaṃ ārabhanti, taṃ samaṇo Gotamo jānaṃ uddissakaṭaṃ maṃsaṃ paribhuñjati paṭiccamman-ti, na me te vutta-vādino. abbhācikkhanti ca pana man-te asatā abhūtena. Tihi kho ahaṃ Jivaka ṭhānehi maṃsaṃ aparibhogan-ti vadāmi: diṭṭhaṃ suttaṃ parisaṅkitaṃ. Imehi kho ahaṃ Jivaka tihi ṭhānehi maṃsaṃ aparibhogan-ti vadāmi. Tihi kho ahaṃ Jivaka ṭhānehi maṃsaṃ paribhogan-ti vadāmi: adiṭṭhaṃ asuttaṃ aparisaṅkitaṃ. Imehi kho ahaṃ Jivaka tihi ṭhānehi maṃsaṃ paribhogan-ti vadāmi.

Idha Jivaka bhikkhu aññatarāṃ gāmaṃ vā nigamaṃ vā upanissāya viharati. So mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham-adho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Tam-enaṃ gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhattachena nimanteti. Ākaṅkhamāno va Jivaka bhikkhu adhivāseti. So tassā rattiya accayena pubbanhasamayāṃ nivāsetvā pattacivaram-ādāya yena tassa gahapatissa vā gahapatiputtassa vā nivesanaṃ ten' upasaṅkamati, upasaṅkamitvā paññatte āsane nisīdati, tam-enaṃ so gahapati vā gahapatiputto vā paṇitena piṇḍapātena parivisati. Tassa na evaṃ hoti: sādhu vata māyaṃ gahapati vā gahapatiputto vā paṇitena piṇḍapātena parivisati, aho vata māyaṃ gahapati vā gahapatiputto vā āyatim-pi evarūpena paṇitena piṇḍapātena pariviseyyāti, evaṃ pi 'ssa na hoti. So taṃ piṇḍapātaṃ agathito amucchito anajjhopanno ādinavaddassāvī nissaraṇapaṇño paribhuñjati. Taṃ kim-maññasi Jivaka: api nu so bhikkhu tasmiṃ samaye attabyābādhāya vā ceteti parabyābādhāya vā ceteti ubhayabyābādhāya vā cetetiti. — No h' etaṃ bhante. — Nanu so Jivaka bhikkhu tasmiṃ samaye anavajjaṃ yeva āhāraṃ āhāretiti. — Evaṃ bhante. Suttaṃ mētaṃ bhante: Brahmā mettāvihārī ti. Tam-me idaṃ bhante Bhagavā sakkhi diṭṭho, Bhagavā hi bhante mettāvihārī ti. — Yena kho Jivaka rāgena yena

dosena yena mohena byāpādavā assa so rāgo so doso so moho Tathāgatassa pahīno uccinnamūlo tālāvattukato anabhāvakato āyatim anuppādadhammo. Sace kho te Jīvaka idam sandhāya bhāsitaṃ anujānāmi te etaṃ - ti. — Etad - eva kho pana me bhante sandhāya bhāsitaṃ.

Idha Jīvaka bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati. So karuṇāsahagatena cetasā — pe — muditāsahagatena cetasā — pe — upekhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthim, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Tam - enam gahapati vā gahapatiputto vā upasaṅkamitvā svātānāya bhātena nimanteti. Ākaṅkhamāno va Jīvaka bhikkhu adhivāseti. So tassā rattiya accayena pubbanhasamayam nivāsetvā pattacivaram - ādāya yena tassa gahapatissa vā gahapatiputtassa vā nivesanam ten' upasaṅkamati, upasaṅkamitvā paññatte āsane nisīdati, tam - enam so gahapati vā gahapatiputto vā paṇitena piṇḍapātena parivisati. Tassa na evam hoti: sādhu vata māyam gahapati vā gahapatiputto vā paṇitena piṇḍapātena parivisati, aho vata māyam gahapati vā gahapatiputto vā āyatim - pi evarūpena paṇitena piṇḍapātena pariviseyyāti, evam pi 'ssa na hoti. So tam piṇḍapātam agathito amucchito anajjhopanno ādinavaddassāvī nissaraṇapaṇño paribhuñjati. Tam kim - maññasi Jīvaka: api nu so bhikkhu tasmiṃ samaye attabyābādhāya vā ceteti parabyābādhāya vā ceteti ubhayabyābādhāya vā cetetīti. — No h' etaṃ bhante. — Nanu so Jīvaka bhikkhu tasmiṃ samaye anavajjam yeva āhāraṃ āhāretīti. — Evam bhante. Sutam mētaṃ bhante: Brahmā upekhāvihārī ti. Tam - me idam bhante Bhagavā sakki diṭṭho, Bhagavā hi bhante upekhāvihārī ti. — Yena kho Jīvaka rāgena yena dosena yena mohena vihesāvā assa aratīvā assa paṭighavā assa so rāgo so doso so moho Tathāgatassa pahīno uccinnamūlo tālāvattukato anabhāvakato āyatim anuppādadhammo. Sace kho te Jīvaka idam sandhāya bhāsitaṃ anujānāmi

te etan - ti. — Etad - eva kho pana me bhante sandhāya bhāsitaṃ.

Yo kho Jivaka Tathāgataṃ vā Tathāgatasāvakaṃ vā uddissa pāṇaṃ ārabhati so pañcahi tñānehi bahuṃ apuññaṃ pasavati: Yam - pi so evaṃ āha: gacchatha amukaṃ nāma pāṇaṃ ānethāti, iminā paṭhamena tñānena bahuṃ apuññaṃ pasavati; yam - pi so pāṇo galappavedhakena āṇiyamāno dukkhaṃ domanassaṃ paṭisaṃvedeti, iminā dutiyena tñānena bahuṃ apuññaṃ pasavati; yam - pi so evaṃ āha: gacchatha imaṃ pāṇaṃ ārabhathāti, iminā tatiyena tñānena bahuṃ apuññaṃ pasavati; yam - pi so pāṇo ārabhiyamāno dukkhaṃ domanassaṃ paṭisaṃvedeti, iminā catutthena tñānena bahuṃ apuññaṃ pasavati; yam - pi so Tathāgataṃ vā Tathāgatasāvakaṃ vā akappiyena āsādeti, iminā pañcamena tñānena bahuṃ apuññaṃ pasavati. Yo kho Jivaka Tathāgataṃ vā Tathāgatasāvakaṃ vā uddissa pāṇaṃ ārabhati so imehi pañcahi tñānehi bahuṃ apuññaṃ pasavatīti. Evaṃ vutte Jivako Komaṛabhaccho Bhagavantaṃ etad - avoca: Acchariyaṃ bhante, abbhutaṃ bhante. Kappiyaṃ vata bhante bhikkhū āhāraṃ āhārenti, anavajjaṃ vata bhante bhikkhū āhāraṃ āhārenti. Abhikkantaṃ bhante, abhikkantaṃ bhante — pe — upasakaṃ maṃ Bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇagatan - ti.

JIVAKASUTTANTAṃ PAÑCAMAM.

56.

Evaṃ - me suttaṃ. Ekaṃ samayaṃ Bhagavā Nālandāyaṃ viharati Pāvārikambavane. Tena kho pana samayena Nigāṇṭho Nātaputto Nālandāyaṃ paṭivasati mahatiyā nigaṇṭha - parisāya saddhiṃ. Atha kho Dighatapassī nigaṇṭho Nālandā - yaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapatikkanto yena Pāvārikambavanaṃ yena Bhagavā ten' upasaṅkami,

upasaṅkamitvā Bhagavatā saddhim sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ atthāsi. Ekamantaṃ tñitaṃ kho Dīghatapassin nigaṇṭhaṃ Bhagavā etad - avoca: Samvijjante kho Tapassi āsanāni, sace ākaṅkhasi nisidāti. Evaṃ vutte Dīghatapassi nigaṇṭho aññatarāṃ nicaṃ āsanāṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Dīghatapassin nigaṇṭhaṃ Bhagavā etad - avoca:

Kati pana Tapassi Nigaṇṭho Nātaputto kammāni paññāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā ti. — Na kho āvuso Gotama āciṇṇaṃ Nigaṇṭhassa Nātaputtassa kammaṃ kamman - ti paññāpetuṃ, daṇḍaṃ daṇḍan - ti kho āvuso Gotama āciṇṇaṃ Nigaṇṭhassa Nātaputtassa paññāpetun - ti. — Kati pana Tapassi Nigaṇṭho Nātaputto daṇḍāni paññāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā ti. — Tiṇi kho āvuso Gotama Nigaṇṭho Nātaputto daṇḍāni paññāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, seyyathidaṃ kāyadaṇḍaṃ vacidaṇḍaṃ manodaṇḍan - ti. — Kiṃ pana Tapassi aññad - eva kāyadaṇḍaṃ aññaṃ vacidaṇḍaṃ aññaṃ manodaṇḍan - ti. — Aññad - eva āvuso Gotama kāyadaṇḍaṃ aññaṃ vacidaṇḍaṃ aññaṃ manodaṇḍan - ti. — Imesaṃ pana Tapassi tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ kammaṃ daṇḍaṃ Nigaṇṭho Nātaputto mahāsāvajjatarāṃ paññāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, yadi vā kāyadaṇḍaṃ yadi vā vacidaṇḍaṃ yadi vā manodaṇḍan - ti. — Imesaṃ kho āvuso Gotama tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ kāyadaṇḍaṃ Nigaṇṭho Nātaputto mahāsāvajjatarāṃ paññāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacidaṇḍaṃ no tathā manodaṇḍan - ti. — Kāyadaṇḍan - ti Tapassi vadesi. — Kāyadaṇḍan - ti āvuso Gotama vadāmi. — Kāyadaṇḍan - ti Tapassi vadesi. — Kāyadaṇḍan - ti āvuso Gotama vadāmi. — Kāyadaṇḍan - ti Tapassi vadesi. — Kāyadaṇḍan - ti āvuso Gotama vadāmiti. Itiha Bhagavā Dīghatapassin nigaṇṭhaṃ imasmin kathaṃ vatthusmin yavatatīyakam paṭiṭṭhāpesi.

Evam vutte Dīghatapassī nigaṇṭho Bhagavantam etad-
avoca: Tvaṃ pan' āvuso Gotama kati daṇḍāni paññāpesi
pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā ti.
— Na kho Tapassi āciṇṇaṃ Tathāgatassa daṇḍaṃ daṇḍa-
ti paññāpetuṃ, kammaṃ kamma- ti kho Tapassi āciṇṇaṃ
Tathāgatassa paññāpetu- ti. — Tvaṃ pan' āvuso Gotama
kati kammāni paññāpesi pāpassa kammassa kiriyāya pāpassa
kammassa pavattiyā ti. — Tiṇi kho ahaṃ Tapassi kammāni
paññāpemi pāpassa kammassa kiriyāya pāpassa kammassa
pavattiyā, seyyathidaṃ kāyakammaṃ vacīkammaṃ mano-
kamman- ti. — Kiṃ pan' āvuso Gotama añña- eva kāya-
kammaṃ aññaṃ vacīkammaṃ aññaṃ manokamman- ti. —
Añña- eva Tapassi kāyakammaṃ aññaṃ vacīkammaṃ aññaṃ
manokamman- ti. — Imesaṃ pan' āvuso Gotama tiṇṇaṃ
kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisittānaṃ
katamaṃ kammaṃ mahāsāvajjatarāṃ paññāpesi pāpassa kam-
massa kiriyāya pāpassa kammassa pavattiyā, yadi vā kāya-
kammaṃ yadi vā vacīkammaṃ yadi vā manokamman- ti. —
Imesaṃ kho ahaṃ Tapassi tiṇṇaṃ kammānaṃ evaṃ paṭivi-
bhattānaṃ evaṃ paṭivisittānaṃ manokammaṃ mahāsāvajja-
taraṃ paññāpemi pāpassa kammassa kiriyāya pāpassa kam-
massa pavattiyā, no tathā kāyakammaṃ no tathā vacī-
kamman- ti. — Manokamman- ti āvuso Gotama vadesi. —
Manokamman- ti Tapassi vadāmi — pe —. Manokamman- ti
āvuso Gotama vadesi. — Manokamman- ti Tapassi vadāmiti.
Itiha Dīghatapassī nigaṇṭho Bhagavantam imasmiṃ kathā-
vatthusmiṃ yāvatatīyakam patitthāpetvā utthāy' āsanā yena
Nigaṇṭho Nātaputto ten' upasaṅkami.

Tena kho pana samayena Nigaṇṭho Nātaputto mahatiyā
mahatiyā gihiparisāya saddhiṃ nisinno hoti bālakiniyā Upāli-
pamukhāya. Addasā kho Nigaṇṭho Nātaputto Dīgha-
tapassim nigaṇṭhaṃ dūrato va āgacchantam, disvāna Dīgha-
tapassim nigaṇṭhaṃ etad-avoca: Handa kuto nu tvaṃ Tapassi
āgacchasi divā divassāti. — Ito hi kho ahaṃ bhante āgac-
chāmi samaṇassa Gotamassa santikā ti. — Ahu pana te
Tapassi samaṇena Gotamena saddhiṃ kocid- eva kathāsallāpo

ti. — Ahu kho me bhante samaṇena Gotamena saddhiṃ kocid-eva kathāsallāpo ti. — Yathākathaṃ pana te Tapassi ahu samaṇena Gotamena saddhiṃ kocid-eva kathāsallāpo ti. Atha kho Dīghatapassī nigaṇṭho yāvatako ahosi Bhagavatā saddhiṃ kathāsallāpo taṃ sabbaṃ Nigaṇṭhassa Nātaputtassa ārocesi. Evaṃ vutte Nigaṇṭho Nātaputto Dīghatapassim nigaṇṭhaṃ etad-avoca: Sādhu sādhu Tapassi, yathā taṃ sutavatā sāvakena samma-d-eva satthu sāsanaṃ ājānanta evaṃ evaṃ Dīghatapassinā nigaṇṭhena samaṇassa Gotamassa byākataṃ; kiṃ hi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacidaṇḍo no tathā manodaṇḍo ti.

Evaṃ vutte Upāli gahapati Nigaṇṭhaṃ Nātaputtaṃ etad-avoca: Sādhu sādhu bhante Tapassi, yathā taṃ sutavatā sāvakena samma-d-eva satthu sāsanaṃ ājānanta evaṃ evaṃ bhadantena Tapassinā samaṇassa Gotamassa byākataṃ; kiṃ hi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacidaṇḍo no tathā manodaṇḍo. Handa cāhaṃ bhante gacchāmi samaṇassa Gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropessāmi. Sace me samaṇo Gotamo tathā paṭiṭṭhissati yathā bhadantena Tapassinā paṭiṭṭhāpitaṃ, seyyathā pi nāma balavā puriso dīghalomikaṃ eḷakaṃ lomesu gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya evaṃ evāhaṃ samaṇaṃ Gotamaṃ vādena vādaṃ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi; seyyathā pi nāma balavā soṇḍikākammakaro mahantaṃ soṇḍikākilaṇjaṃ gambhīre udakarahade pakkhipitvā kaṇṇe gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya evaṃ evāhaṃ samaṇaṃ Gotamaṃ vādena vādaṃ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi; seyyathā pi nāma balavā soṇḍikādhutto vālaṃ kaṇṇe gahetvā odhuneyya niddhuneyya nicchādeyya evaṃ evāhaṃ samaṇaṃ Gotamaṃ vādena vādaṃ odhu-

nissāmi niddhunissāmi nicchādessāmi; seyyathā pi nāma kuñjaro satṭhihāyano gambhīraṃ pokkharaniṃ ogāhitvā saṇḍhovikaṃ nāma kilitaḍātaṃ kilati evaṃ - evāhaṃ samaṇaṃ Gotamaṃ saṇḍhovikaṃ maññe kilitaḍātaṃ kilissāmi. Handa cāhaṃ bhante gacchāmi samaṇassa Gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropessāmi. — Gaccha tvaṃ gahapati samaṇassa Gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi; ahaṃ vā hi gahapati samaṇassa Gotamassa vādaṃ āropeyyaṃ Dīghatapassī vā nigaṇṭho tvaṃ vā ti.

Evaṃ vutte Dīghatapassī nigaṇṭho Nigaṇṭhaṃ Nātaputtaṃ etad - avoca: Na kho mētaṃ bhante ruccati yaṃ Upāli gahapati samaṇassa Gotamassa vādaṃ āropeyya; samaṇo hi bhante Gotamo māyāvī, āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭetiti. — Atṭhānaṃ kho etaṃ Tapassī anavakāso yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagaccheyya, ṭhānaṃ - ca kho etaṃ vijjati yaṃ samaṇo Gotamo Upālissa gahapatissa sāvakattaṃ upagaccheyya. Gaccha tvaṃ gahapati samaṇassa Gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi; ahaṃ vā hi gahapati samaṇassa Gotamassa vādaṃ āropeyyaṃ Dīghatapassī vā nigaṇṭho tvaṃ vā ti. Dutiyam - pi kho — pe — tatiyam - pi kho Dīghatapassī nigaṇṭho Nigaṇṭhaṃ Nātaputtaṃ etad - avoca: Na kho mētaṃ bhante ruccati yaṃ Upāli gahapati samaṇassa Gotamassa vādaṃ āropeyya, samaṇo hi bhante Gotamo māyāvī, āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭetiti. — Atṭhānaṃ kho etaṃ Tapassī anavakāso yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagaccheyya, ṭhānaṃ - ca kho etaṃ vijjati yaṃ samaṇo Gotamo Upālissa gahapatissa sāvakattaṃ upagaccheyya. Gaccha tvaṃ gahapati samaṇassa Gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi; ahaṃ vā hi gahapati samaṇassa Gotamassa vādaṃ āropeyyaṃ Dīghatapassī vā nigaṇṭho tvaṃ vā ti.

Evaṃ bhante ti kho Upāli gahapati Nigaṇṭhassa Nātaputtassa paṭissutvā utṭhāy' āsanā Nigaṇṭhaṃ Nātaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena Pāvārikambavanaṃ

yena Bhagavā ten' upasaṅkami, upasaṅkamtivā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Upāli gahapati Bhagavantam etad-avoca: Āgamā nu khv-idha bhante Dīghatapassī nigaṇṭho ti. — Āgamā khv-idha gahapati Dīghatapassī nigaṇṭho ti. — Ahu pana te bhante Dīghatapassinā nigaṇṭhena saddhim koci-d-eva kathāsallāpo ti. — Ahu kho me gahapati Dīghatapassinā nigaṇṭhena saddhim koci-d-eva kathāsallāpo ti. — Yathākatham pana te bhante ahu Dīghatapassinā nigaṇṭhena saddhim koci-d-eva kathāsallāpo ti. Atha kho Bhagavā yāvatako ahosi Dīghatapassinā nigaṇṭhena saddhim kathāsallāpo taṃ sabbaṃ Upāli ssa gahapatissa ārocesi. Evaṃ vutte Upāli gahapati Bhagavantam etad-avoca: Sādhū sādhū bhante Tapassī, yathā taṃ sutavatā sāvakena samma-d-eva satthu sāsanaṃ ājānantena evaṃ evaṃ Dīghatapassinā nigaṇṭhena Bhagavato byākataṃ, kiṃ hi sobhati chavo manodaṇḍo imassa evaṃ olārikassa kāyadaṇḍassa upanidhāya, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo no tathā manodaṇḍo ti. — Sace kho tvam gahapati sacce patitṭhāya manteyyāsi siyā no ettha kathāsallāpo ti. — Sacce ahaṃ bhante patitṭhāya mantessāmi, hotu no ettha kathāsallāpo ti.

Taṃ kim-maññasi gahapati: idh' assa nigaṇṭho ābādhiko dukkhito bāhagilāno sītodakapaṭikkhitto uphodakapaṭisevī, so sītodakam alabhamāno kālaṃ kareyya. Imassa pana gahapati Nīgaṇṭho Nātaputto katthūpapatthim paññāpetitī. — Atthi bhante Manosattā nāma devā, tattha so upapajjati, taṃ kissa hetu: asu hi bhante manopatiṭibaddho kālaṃ karotitī. — Gahapati gahapati, manasikaritvā kho gahapati byākarohi, na kho te sandhiyati purimena vā pacchimam pacchimena vā purimam. Bhāsītā kho pana te gahapati esā vācā: sacce ahaṃ bhante patitṭhāya mantessāmi, hotu no ettha kathāsallāpo ti. — Kiñcāpi bhante Bhagavā evaṃ āha, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo no tathā manodaṇḍo ti. — Taṃ kim-maññasi

gahapati: idh' assa nigaṇṭho cātuyāmasaṃvarasaṃvuto sabba-vārivārito sabbavāriyuto sabbavāridhuto sabbavārīphuṭo, so abhikkamanto paṭikkamanto bahū khuddake pāṇe saṅghātaṃ āpādeti. Imassa pana gahapati Nigaṇṭho Nātaputto kaṃ vipākāṃ paññāpetiti. — Asaṅcetanikaṃ bhante Nigaṇṭho Nātaputto no mahāsāvajjaṃ paññāpetiti. — Sace pana gahapati cetetiti. — Mahāsāvajjaṃ bhante hotiti. — Cetanaṃ pana gahapati Nigaṇṭho Nātaputto kismiṃ paññāpetiti. — Manodaṇḍasmiṃ bhante ti. — Gahapati gahapati, manasikarivā kho gahapati byākaroḥi, na kho te sandhīyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Bhāsita kho pana te gahapati esā vācā: sacce ahaṃ bhante patitṭhāya mantessāmi, hotu no ettha kathāsallāpo ti. — Kiñcāpi bhante Bhagavā evaṃ - āha, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo no tathā manodaṇḍo ti.

Taṃ kim - maññasi gahapati: ayaṃ Nālandā iddhā c' eva phitā ca, bahujanā ākiṇṇamanussā ti. — Evaṃ bhante, ayaṃ Nālandā iddhā c' eva phitā ca, bahujanā ākiṇṇamanussā ti. — Taṃ kim - maññasi gahapati: idha puriso āgaccheyya ukkhittāsiko, so evaṃ vadeyya: Ahaṃ yāvatikā imissā Nālandāya pāṇā te ekena khaṇena ekena muhuttena ekamaṃsakhalāṃ ekamaṃsapuñjaṃ karissāmi. Taṃ kim - maññasi gahapati: pahoti nu kho so puriso yāvatikā imissā Nālandāya pāṇā te ekena khaṇena ekena muhuttena ekamaṃsakhalāṃ ekamaṃsapuñjaṃ kātun - ti. — Dasa pi bhante purisā vīsatiṃ - pi purisā tiṃsaṃ - pi purisā cattārisaṃ - pi purisā paññāsaṃ - pi purisā na - ppahonti yāvatikā imissā Nālandāya pāṇā te ekena khaṇena ekena muhuttena ekamaṃsakhalāṃ ekamaṃsapuñjaṃ kātun, kiṃ hi sobhati eko chavo puriso ti. — Taṃ kim - maññasi gahapati: idh' āgaccheyya samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto, so evaṃ vadeyya: Ahaṃ imaṃ Nālandaṃ ekena manopadosena bhasmaṃ karissāmi. Taṃ kim - maññasi gahapati: pahoti nu kho so samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto imaṃ Nālandaṃ ekena manopadosena bhasmaṃ

kātun - ti. — Dasa pi bhante Nālandā visatim - pi Nālandā tiṃsam - pi Nālandā cattārīsam - pi Nālandā paññāsam - pi Nālandā pahoti so samaṇo vā brāhmaṇo vā iddhiṃ ceto - vasipatto ekena manopadosena bhasmaṃ kātun, kiṃ hi so - bhati ekā chavā Nālandā ti. — Gahapati gahapati, manasi - karitvā kho gahapati byākarohi, na kho te sandhīyati puri - mena vā pacchimam pacchimena vā purimam. Bhāsita kho pana te gahapati esā vācā: sacce ahaṃ bhante patitṭhāya mantessāmi, hotu no ettha kathāsallāpo ti. — Kiñcāpi bhante Bhagavā evam - āha, atha kho kāyadaṇḍo va mahā - sāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pa - vattiyā, no tathā vacīdaṇḍo no tathā manodaṇḍo ti. — Taṃ kim - maññasi gahapati: sutan - te: Daṇḍakāraññaṃ Kālingā - raññaṃ Mejjhāraññaṃ Mātāṅgāraññaṃ araññaṃ arañña - bhūtan - ti. — Evam bhante, sutam me: Daṇḍakāraññaṃ Kālingāraññaṃ Mejjhāraññaṃ Mātāṅgāraññaṃ araññaṃ arañña - bhūtan - ti. — Taṃ kim - maññasi gahapati: kinti te sutam: kena taṃ Daṇḍakāraññaṃ Kālingāraññaṃ Mejjhā - raññaṃ Mātāṅgāraññaṃ araññaṃ arañña - bhūtan - ti. — Sutam mētaṃ bhante: isīnaṃ manopadosena taṃ Daṇḍakāraññaṃ Kālingāraññaṃ Mejjhāraññaṃ Mātāṅgāraññaṃ araññaṃ arañña - bhūtan - ti. — Gahapati gahapati, manasikaritvā kho gahapati byākarohi, na kho te sandhīyati purimena vā pacchimam pacchimena vā purimam. Bhāsita kho pana te gahapati esā vācā: sacce ahaṃ bhante patitṭhāya mantessāmi, hotu no ettha kathāsallāpo ti.

Purimen' evāhaṃ bhante opammena Bhagavato atta - mano abhiraddho, api cāhaṃ imāni Bhagavato vicitrāni pañhapaṭibhānāni sotukāmo evāhaṃ Bhagavantam paccanī - kātabbam amaññissam. Abhikkantaṃ bhante, abhikkantaṃ bhante. Seyyathā pi bhante nikujjitam vā ukkujjeyya, paṭi - channam vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, ndhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintīti, evam - evaṃ Bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ bhante Bhagavantam saraṇam gacchāmi

dhammañ - ca bhikkhusaṅghaṇ - ca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇagatan - ti.

Anuviccekāraṃ kho gahapati karoḥi, anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. — Iminā p' ahaṃ bhante Bhagavato bhīyosomattāya attamano abhiraddho yaṃ maṃ Bhagavā evaṃ āha: Anuviccekāraṃ kho gahapati karoḥi, anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. Maṃ hi bhante aññatitthiyā sāvakaṃ labhītvā kevalakappaṃ Nālandaṃ paṭākaṃ parihareyyuṃ: Upāl' amhākaṃ gahapati sāvakattūpagato ti. Atha ca pana maṃ Bhagavā evaṃ āha: Anuviccekāraṃ kho gahapati karoḥi, anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. Esāhaṃ bhante dutiyam - pi Bhagavantaṃ saraṇaṃ gacchāmi dhammañ - ca bhikkhusaṅghaṇ - ca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇagatan - ti.

Dīgharattaṃ kho te gahapati nigaṇṭhānaṃ opānabhūtaṃ kulāṃ, yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbāṃ maññeyyāsīti. — Iminā p' ahaṃ bhante Bhagavato bhīyosomattāya attamano abhiraddho yaṃ maṃ Bhagavā evaṃ āha: Dīgharattaṃ kho te gahapati nigaṇṭhānaṃ opānabhūtaṃ kulāṃ, yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbāṃ maññeyyāsīti. Sutaṃ mētaṃ bhante: Samaṇo Gotamo evaṃ āha: mayham - eva dānaṃ dātabbāṃ na aññesaṃ dānaṃ dātabbāṃ, mayham - eva sāvakānaṃ dānaṃ dātabbāṃ na aññesaṃ sāvakānaṃ dānaṃ dātabbāṃ, mayham - eva dinnāṃ mahapphalaṃ na aññesaṃ dinnāṃ mahapphalaṃ, mayham - eva sāvakānaṃ dinnāṃ mahapphalaṃ na aññesaṃ sāvakānaṃ dinnāṃ mahapphalaṃ - ti. Atha ca pana maṃ Bhagavā nigaṇṭhesu pi dāne samādapeti. Api ca bhante mayam - ettha kālaṃ jānissāma. Esāhaṃ bhante tatiyam - pi Bhagavantaṃ saraṇaṃ gacchāmi dhammañ - ca bhikkhusaṅghaṇ - ca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇagatan - ti.

Atha kho Bhagavā Upālissa gahapatissa ānupubbikathaṃ kathesi, seyyathidaṃ dānakathaṃ silakathaṃ saggakathaṃ, kāmānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, nekkhamme āniśamsaṃ pakāsesi. Yadā Bhagavā aññāsi Upālīṃ gahapatīṃ

kallacittāṇaṃ muducittāṇaṃ vinīvarapaṇācittāṇaṃ udaggacittāṇaṃ pasanna-cittāṇaṃ atha yā buddhānaṃ sāmukkaṃsikaṃ dhammadesanā taṃ pakāsesi: dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. Seyyathā pi nāma suddhaṃ vatthaṃ apagatakaḷakaṃ samma - d - eva rajanaṃ patigaṇheyya, evaṃ - evaṃ Upālissa gahapatissa tasmiṃ yeva āsane virajaṃ vitamalaṃ dhammacakkuṃ udapādi: yaṃ kiñci samudayadhammaṃ sabbaṃ - taṃ nirodhadhammaṃ - ti. Atha kho Upāli gahapati ditṭhadhammo pattadhammo viditadhammo pariyogālbhadhammo tiṇṇavicikiccho vigatakathaṃ - katha vesārajjappatto aparappaccayo satthusāsane Bhagavantam etad - avoca: Handa ca dāni mayaṃ bhante gacchāma, bahukiccā mayaṃ bahukaraṇīyā ti. — Yassa dāni tvaṃ gahapati kālaṃ maññasīti.

Atha kho Upāli gahapati Bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāy' āsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena sakaṃ nivesanaṃ ten' upasaṅkami, upasaṅkamitvā dovārikaṃ āmantesi: Ajjatagge samma dovārika āvarāmi dvāraṃ ni - gaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ Bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ; sace koci nigaṇṭho āgacchati taṃ - enaṃ tvaṃ evaṃ vadeyyāsi: tiṭṭha bhante, mā pāvisi, ajjatagge Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagato, āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ Bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ; sace te bhante piṇḍakena attho etth' eva tiṭṭha, etth' eva te āharissantīti. Evaṃ bhante ti kho dovāriko Upālissa gahapatissa paccassosi.

Assosi kho Dīghatapassī nigaṇṭho: Upāli kira gahapati samaṇassa Gotamassa sāvakattaṃ upagato ti. Atha kho Dīghatapassī nigaṇṭho yena Nigaṇṭho Nātaputto ten' upasaṅkami, upasaṅkamitvā Nigaṇṭhaṃ Nātaputtaṃ etad - avoca: Sutaṃ mētaṃ bhante: Upāli kira gahapati samaṇassa Gotamassa sāvakattaṃ upagato ti. — Atṭhānaṃ kho etaṃ Tappaṇi anavakāso yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagaccheyya, tṭhānaṃ - ca kho etaṃ vijjati yaṃ samaṇo Gotamo Upālissa gahapatissa sāvakattaṃ upagacchey-

yāti. Dutiyam - pi kho — pe — tatiyam - pi kho Dīghatapassī nigaṇṭho Nigaṇṭham Nātaputtam etad - avoca: Sutam mētam bhante: Upāli kira gahapati samaṇassa Gotamassa sāvakattam upagato ti. — Aṭṭhānam kho etam Tapassi anavakāso yaṁ Upāli gahapati samaṇassa Gotamassa sāvakattam upagaccheyya, ṭhānaṁ - ca kho etam vijjati yaṁ samaṇo Gotamo Upālissa gahapatissa sāvakattam upagaccheyyāti. — Handāham bhante gacchāmi yāva jānāmi yadi vā Upāli gahapati samaṇassa Gotamassa sāvakattam upagato yadi vā no ti. — Gaccha tvaṁ Tapassi jānāhi yadi vā Upāli gahapati samaṇassa Gotamassa sāvakattam upagato yadi vā no ti.

Atha kho Dīghatapassī nigaṇṭho yena Upālissa gahapatissa nivesanam ten' upasaṅkami. Addasā kho dovāriko Dīghatapassim nigaṇṭham dūrato va āgacchantam, disvāna Dīghatapassim nigaṇṭham etad - avoca: Tiṭṭha bhante, mā pāvisi, ajjatagge Upāli gahapati samaṇassa Gotamassa sāvakattam upagato, āvaṇam dvāram nigaṇṭhānam nigaṇṭhīnam, anāvaṇam dvāram Bhagavato bhikkhūnam bhikkhunīnam upāsakānam upāsikānam; sace te bhante piṇḍakena attho etth' eva tiṭṭha, etth' eva te āharissantīti. Na me āvuso piṇḍakena attho ti vatvā tato paṭinivattitvā yena Nigaṇṭho Nātaputto ten' upasaṅkami, upasaṅkamitvā Nigaṇṭham Nātaputtam etad - avoca: Saccam yeva kho bhante yaṁ Upāli gahapati samaṇassa Gotamassa sāvakattam upagato. Etam kho te aham bhante nālattham: na kho mētam bhante ruccati yaṁ Upāli gahapati samaṇassa Gotamassa vādam āropeyya, samaṇo hi bhante Gotamo māyāvī, āvaṭṭanim māyam jānāti yāya aññatitthiyānam sāvake āvaṭṭetīti. Āvaṭṭo kho te bhante Upāli gahapati samanena Gotamena āvaṭṭaniyā māyeyāti. — Aṭṭhānam kho etam Tapassi anavakāso yaṁ Upāli gahapati samaṇassa Gotamassa sāvakattam upagaccheyya, ṭhānaṁ - ca kho etam vijjati yaṁ samaṇo Gotamo Upālissa gahapatissa sāvakattam upagaccheyyāti. Dutiyam - pi kho — pe — tatiyam - pi kho Dīghatapassī nigaṇṭho Nigaṇṭham Nātaputtam etad - avoca: Saccam yeva kho bhante yaṁ Upāli gahapati samaṇassa Gotamassa sāvakattam

upagato. Etam kho te ahaṃ bhante nālattham : na kho mētaṃ bhante ruccati yaṃ Upāli gahapati samaṇassa Gotamassa vādaṃ āropeyya, samaṇo hi bhante Gotamo māyāvī, āvaṭṭa-niṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭetiti. Āvaṭṭo kho te bhante Upāli gahapati samaṇena Gotamena āvaṭṭaniyā māyāyāti. — Atṭhānaṃ kho etaṃ Tapassi ana-vakāso yaṃ Upāli gahapati samaṇassa Gotamassa sāva-kattaṃ upagaccheyya, tṭhānaṃ ca kho etaṃ vijjati yaṃ sa-maṇo Gotamo Upālissa gahapatissa sāvakattaṃ upagaccheyya. Handa cāhaṃ Tapassi gacchāmi yāva sāmaṃ yeva jānāmi yadi vā Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagato yadi vā no ti.

Atha kho Nigaṇṭho Nātaputto mahatiyā nigaṇṭhapharisāya saddhiṃ yena Upālissa gahapatissa nivesanaṃ ten' upasaṅkama. Addasā kho dovāriko Nigaṇṭhaṃ Nātaputtaṃ dūrato va āgacchantāṃ, disvāna Nigaṇṭhaṃ Nātaputtaṃ etad'avoca : Tiṭṭha bhante, mā pāvisi, ajjatagge Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagato, āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ Bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ; sace te bhante piṇḍakena attho etth' eva tiṭṭha, etth' eva te āharissantiti. — Tena hi samma dovārika yena Upāli gahapati ten' upasaṅkama, upasaṅkamitvā Upālīṃ gahapatīṃ evaṃ vadehi : Nigaṇṭho bhante Nātaputto mahatiyā nigaṇṭhapharisāya sad-dhiṃ bahidvārakoṭṭhake tṭhito, so te dassanakāmo ti. Evaṃ bhante ti kho dovāriko Nigaṇṭhassa Nātaputtassa paṭissutvā yena Upāli gahapati ten' upasaṅkama, upasaṅkamitvā Upālīṃ gahapatīṃ etad'avoca : Nigaṇṭho bhante Nātaputto mahatiyā nigaṇṭhapharisāya saddhiṃ bahidvārakoṭṭhake tṭhito, so te dassanakāmo ti. — Tena hi samma dovārika majjhimāya dvārasālāya āsanāni paññāpehiti. Evaṃ bhante ti kho dovāriko Upālissa gahapatissa paṭissutvā majjhimāya dvāra-sālāya āsanāni paññāpetvā yena Upāli gahapati ten' upasaṅkama, upasaṅkamitvā Upālīṃ gahapatīṃ etad'avoca : Paññattāni kho te bhante majjhimāya dvārasālāya āsanāni, yassa dāni kālaṃ maññasīti. Atha kho Upāli gahapati yena

majjhimā dvārasālā ten' upasaṅkami, upasaṅkamtivā yaṁ tattha āsanam aggaṇ - ca seṭṭhaṇ - ca uttamaṇ - ca paṇitaṇ - ca tattha nisīditvā dovārikam āmantesi: Tena hi samma dovārika yena Nigaṇṭho Nātaputto ten' upasaṅkama, upasaṅkamtivā Nigaṇṭham Nātaputtam evam vadehi: Upāli bhante gahapati evam - āha: Pavisa kira bhante sace ākaṅkhasiti. Evam bhante ti kho dovāriko Upālissa gahapatissa paṭissutvā yena Nigaṇṭho Nātaputto ten' upasaṅkami, upasaṅkamtivā Nigaṇṭham Nātaputtam etad - avoca: Upāli bhante gahapati evam - āha: Pavisa kira bhante sace ākaṅkhasiti. Atha kho Nigaṇṭho Nātaputto mahatiyā nigaṇṭhapaṇḍita saddhiṁ yena majjhimā dvārasālā ten' upasaṅkami.

Atha kho Upāli gahapati yaṁ sudam pubbe va yato passati Nigaṇṭham Nātaputtam dūrato va āgacchantam disvāna tato paccuggantvā yaṁ tattha āsanam aggaṇ - ca seṭṭhaṇ - ca uttamaṇ - ca paṇitaṇ - ca tam uttarāsaṅgena pamajjitvā pariggahetvā nisīdāpeti, so dāmi yaṁ tattha āsanam aggaṇ - ca seṭṭhaṇ - ca uttamaṇ - ca paṇitaṇ - ca tattha sāmam nisīditvā Nigaṇṭham Nātaputtam etad - avoca: Samvijjante kho bhante āsanāni, sace ākaṅkhasi nisīdāti. Evam vutte Nigaṇṭho Nātaputto Upālīm gahapatim etad - avoca: Ummatto si tvaṁ gahapati, datto si tvaṁ gahapati: gacchāṁ' ahaṁ bhante samaṇassa Gotamassa vādam āropessāmi gantvā mahatā si vādasanḍhāṭṭhena paṭimukko āgato. Seyyathā pi gahapati puriso aṇḍahārako gantvā ubbhatehi aṇḍehi āgaccheyya, seyyathā vā pana gahapati puriso akkhikahārako gantvā ubbhatehi akkhīhi āgaccheyya, evam - eva kho tvaṁ gahapati: gacchāṁ' ahaṁ bhante samaṇassa Gotamassa vādam āropessāmi gantvā mahatā si vādasanḍhāṭṭhena paṭimukko āgato. Āvaṭṭo si kho tvaṁ gahapati samaṇena Gotamena āvaṭṭaniyā māyāyāti.

Bhaddikā bhante āvaṭṭanī māyā, kalyāṇī bhante āvaṭṭanī māyā. Piyā me bhante nātisālohitā imāya āvaṭṭaniyā āvaṭṭeyyum piyānam - pi me assa nātisālohitānam digharattam hitāya sukhāya. Sabbe ce pi bhante khattiyā imāya āvaṭṭaniyā āvaṭṭeyyum sabbesānam p'assa khattiyānam digharattam

hitāya sukhāya. Sabbe ce pi bhante brāhmaṇā — pe — vessā — pe — suddā imāya āvaṭṭaniyā āvaṭṭeyyūṃ sabbesānaṃ p' assa suddānaṃ dīgharattaṃ hitāya sukhāya. Sadevako ce pi bhante loko samārako sabrahmako sassamaṇabrāhmaṇi pajā sadevamanussā imāya āvaṭṭaniyā āvaṭṭeyya sadevakassa p' assa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāya. Tena hi bhante upamaṇ-te karissāmi, upamāya p' idh' ekacce viññū purisā bhāsitaṃ atthaṃ ājānanti.

Bhūtapubbaṃ bhante aññatarassa brāhmaṇassa jīṇassa vuddhassa mahallakassa daharā māṇavikā pajāpati ahosi gabbhini upaviṇṇā. Atha kho bhante sā māṇavikā taṃ brāhmaṇaṃ etad-avoca: Gaccha tvaṃ brāhmaṇa āpanā makkaṭacchāpakāṃ kiṇitvā ānehi yo me kumārakassa kiḷāpanako bhavissatīti. Evaṃ vutte bhante so brāhmaṇo taṃ māṇavikaṃ etad-avoca: Āgamehi tāva bhoti yāva vijāyasi; sace tvaṃ bhoti kumārakaṃ vijāyissasi tassā te ahaṃ āpanā makkaṭacchāpakāṃ kiṇitvā ānehi yo me kumārakassa kiḷāpanako bhavissatīti. Dutiyam-pi kho bhante sā māṇavikā taṃ brāhmaṇaṃ etad-avoca: Gaccha tvaṃ brāhmaṇa āpanā makkaṭacchāpakāṃ kiṇitvā ānehi yo me kumārakassa kiḷāpanako bhavissatīti. Dutiyam-pi kho bhante so brāhmaṇo taṃ māṇavikaṃ etad-avoca: Āgamehi tāva bhoti yāva vijāyasi; sace tvaṃ bhoti kumārakaṃ vijāyissasi tassā te ahaṃ āpanā makkaṭacchāpakāṃ kiṇitvā ānehi yo me kumārakassa kiḷāpanako bhavissatīti. Tatiyam-pi kho bhante sā māṇavikā taṃ brāhmaṇaṃ etad-avoca: Gaccha tvaṃ brāhmaṇa āpanā makkaṭacchāpakāṃ kiṇitvā ānehi yo me kumārakassa kiḷāpanako bhavissatīti. Atha kho bhante so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhaṃ āpanā makkaṭacchāpakāṃ kiṇitvā ānetvā taṃ māṇavikaṃ etad-avoca: Ayaṇ-te bhoti āpanā makkaṭac-

chāpako kīṇtvā ānito yo te kumārakassa kīlāpanako bhavissatiti. Evaṃ vutte bhante sā māṇavikā taṃ brāhmaṇaṃ etad-avoca: Gaccha tvaṃ brāhmaṇa imaṃ makkaṭacchāpakam ādāya yena Rattapāṇi rajakaputto ten' upasaṅkama, upasaṅkamitvā Rattapāṇiṃ rajakaputtaṃ evaṃ vadehi: Icchāṃ' ahaṃ samma Rattapāṇi imaṃ makkaṭacchāpakam pītāvalepanaṃ nāma raṅgajātaṃ raṅjitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhan-ti. Atha kho bhante so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto taṃ makkaṭacchāpakam ādāya yena Rattapāṇi rajakaputto ten' upasaṅkami, upasaṅkamitvā Rattapāṇiṃ rajakaputtaṃ etad-avoca: Icchāṃ' ahaṃ samma Rattapāṇi imaṃ makkaṭacchāpakam pītāvalepanaṃ nāma raṅgajātaṃ raṅjitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhan-ti. Evaṃ vutte bhante Rattapāṇi rajakaputto taṃ brāhmaṇaṃ etad-avoca: Ayaṃ kho te bhante makkaṭacchāpako raṅgakkhamo hi kho, no ākoṭanakkhamo no vimajjanakkhamo ti. Evam-eva kho bhante bālānaṃ nigaṇṭhānaṃ vādo raṅgakkhamo hi kho bālānaṃ no paṇḍitānaṃ, no anuyogakkhamo no vimajjanakkhamo. Atha kho bhante so brāhmaṇo aparena samayena navaṃ dussayugam ādāya yena Rattapāṇi rajakaputto ten' upasaṅkami, upasaṅkamitvā Rattapāṇiṃ rajakaputtaṃ etad-avoca: Icchāṃ' ahaṃ samma Rattapāṇi imaṃ navaṃ dussayugam pītāvalepanaṃ nāma raṅgajātaṃ raṅjitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhan-ti. Evaṃ vutte bhante Rattapāṇi rajakaputto taṃ brāhmaṇaṃ etad-avoca: Idaṃ kho te bhante navaṃ dussayugam raṅgakkhamaṃ-c' eva ākoṭanakkhamaṃ-ca vimajjanakkhamaṃ-cāti. Evam-eva kho bhante tassa Bhagavato vādo arahato sammāsambuddhassa raṅgakkhamo c' eva paṇḍitānaṃ no bālānaṃ anuyogakkhamo ca vimajjanakkhamo cāti.

Sarājikā kho taṃ gahapati parisā evaṃ jānāti: Upāli gahapati Nigaṇṭhassa Nātaputtassa sāvako ti; kassa taṃ gahapati sāvakaṃ dhāremāti. Evaṃ vutte Upāli gahapati utṭhāy' āsanā ekamsaṃ uttarāsaṅgaṃ karitvā yena Bhagavā

ten' añjalim-pañāmetvā Nigaṇṭhaṃ Nātaputtaṃ etad'avoca:
Tena hi bhante suṇohi yassāhaṃ sāvako:

Dhīrassa vigatamohassa pabhinna-khilassa vijitavijayassa
anighassa susamacittassa vuddhasīlassa sādhu-paññassa
vessantarassa vimalassa Bhagavato tassa sāvako 'ham'-asmi.

Akathaṃkathissa tusitassa vantalokāmisassa muditassa
katasamaṇassa manujassa antimasārīrassa narassa
anopamassa virajassa Bhagavato tassa sāvako 'ham'-asmi.

Asaṃsayassa kusalassa venayikassa sārathivarassa
anuttarassa ruciradhammassa nikkaṅkhassa pabhāsakarassa
mānacchidassa virassa Bhagavato tassa sāvako 'ham'-asmi.

Nisabhassa appameyyassa gambhīrassa monapattassa
khemamaṅkarassa vedassa dhammatṭhassa saṃvutattassa
saṅgātigassa muttassa Bhagavato tassa sāvako 'ham'-asmi.

Nāgassa pantasenassa khīṇasaṃyojanassa muttassa
paṭimantakassa dhonassa pannadhajassa vītarāgassa
dantassa nippapañcassa Bhagavato tassa sāvako 'ham'-asmi.

Isisattamassa akuhassa tevijjassa brahmapattassa
nahātakassa padakassa passaddhassa vīditavedassa
purindadassa sakkassa Bhagavato tassa sāvako 'ham'-asmi.

Ariyassa bhāvitattassa pattipattassa veyyākaraṇassa
satīmato vipassissa anabhinatassa no apanatassa
anejassa vasippattassa Bhagavato tassa sāvako 'ham'-asmi.

Sammaggatassa jhāyissa ananugatanantarassa suddhassa
asitassa appahīnassa pavivittassa aggapattassa
tiṇṇassa tārayantassa Bhagavato tassa sāvako 'ham'-asmi.

Santassa bhūripaññassa mahāpaññassa vītalobhassa
tathāgatassa sugatassa appaṭipuggalassa asaṃassa
visāradassa nipuṇassa Bhagavato tassa sāvako 'ham'-asmi.

Taṇhacchidassa buddhassa vītadhūmassa anupalittassa
āhuneyyassa yakkhassa uttama-puggalassa atulassa
mahato ya-saggapattassa Bhagavato tassa sāvako 'ham'-asmīti.

Kadā saññūḷhā pana te gaḥapati ime samaṇassa Gota-
massa vaṇṇā ti. — Seyyathā pi bhante nānāpupphānaṃ mahā

puppharāsi, tam-enam dakkho mālākāro vā mālākārantevāsi vā vicitram mālaṃ gantheyya, evam-eva kho bhante so Bhagavā anekavaṇṇo anekasatavaṇṇo. Ko hi bhante vaṇṇa-rahassa vaṇṇaṃ na karissatīti.

Atha kho Nigaṇṭhassa Nātaputtassa Bhagavato sakkāraṃ asahamānassa tatth' eva uṇhaṃ lohitaṃ mukhato uggañchīti.

UPĀLISUTTANTAṃ CHATṬHAM.

57.

Evam-me sutam. Ekaṃ samayaṃ Bhagavā Koḷīyesu viharati; Haliddavasanaṃ nāma Koḷiyānaṃ nigamo. Atha kho Puṇṇo ca Koḷiyaputto govatiko acelo ca Seniyo kukkuravatikko yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Puṇṇo Koḷiyaputto govatiko Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, acelo pana Seniyo kukkuravatikko Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā kukkuro va palikujjitvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Puṇṇo Koḷiyaputto govatiko Bhagavantaṃ etad'avoca: Ayaṃ bhante acelo Seniyo kukkuravatikko dukkarakārako, chamānikkhitaṃ bhuñjati, tassa taṃ kukkuravataṃ digharattaṃ samattaṃ samādiṇṇaṃ, tassa kā gati ko abhisamparāyo ti. — Alaṃ Puṇṇa, tiṭṭhat' etaṃ, mā maṃ etaṃ pucchīti. — Dutiyam-pi kho — pe — tatiyam-pi kho Puṇṇo Koḷiyaputto govatiko Bhagavantaṃ etad'avoca: Ayaṃ bhante acelo Seniyo kukkuravatikko dukkarakārako, chamānikkhitaṃ bhuñjati, tassa taṃ kukkuravataṃ digharattaṃ samattaṃ samādiṇṇaṃ, tassa kā gati ko abhisamparāyo ti. — Addhā kho te ahaṃ Puṇṇa na labhāmi: alaṃ Puṇṇa, tiṭṭhat' etaṃ, mā maṃ etaṃ pucchīti, api ca te ahaṃ byākariṃsāmi. Idha Puṇṇa ekacco kukkuravataṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, kukkurasilaṃ bhāvet paripuṇṇaṃ abbokiṇṇaṃ, kukkuracittaṃ bhāveti paripuṇṇaṃ

abbokiṇṇaṃ, kukkurākappaṃ bhāveti paripuṇṇaṃ abbo-
kiṇṇaṃ. So kukkuravataṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ,
kukkurasīlaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kukkura-
cittaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kukkurākappaṃ
bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kāyassa bhedaṃ param-
maraṇā kukkurānaṃ saṃsāraṃ upapajjati. Sace kho paṇ-
assa evaṃ diṭṭhi hoti: iminā 'haṃ sīlena vā vatena vā tapena
vā brahmacariyena vā devo vā bhaviṣṣāmi devaṇṇataraṃ vā ti,
sā 'ssa hoti micchādiṭṭhi. Micchādiṭṭhiṃ kho ahaṃ Puṇṇa
dvinnāṃ gatiṃ aṇṇataraṃ gatiṃ vadāmi: nirayaṃ vā
tīracchānayaṇiṃ vā. Iti kho Puṇṇa sampajjamānaṃ kukkura-
vataṃ kukkurānaṃ saṃsāraṃ upaneti, vipajjamānaṃ
nirayaṃ ti.

Evaṃ vutte acelo Seniyo kukkuravatiko parodi assuṇi
pavattesi. Atha kho Bhagavā Puṇṇaṃ Koliyaputtaṃ go-
vatikaṃ etad-avoca: Etaṃ kho te ahaṃ Puṇṇa nālatthaṃ:
alaṃ Puṇṇa, tiṭṭhat' etaṃ, mā maṃ etaṃ pucchīti. —
Nāhaṃ bhante etaṃ rodāmi yaṃ maṃ Bhagavā evaṃ-āha.
Api ca me idaṃ bhante kukkuravataṃ dīgharattaṃ samattaṃ
samādiṇṇaṃ. Ayaṃ bhante Puṇṇo Koliyaputto govatiko,
tassa taṃ govataṃ dīgharattaṃ samattaṃ samādiṇṇaṃ, tassa
kā gatiṃ ko abhisamparāyo ti. — Alaṃ Seniya, tiṭṭhat' etaṃ,
mā maṃ etaṃ pucchīti. Dutiyam-pi kho — pe — tatiyam-
pi kho acelo Seniyo kukkuravatiko Bhagavantaṃ etad-avoca:
Ayaṃ bhante Puṇṇo Koliyaputto govatiko, tassa taṃ go-
vataṃ dīgharattaṃ samattaṃ samādiṇṇaṃ, tassa kā gatiṃ ko
abhisamparāyo ti. — Addhā kho te ahaṃ Seniya na labhāmi:
alaṃ Seniya, tiṭṭhat' etaṃ, mā maṃ etaṃ pucchīti, api ca
te ahaṃ byākarissāmi. Idha Seniya ekacco govataṃ bhāveti
paripuṇṇaṃ abbokiṇṇaṃ, gosilaṃ bhāveti paripuṇṇaṃ abbo-
kiṇṇaṃ, gocittaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gavā-
kappaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ. So govataṃ bhā-
vetvā paripuṇṇaṃ abbokiṇṇaṃ, gosilaṃ bhāvetvā paripuṇṇaṃ
abbokiṇṇaṃ, gocittaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ,
gavākappaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kāyassa
bhedaṃ param-maraṇā gunnaṃ saṃsāraṃ upapajjati. Sace

kho pan' assa evaṃ diṭṭhi hoti: iminā 'haṃ silena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaṇṇataro vā ti, sā 'ssa hoti micchādiṭṭhi. Micchādiṭṭhiṣṣa kho ahaṃ Seniya dvinnāṃ gatināṃ aṇṇatarāṃ gatiṃ vadāmi: nīrayaṃ vā tiracchānayaṇiṃ vā. Iti kho Seniya sampajjamānaṃ govataṃ gunnaṃ saḥabyataṃ upaneti, vipajjamānaṃ nīrayaṇ - ti.

Evaṃ vutte Puṇṇo Koliyaputto govatiko parodi assūni pavattesi. Atha kho Bhagavā acelaṃ Seniyaṃ kukkuravatikaṃ etad - avoca: Etaṃ kho te ahaṃ Seniya nālatthaṃ: alaṃ Seniya, tiṭṭhat' etaṃ, mā maṃ etaṃ pucchīti. — Nāhaṃ bhante etaṃ rodāmi yaṃ maṃ Bhagavā evaṃ - āha. Api ca me idaṃ bhante govataṃ diḡharattaṃ samattaṃ samādiṇṇaṃ. Evaṃ pasanno ahaṃ bhante Bhagavati: pahoti Bhagavā tathā dhammaṃ desetum yathā ahaṃ - c' ev' imaṃ govataṃ pajaheyyaṃ ayaṃ - ca acelo Seniyo kukkuravatiko taṃ kukkuravatāṃ pajaheyyāti. — Tena hi Puṇṇa suṇāhi sādhukaṃ manasikarohi, bhāsissāmi. Evaṃ - bhante ti kho Puṇṇo Koliyaputto govatiko Bhagavato paccassosi. Bhagavā etad - avoca:

Cattār' imāni Puṇṇa kammāni mayā sayāṃ abhiññā sacchikatvā paveditāni, katamāni cattāri: Atthi Puṇṇa kammaṃ kaṇhaṃ kaṇhavipākāṃ, atthi Puṇṇa kammaṃ sukkaṃ sukkavipākāṃ, atthi Puṇṇa kammaṃ kaṇhasukkaṃ kaṇhasukkavipākāṃ, atthi Puṇṇa kammaṃ akaṇhaṃ asukkaṃ akaṇhasukkavipākāṃ kammaṃ kammakkhāyā samvattati. Katamaṃ - ca Puṇṇa' kammaṃ kaṇhaṃ kaṇhavipākāṃ: Idha Puṇṇa ekacco sabyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharoti sabyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharoti sabyābajjhaṃ manosaṅkhāraṃ abhisāṅkharoti. So sabyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharitvā sabyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharitvā sabyābajjhaṃ manosaṅkhāraṃ abhisāṅkharitvā sabyābajjhaṃ lokaṃ upapajjati. Tam - enaṃ sabyābajjhaṃ lokaṃ upapannaṃ samānaṃ sabyābajjhā phassaṃ phusanti. So sabyābajjhehi phassehi phutṭho samāno sabyābajjhaṃ vedanaṃ vedeti ekanta dukkhaṃ seyyathā pi sattā

nerayikā. Iti kho Puṇṇa bhūtā bhūtassa upapatti hoti, yaṃ karoti tena upapajjati, upapannam - enaṃ phassā phusanti. Evaṃ p' ahaṃ Puṇṇa: kammadāyādā sattā ti vadāmi. Idaṃ vuccati Puṇṇa kammaṃ kaṇhaṃ kaṇhavipākāṃ. Katamañ - ca Puṇṇa kammaṃ sukkaṃ sukkavipākāṃ: Idha Puṇṇa ekacco abyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharoti abyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharoti abyābajjhaṃ manosaṅkhāraṃ abhisāṅkharoti. So abyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharitvā abyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharitvā abyābajjhaṃ manosaṅkhāraṃ abhisāṅkharitvā abyābajjhaṃ lokāṃ upapajjati. Tam - enaṃ abyābajjhaṃ lokāṃ upapannaṃ samānaṃ abyābajjhā phassā phusanti. So abyābajjhehi phassehi phutṭho samāno abyābajjhaṃ vedanaṃ vedeti ekantasukhaṃ seyyathā pi devā Subhakiṇṇā. Iti kho Puṇṇa bhūtā bhūtassa upapatti hoti, yaṃ karoti tena upapajjati, upapannam - enaṃ phassā phusanti. Evaṃ p' ahaṃ Puṇṇa: kammadāyādā sattā ti vadāmi. Idaṃ vuccati Puṇṇa kammaṃ sukkaṃ sukkavipākāṃ. Katamañ - ca Puṇṇa kammaṃ kaṇhasukkaṃ kaṇhasukkavipākāṃ: Idha Puṇṇa ekacco sabyābajjham - pi abyābajjham - pi kāyasaṅkhāraṃ abhisāṅkharoti sabyābajjham - pi abyābajjham - pi vacīsaṅkhāraṃ abhisāṅkharoti sabyābajjham - pi abyābajjham - pi manosaṅkhāraṃ abhisāṅkharoti. So sabyābajjham - pi abyābajjham - pi kāyasaṅkhāraṃ abhisāṅkharitvā sabyābajjham - pi abyābajjham - pi vacīsaṅkhāraṃ abhisāṅkharitvā sabyābajjham - pi abyābajjham - pi manosaṅkhāraṃ abhisāṅkharitvā sabyābajjham - pi abyābajjham - pi lokāṃ upapajjati. Tam - enaṃ sabyābajjham - pi abyābajjham - pi lokāṃ upapannaṃ samānaṃ sabyābajjhā pi abyābajjhā pi phassā phusanti. So sabyābajjhehi pi abyābajjhehi pi phassehi phutṭho samāno sabyābajjham - pi abyābajjham - pi vedanaṃ vedeti vokiṇṇaṃ sukhadukkhaṃ seyyathā pi manussā ekacce ca devā ekacce ca vinipātikā. Iti kho Puṇṇa bhūtā bhūtassa upapatti hoti, yaṃ karoti tena upapajjati, upapannam - enaṃ phassā phusanti. Evaṃ p' ahaṃ Puṇṇa: kammadāyādā sattā ti vadāmi. Idaṃ vuccati Puṇṇa kammaṃ kaṇhasukkaṃ kaṇhasukkavipākāṃ. Kata-

mañ-ca Puṇṇa kammañ akanhañ asukkañ akanhāsukka-vipākañ kammañ kammakkhayāya saṁvattati: Tatra Puṇṇa yam-idañ kammañ kaṇhañ kaṇhavipākañ tassa pahānāya yā cetanā, yam-p' idañ kammañ sukkañ sukkavipākañ tassa pahānāya yā cetanā, yam-p' idañ kammañ kaṇhasukkañ kaṇhasukkavipākañ tassa pahānāya yā cetanā, idaṁ vuccati Puṇṇa kammañ akanhañ asukkañ akanhāsukka-vipākañ kammañ kammakkhayāya saṁvattati. Imāni kho Puṇṇa cattāri kammāni mayā sayāṁ abhiññā sacchikatvā paveditānīti.

Evam vutte Puṇṇo Koliyaputto govatiko Bhagavantaṁ etad-avoca: Abhikkantaṁ bhante, abhikkantaṁ bhante. Seyyathā pi bhante — pe — upāsakam-maṁ Bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇagatan-ti. Acelo pana Seniyo kukkuravatiko Bhagavantaṁ etad-avoca: Abhikkantaṁ bhante, abhikkantaṁ bhante. Seyyathā pi bhante nikujjitaṁ vā ukkujeyya, paṭicchannaṁ vā vivareyya, mūlhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: cakkhumanto rūpāni dakkhintiti, evaṁ - evaṁ Bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṁ bhante Bhagavantaṁ saraṇaṁ gacchāmi dhammañ-ca bhikkhusaṅghaṁ-ca. Labheyyāhaṁ bhante Bhagavato santike pabbajjaṁ labheyyaṁ upasampadan-ti. — Yo kho Seniya aññatitthiyapubbo imasmiṁ dhammavinaye ākaṅkhati pabbajjaṁ ākaṅkhati upasampadaṁ so cattāro māse parivasati, catunnaṁ māsānaṁ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya; api ca m' ettha puggalavemattatā viditā ti. — Sace bhante aññatitthiyapubbā imasmiṁ dhammavinaye ākaṅkhaṁtā pabbajjaṁ ākaṅkhaṁtā upasampadaṁ cattāro māse parivasanti, catunnaṁ māsānaṁ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya, ahaṁ cattāri vassāni parivasissāmi, catunnaṁ maṁ vassānaṁ accayena āraddhacittā bhikkhū pabbājentū upasampādentū bhikkhubhāvāyāti. Alattha kho acelo Seniyo kukkuravatiko Bhagavato santike pabbajjaṁ alattha upasampadaṁ. Acirūpasampanno kho pan' āyasmā Seniyo eko vūpakattho appa-

matto ātāpī pahitatto viharanto nacirass' eva yass' atthāya kulaputtā samma - d - eva agārasmā anagāriyaṃ pabbajanti tad - anuttaraṃ brahmacariyapariyosānaṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja vihāsi; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattā - yāti abbhāññāsi. Aññataro kho pan' āyasmā Seniyo arahataṃ ahoṣīti.

KUKKURAVATIKASUTTANTAṃ SATTAMAṃ.

58.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Veḷuvane Kalandakanivāpe. Atha kho Abhayo rājakumāro yena Nigaṇṭho Nātaputto ten' upasaṅkami, upasaṅkamitvā Nigaṇṭhaṃ Nātaputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Abhayaṃ rājakumāraṃ Nigaṇṭho Nātaputto etad - avoca: Ehi tvaṃ rājakumāra samaṇassa Gotamassa vādaṃ āropeli, evaṃ te kalyāṇo kittisaddo abbhuggaṇchīti: Abhayena rājakumārena samaṇassa Gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito ti. — Yathākathaṃ panāhaṃ bhante samaṇassa Gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmi. — Ehi tvaṃ rājakumāra yena samaṇo Gotamo ten' upasaṅkama, upasaṅkamitvā samaṇaṃ Gotamaṃ evaṃ vadehi: Bhāseyya nu kho bhante Tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā ti. Sace te samaṇo Gotamo evaṃ puṭṭho evaṃ byākaroti: Bhāseyya rājakumāra Tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā ti, tam - enaṃ tvaṃ evaṃ vadeyyāsi: Atha kiṃ - carahi te bhante puthujjanena nānākaraṇaṃ, puthujjano pi hi taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā ti. Sace pana te samaṇo Gotamo evaṃ puṭṭho evaṃ byākaroti: Na rājakumāra Tathāgato taṃ vācaṃ bhāseyya yā sā vācā

paresaṃ appiyā amanāpā ti, tam - enaṃ tvaṃ evaṃ vadeyyāsi: Atha kiṃ - carahi te bhante Devadatto byākato: āpāyiko Devadatto, nerayiko Devadatto, kappatṭho Devadatto, atekiccho Devadatto ti, tāya ca pana te vācāya Devadatto kupito ahosi anattamano ti. Imaṃ kho te rājakumāra samaṇo Gotamo ubhatokotiṇaṃ pañhaṃ puṭṭho samāno n' eva sakkhīti uggilituṃ n' eva sakkhīti ogilituṃ. Seyyathā pi nāma purissassa ayosiṅghāṭakaṃ kaṇṭhe vilaggaṃ, so n' eva sakkuṇeyya uggilituṃ n' eva sakkuṇeyya ogilituṃ, evaṃ - eva kho te rājakumāra samaṇo Gotamo imaṃ ubhatokotiṇaṃ pañhaṃ puṭṭho samāno n' eva sakkhīti uggilituṃ n' eva sakkhīti ogilituṃ - ti.

Evam - bhante ti kho Abhayo rājakumāro Nigaṇṭhassa Nātaputtassa paṭissutvā utṭhāy' āsanā Nigaṇṭhaṃ Nātaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnassa kho Abhayassa rājakumārassa suriyaṃ oloketvā etad - ahosi: Akālo kho ajja Bhagavato vādaṃ āropetuṃ, sve dānāhaṃ sake nivesane Bhagavato vādaṃ āropessāmi ti Bhagavantaṃ etad - avoca: Adhivāsetu me bhante Bhagavā svātanāya attacattuttho bhattaṃ - ti. Adhivāsesi Bhagavā tuṇhibhāvena. Atha kho Abhayo rājakumāro Bhagavato adhivāsaṇaṃ viditvā utṭhāy' āsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho Bhagavā tassā rattiyaṃ accayena pubbanhasamayaṃ nivāsetvā pattacivaraṃ ādāya yena Abhayassa rājakumārassa nivesanaṃ ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Atha kho Abhayo rājakumāro Bhagavantaṃ pañitena khādaniyena bhojaniyena sahatthā santappesi sampavāresi. Atha kho Abhayo rājakumāro Bhagavantaṃ bhuttāvaṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinno kho Abhayo rājakumāro Bhagavantaṃ etad - avoca: Bhāseyya nu kho bhante Tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā ti. — Na kho 'ttha rājakumāra ekaṃsenāti. — Ettha bhante anassuṃ nigaṇṭhā ti. — Kiṃ pana tvaṃ rājakumāra evaṃ vadesi:

ettha bhante anassum nigaṇṭhā ti. — Idhāham bhante yena Nigaṇṭho Nātaputto ten' upasaṅkamiṃ, upasaṅkamitvā Nigaṇṭham Nātaputtam abhivādetvā ekamantaṃ nisidiṃ. Ekamantaṃ nisinnaṃ kho maṃ bhante Nigaṇṭho Nātaputto etad-avoca: Ehi tvaṃ rājakumāra samaṇassa Gotamassa vādam āropehi, evaṃ te kalyāṇo kittisaddo abbhuggaṇchiti: Abhayena rājakumārena samaṇassa Gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito ti. Evaṃ vutte ahaṃ bhante Nigaṇṭham Nātaputtam etad-avocaṃ: Yathā-katham paṇāham bhante samaṇassa Gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādam āropessāmiti. Ehi tvaṃ rājakumāra yena samaṇo Gotamo ten' upasaṅkama, upasaṅkamitvā samaṇam Gotamaṃ evaṃ vadehi: Bhāseyya nu kho bhante Tathāgato taṃ vācam yā sā vācā paresaṃ appiyā amanāpā ti. Sace te samaṇo Gotamo evaṃ puṭṭho evaṃ byākaroti: Bhāseyya rājakumāra Tathāgato taṃ vācam yā sā vācā paresaṃ appiyā amanāpā ti, tam-enam tvaṃ evaṃ vadeyyāsi: Atha kiṃ-carahi te bhante puthujjanena nānākaraṇaṃ, puthujjano pi hi taṃ vācam bhāseyya yā sā vācā paresaṃ appiyā amanāpā ti. Sace pana te samaṇo Gotamo evaṃ puṭṭho evaṃ byākaroti: Na rājakumāra Tathāgato taṃ vācam bhāseyya yā sā vācā paresaṃ appiyā amanāpā ti, tam-enam tvaṃ evaṃ vadeyyāsi: Atha kiṃ-carahi te bhante Devadatto byākato: āpāyiko Devadatto, nerayiko Devadatto, kappatṭho Devadatto, atekiccho Devadatto ti, tāya ca pana te vācāya Devadatto kupito ahosi anattamaṇo ti. Imaṃ kho te rājakumāra samaṇo Gotamo ubhatokoṭīkaṃ paṇhaṃ puṭṭho samāno n' eva sakkhīti uggilituṃ n' eva sakkhīti ogilituṃ. Seyyathā pi nāma purisassa ayosiṅghāta-kaṃ kaṇṭhe vilaggaṃ, so n' eva sakkuṇeyya uggilituṃ n' eva sakkuṇeyya ogilituṃ, evaṃ-eva kho te rājakumāra samaṇo Gotamo imaṃ ubhatokoṭīkaṃ paṇhaṃ puṭṭho samāno n' eva sakkhīti uggilituṃ n' eva sakkhīti ogilituṃ - ti.

Tena kho pana samayena daharo kumāro mando uttānaseyyako Abhayassa rājakumārassa aṅke nisinna hoti. Atha kho Bhagavā Abhayaṃ rājakumāraṃ etad-avoca: Taṃ kim-

maññasi rājakumāra: sacāyaṃ kumāro tuyhaṃ vā pamādam-anvāya 'dhātiyā vā pamādam-anvāya kaṭṭhaṃ vā kaṭhalaṃ vā mukhe āhareyya, kintī naṃ kareyyāsīti. — Āhareyy' assāhaṃ bhante. Sace ahaṃ bhante na sakuṇeyyaṃ ādiken' eva āhattuṃ, vāmena hatthena sisāṃ pariggahetvā dakkhiṇena hatthena vaṅkaṅgulīṃ karitvā salohitaṃ pi āhareyyaṃ, taṃ kissa hetu: atthi me bhante kumāre anukampā ti. — Evam-eva kho rājakumāra yaṃ Tathāgato vācaṃ jānāti abhūtaṃ ataccaṃ anattasamhitāṃ, sā ca paresaṃ appiyā amanāpā, na taṃ Tathāgato vācaṃ bhāsati; yaṃ pi Tathāgato vācaṃ jānāti bhūtaṃ taccaṃ anattasamhitāṃ, sā ca paresaṃ appiyā amanāpā, taṃ pi Tathāgato vācaṃ na bhāsati; yaṃ ca kho Tathāgato vācaṃ jānāti bhūtaṃ taccaṃ atthasamhitāṃ, sā ca paresaṃ appiyā amanāpā, tatra kālaṇṇū Tathāgato hoti tassā vācāya veyyākaraṇāya. (Yaṃ Tathāgato vācaṃ jānāti abhūtaṃ ataccaṃ anattasamhitāṃ, sā ca paresaṃ piyā manāpā, na taṃ Tathāgato vācaṃ bhāsati; yaṃ pi Tathāgato vācaṃ jānāti bhūtaṃ taccaṃ anattasamhitāṃ, sā ca paresaṃ piyā manāpā, taṃ pi Tathāgato vācaṃ na bhāsati; yaṃ ca kho Tathāgato vācaṃ jānāti bhūtaṃ taccaṃ atthasamhitāṃ, sā ca paresaṃ piyā manāpā, tatra kālaṇṇū Tathāgato hoti tassā vācāya veyyākaraṇāya, taṃ kissa hetu: Atthi rājakumāra Tathāgatassa sattesu anukampā ti.

Ye 'me bhante khattiyapaṇḍitā pi brāhmaṇapaṇḍitā pi gahapatipapaṇḍitā pi samanapaṇḍitā pi paṇḥaṃ abhisāṅkharitvā Tathāgataṃ upasaṅkamitvā pucchanti, pubbe va nu kho etaṃ bhante Bhagavato cetaso parivitakkitaṃ hoti: ye maṃ upasaṅkamitvā evaṃ pucchissanti tesāhaṃ evaṃ puṭṭho evaṃ byākarissāmi, udāhu ṭhānaso v' etaṃ Tathāgataṃ paṭibhātīti. — Tena hi rājakumāra taṃ-ñev' ettha paṭipucchissāmi, yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kim-maññasi rājakumāra: kusalo tvaṃ rathassa aṅgapaccaṅgānaṃ-ti. — Evaṃ bhante, kusalo ahaṃ rathassa aṅgapaccaṅgānaṃ-ti. — Taṃ kim-maññasi rājakumāra: ye taṃ upasaṅkamitvā evaṃ puccheyyūṃ: kin-nāṃ idāṃ rathassa aṅgapaccaṅgaṃ-ti, pubbe va nu kho te etaṃ cetaso pari-

vitakkitam assa: ye mam upasaṅkamitvā evam pucchissanti tesāham evam byākarissāmiti, udāhu tḥānaso v' etam tam paṭibhāseyyāti. — Aham hi bhante rathiko saññāto kusalo rathassa aṅgapaccāṅgānam, sabbāni me rathassa aṅgapaccāṅgāni suviditāni, tḥānaso v' etam mam paṭibhāseyyāti. — Evam - eva kho rājakumāra ye te khattiyapaṇḍitā pi brāhmaṇapaṇḍitā pi gahapatiṇḍitā pi samanapaṇḍitā pi pañham abhisāṅkharitvā Tathāgataṃ upasaṅkamitvā pucchanti, tḥānaso v' etam Tathāgataṃ paṭibhāti, tam kissa hetu: Sā hi rājakumāra Tathāgatassa dhammadhātu suppaṭividdhā yassā dhammadhātuyā suppaṭividdhattā tḥānaso v' etam Tathāgataṃ paṭibhātīti.

Evam vutte Abhayo rājakumāro Bhagavantaṃ etad - avoca: Abhikkantaṃ bhante, abhikkantaṃ bhante. Seyyathā pi bhante nikujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhinitīti, evam - evam Bhagavatā anekapariyāyena dhammo pakāsito. Esāham bhante Bhagavantaṃ saraṇaṃ gacchāmi dhammañ - ca bhikkhusaṅghaṃ - ca. Upāsakaṃ mam Bhagavā dharetu ajjatagge pāṇupetaṃ saraṇagataṃ - ti.

ABHAYARĀJAKUMĀRASUTTANTAṃ ATTHAMAṃ.

59.

Evam - me sutam. Ekam samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Pañcakaṅgo thapati yen' āyasmā Udāyi ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Udāyiṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Pañcakaṅgo thapati āyasmantaṃ Udāyiṃ etad - avoca: Kati nu kho bhante Udāyi vedanā vuttā Bhagavatā ti. — Tisso kho gahapati vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

Imā kho gahapati tisso vedanā vuttā Bhagavatā ti. — Na kho bhante Udāyi tisso vedanā vuttā Bhagavatā, dve vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā. Yā 'yaṃ bhante adukkhamasukhā vedanā, santasmim esā paṇite sukhe vuttā Bhagavatā ti. Dutiyam - pi kho āyasmā Udāyi Pañcakaṅgaṃ thapatiṃ etad - avoca: Na kho gahapati dve vedanā vuttā Bhagavatā, tisso vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Imā kho gahapati tisso vedanā vuttā Bhagavatā ti. Dutiyam - pi kho Pañcakaṅgo thapati āyasmantaṃ Udāyiṃ etad - avoca: Na kho bhante Udāyi tisso vedanā vuttā Bhagavatā, dve vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā. Yā 'yaṃ bhante adukkhamasukhā vedanā, santasmim esā paṇite sukhe vuttā Bhagavatā ti. Tatiyam - pi kho āyasmā Udāyi Pañcakaṅgaṃ thapatiṃ etad - avoca: Na kho gahapati dve vedanā vuttā Bhagavatā, tisso vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Imā kho gahapati tisso vedanā vuttā Bhagavatā ti. Tatiyam - pi kho Pañcakaṅgo thapati āyasmantaṃ Udāyiṃ etad - avoca: Na kho bhante Udāyi tisso vedanā vuttā Bhagavatā, dve vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā. Yā 'yaṃ bhante adukkhamasukhā vedanā, santasmim esā paṇite sukhe vuttā Bhagavatā ti. N' eva kho asakkhi āyasmā Udāyi Pañcakaṅgaṃ thapatiṃ saññāpetuṃ na pañāsakkhi Pañcakaṅgo thapati āyasmantaṃ Udāyiṃ saññāpetuṃ.

Assosi kho āyasmā Ānando āyasmato Udāyissa Pañcakaṅgena thapatinā saddhiṃ imaṃ kathāsallāpaṃ. Atha kho āyasmā Anando yena Bhagavā ten' upasāṅkami, upasāṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando yāvatako ahosi āyasmato Udāyissa Pañcakaṅgena thapatinā saddhiṃ kathāsallāpo taṃ sabbaṃ Bhagavato ārocesi. Evaṃ vutte Bhagavā āyasmantaṃ Ānandaṃ etad - avoca: Santaṃ yeva kho Ānanda pariyāyaṃ Pañcakaṅgo thapati Udāyissa nābbhanumodi, santaṃ yeva ca pana pariyāyaṃ Udāyi Pañcakaṅgassa thapattissa nābbhanumodi. Dve p' Ananda vedanā vuttā mayā

pariyāyena, tisso pi vedanā vuttā mayā pariyāyena, pañca pi vedanā vuttā mayā pariyāyena, cha pi vedanā vuttā mayā pariyāyena, atthādasā pi vedanā vuttā mayā pariyāyena, chattiṃsāpi vedanā vuttā mayā pariyāyena, atthasatam vedanāsataṃ pi vuttam mayā pariyāyena. Evaṃ pariyāyadesito kho Ānanda mayā dhammo. Evaṃ pariyāyadesite kho Ānanda mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ na samanujānissanti na samanumaññissanti na samanumodissanti tesam - etaṃ pāṭikaṅkham: bhaṇḍana-jātā kalaha-jātā vivādāpannā aññamaññam mukhasattihi vitudantā viharissanti. Evaṃ pariyāyadesito kho Ānanda mayā dhammo. Evaṃ pariyāyadesite kho Ānanda mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ samanujānissanti samanumaññissanti samanumodissanti tesam - etaṃ pāṭikaṅkham: samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññam piyacakkhūhi sampassantā viharissanti.

Pañca kho ime Ānanda kāmagaṇā, katame pañca: cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā — ghānaviññeyyā gandhā — jivhaviññeyyā rasā — kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho Ānanda pañca kāmagaṇā. Yam kho Ānanda ime pañca kāmagaṇe paṭicca uppajjati sukham somanassam idam vuccati kāmasukham.

Yo kho Ānanda evaṃ vadeyya: Etaparamam sattā sukham somanassam paṭisamvedentīti, idam - assa nānujānāmi, tam kiṃsa hetu: Atth' Ānanda etamhā sukhā aññam sukham abhikkantatarāṃ - ca paṇītatarāṃ - ca. Katamañ - c' Ānanda etamhā sukhā aññam sukham abhikkantatarāṃ - ca paṇītatarāṃ - ca: Idh' Ānanda bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Idam kho Ānanda etamhā sukhā aññam sukham abhikkantatarāṃ - ca paṇītatarāṃ - ca.

Yo kho Ānanda evaṃ vadeyya: Etaparamam sattā sukham somanassam paṭisamvedentīti, idam - assa nānujānāmi,

tañ kissa hetu: Atth' Ānanda etambhā sukhā aññañ sukhāñ abhikkantatarañ - ca paṇītatarañ - ca. Katamañ - c' Ānanda etambhā sukhā aññañ sukhāñ abhikkantatarañ - ca paṇītatarañ - ca: Idh' Ānanda bhikkhu vitakkavicārānañ vūpasamā ajjhatañ sampasādanañ cetaso ekodibhāvañ avitakkañ avicārañ samādhijañ pītisukhañ dutiyañ jhānañ upasampajja viharati. Idam kho Ānanda etambhā sukhā aññañ sukhāñ abhikkantatarañ - ca paṇītatarañ - ca.

Yo kho Ānanda — pe — paṇītatarañ - ca: Idh' Ānanda bhikkhu pītiyā ca virāgā upekhako ca viharati sato ca sampajāno, sukhañ - ca kāyena paṭisañvedeti yañ - tañ ariyā ācikkhanti: upekhako satimā sukhavihārī ti tatiyañ jhānañ upasampajja viharati. Idam kho Ānanda etambhā sukhā aññañ sukhāñ abhikkantatarañ - ca paṇītatarañ - ca.

Yo kho Ānanda — pe — paṇītatarañ - ca: Idh' Ānanda bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānañ atthagamā adukkhañ asukhañ upekhāsati paṭisuddhiñ catutthañ jhānañ upasampajja viharati. Idam kho Ānanda etambhā sukhā aññañ sukhāñ abhikkantatarañ - ca paṇītatarañ - ca.

Yo kho Ānanda — pe — paṇītatarañ - ca: Idh' Ānanda bhikkhu sabbaso rūpasāññañ samatikkamā paṭighasāññañ atthagamā nānattasāññañ amanasikārā: avanto ākāso ti ākāsañcāyatanañ upasampajja viharati. Idam kho Ānanda etambhā sukhā aññañ sukhāñ abhikkantatarañ - ca paṇītatarañ - ca.

Yo kho Ānanda — pe — paṇītatarañ - ca: Idh' Ānanda bhikkhu sabbaso ākāsañcāyatanañ samatikkamma: anantañ viññānañ - ti viññānañcāyatanañ upasampajja viharati. Idam kho Ānanda etambhā sukhā aññañ sukhāñ abhikkantatarañ - ca paṇītatarañ - ca.

Yo kho Ānanda — pe — paṇītatarañ - ca: Idh' Ānanda bhikkhu sabbaso viññānañcāyatanañ samatikkamma: na - tthi kiñcīti ākiñcañcāyatanañ upasampajja viharati. Idam kho Ānanda etambhā sukhā aññañ sukhāñ abhikkantatarañ - ca paṇītatarañ - ca.

Yo kho Ānanda — pe — paṇītataṛaṇ - ca: Idh' Ānanda bhikkhu sabbaso ākiṇcaṇṇāyatanam samatikkamma nevasaṇṇānāsaṇṇāyatanam upasampajja viharati. Idam kho Ānanda etamhā sukhā añṇam sukhā abhikkantataṛaṇ - ca paṇīta-
taṛaṇ - ca.

Yo kho Ānanda evam vadeyya: Etaparamam sattā sukhā somanassam paṭisamvedentīti, idam-assa nānujānāmi. tam kissa hetu: Atth' Ānanda etamhā sukhā añṇam sukhā abhikkantataṛaṇ - ca paṇītataṛaṇ - ca. Katamaṇ - c' Ānanda etamhā sukhā añṇam sukhā abhikkantataṛaṇ - ca paṇīta-
taṛaṇ - ca: Idh' Ānanda bhikkhu sabbaso nevasaṇṇānāsaṇṇāyatanam samatikkamma saṇṇāvedayitanirodham upasampajja viharati. Idam kho Ānanda etamhā sukhā añṇam sukhā abhikkantataṛaṇ - ca paṇītataṛaṇ - ca.

Thānam kho pan' etam Ānanda vijjati yam añṇatitthiyā paribbājakā evam vadeyyum: Saṇṇāvedayitanirodham samaṇo Gotamo āha taṇ - ca sukhasmim paṇṇāpeti, ta - y - idam kim su, ta - y - idam katham sūti. Evamvādinō Ananda añṇatitthiyā paribbājakā evam - assu vacanīyā: Na kho āvuso Bhagavā sukhā yēva vedanam sandhāya sukhasmim paṇṇāpeti, api c' āvuso yattha yattha sukhā upalabbhati yaḥim yaḥim tantam Tathāgato sukhasmim paṇṇāpetīti.

Idam - avoca Bhagavā. Attamano āyasmā Ānando Bhagavato bhāsitaṁ abhinandīti.

BAHUVEDANIYASUTTANTAM NAVAMAM.

60.

Evam - me sutam. Ekam samayam Bhagavā Kosalesu cārikam caramāno mahatā bhikkhusaṅghena saddhim yena Sālā nāma Kosalānam brāhmaṇagāmo tad - avasari. Assosum kho Sāleyyakā brāhmaṇagahapatikā: Samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Kosalesu cārikam caramāno

mahatā bhikkhusaṅghena saddhim Sālaṃ anuppatto. Taṃ kho pana bhavantāṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: Iti pi so Bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokam sadevakam samārakam sabrahmakam sassamaṇa-brāhmaṇiṃ pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhakalyāṇam pariyoṇakalyāṇam sāttham sabyañjanam, kevala-paripunṇam parisuddham brahmacariyam pakāseti. Sādhukho pana tathārūpānaṃ arahataṃ dassanaṃ hotīti. Atha kho Sāleyyakā brāhmaṇagahapatikā yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā app-ekacce Bhagavantam abhivādetvā ekamantaṃ nisidiṃsu, app-ekacce Bhagavatā saddhim sammodiṃsu, sammodaniyam katham sārāṇiyam vītisāretvā ekamantaṃ nisidiṃsu, app-ekacce yena Bhagavā ten' añjalim paṇāmetvā ekamantaṃ nisidiṃsu, app-ekacce Bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisidiṃsu, app-ekacce tuṇhibhūtā ekamantaṃ nisidiṃsu. Ekamantaṃ nisinne kho Sāleyyake brāhmaṇagahapatike Bhagavā etadavoca: Atthi pana vo gahapatayo koci manāpo satthā yasmim vo ākāravatī saddhā paṭiladdhā ti. — Na-tthi kho no bhante koci manāpo satthā yasmim no ākāravatī saddhā paṭiladdhā ti. — Manāpaṃ vo gahapatayo satthāraṃ alabhantehi ayaṃ apaṇṇako dhammo samādāya vattitabbo. Apaṇṇako hi gahapatayo dhammo samatto samādiṇṇo so vo bhavissati digharattaṃ hitāya sukhāya. Katamo ca gahapatayo apaṇṇako dhammo:

Santi gahapatayo eke samaṇabrāhmaṇā evaṃvādiṇo evaṃdiṭṭhino: Na-tthi dinnam na-tthi yitṭham na-tthi lutam, na-tthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, na-tthi ayaṃ loko na-tthi paro loko, na-tthi mātā na-tthi pitā, na-tthi sattā opapātikā, na-tthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṃ-ca lokam paraṃ-ca lokam sayam abhiññā sacchikatvā pavedentīti. Tesam yeva kho gahapatayo samaṇabrāhmaṇānaṃ eke

Tatra gahapatayo viññū puriso iti paṭisaṅcikkhati: Sace kho na-tthi paro loko evaṃ-ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ sotthim-attānaṃ karissati, sace kho atthi paro loko evaṃ-ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjissati. Kāmaṃ kho pana mā 'hu paro loko, hotu nesam bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, atha ca paṇāyaṃ bhavaṃ purisapuggalo diṭṭhe va dhamme viññūnaṃ gārayho: dussilo purisapuggalo micchādiṭṭhi natthikavādo ti. Sace kho atthi' eva paro loko evaṃ imassa bhoto purisapuggalassa ubhayattha kaliggaho: yaṃ-ca diṭṭhe va dhamme viññūnaṃ gārayho, yaṃ-ca kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjissati. (Evam-
assāyaṃ apaṇṇako dhammo dussamatto samādiṇṇo ekamsaṃ pharitvā tiṭṭhati, riñcati kusalaṃ tṭhānaṃ.

Tatra gahapatayo ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: Atthi dinnam atthi yitṭham atthi hutam, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭi-pannā ye imaṃ-ca lokaṃ paraṃ-ca lokaṃ sayam abhiññā sacchikatvā pavedentīti, tesam-etaṃ paṭikaṅkham: yam-idam kāyaduccaritaṃ vaciduccaritaṃ manoduccaritaṃ ime tayo akusale dhamme abhinivajjetvā yam-idam kāyasucaritaṃ vacisucaritaṃ manosucaritaṃ ime tayo kusale dhamme samādhāya vattissanti, taṃ kissa hetu: Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkaṃ. Santaṃ yeva kho pana paraṃ lokaṃ: atthi paro loko ti'ssa diṭṭhi hoti, sā'ssa hoti sammādiṭṭhi. Santaṃ yeva kho pana paraṃ lokaṃ: atthi paro loko ti saṅkappeti, svāssa hoti sammāsaṅkappo. Santaṃ yeva kho pana paraṃ lokaṃ: atthi paro loko ti vācam bhāsati, sā'ssa hoti sammāvācā. Santaṃ yeva kho pana paraṃ lokaṃ: atthi paro loko ti āha, ye te arahanto paralokaviduno tesam-ayaṃ na paccanikaṃ karoti. Santaṃ yeva kho pana paraṃ lokaṃ: atthi paro loko ti

param saññapeti, sā 'ssa hoti saddhammasaññatti, tāya ca pana saddhammasaññattiyā n' ev' attān' ukkaṃseti na param vambheti. Iti pubbe va kho pan' assa dussīyaṃ pabīnaṃ hoti, susīyaṃ paccupatthitaṃ; ayañ - ca sammāditthi sammāsaṅkappo sammāvācā ariyānaṃ apaccanikatā saddhammasaññatti anattukkaṃsaṇā aparavambhanā evaṃ - s' ime aneke kusalā dhammā sambhavanti sammāditthipaccayā.

Tatra gahapatayo viññū puriso iti paṭisaṅcikkhati: Sace kho atthi paro loko evaṃ - ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ param - maraṇā sugatiṃ saggaṃ lokaṃ upapajjissati. Kāmaṃ kho pana mā 'hu paro loko, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, atha ca panāyaṃ bhavaṃ purisapuggalo ditthe va dhamme viññūnaṃ pāsāṃso: silavā purisapuggalo sammāditthi atthikavādo ti. Sace kho atth' eva paro loko evaṃ imassa bhoto purisapuggalassa ubhayattha kaṭaggaho: yañ - ca ditthe va dhamme viññūnaṃ pāsāṃso, yañ - ca kāyassa bhedaṃ param - maraṇā sugatiṃ saggaṃ lokaṃ upapajjissati. Evaṃ - assāyaṃ apaṇṇako dhammo susamatto samādiṇṇo ubhayaṃsaṃ pharitvā titthati, rīnāti akusalaṃ tṭhānaṃ.

Santi gahapatayo eke samaṇabrāhmaṇā evaṃvādinō evaṃditthino: Karato kārayato chindato chedāpayato pacato pācayato socayato kilamayato phandato phandāpayato pāṇam - atimāpayato adinnaṃ ādiyato sandhiṃ chindato nillopani harato ekāgārikaṃ karoto paripanthe titthato paradāraṃ gacchato musā bhaṇato, karato na kariyati pāpaṃ; khura - pariayantena ce pi cakkena yo imissā paṭhaviyā pāṇe ekamaṃsakhalāṃ ekamaṃsapuñjaṃ kareyya, na - tthi tatonidānaṃ pāpaṃ, na - tthi pāpassa āgamo; dakkhinaṃ - ce pi Gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pa - canto pācento, na - tthi tatonidānaṃ pāpaṃ, na - tthi pāpassa āgamo; uttaraṃ - ce pi Gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yājento, na - tthi tatonidānaṃ puññaṃ, na - tth puññassa āgamo; dānena damena saṃyamena saccavajjena na - tthi puññaṃ, na - tthi puññassa āgamo ti. Tesāṃ yeva kho gahapatayo samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā

ujuvipaccanikavādā, te evam - āhaṃsu: Karato kārayato chindato chedāpayato pacato pācayato socayato kilamayato phandato phandāpayato pāṇam - atimāpayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgarikaṃ karoto paripantho tiṭṭhato parādāraṃ gacchato musā bhaṇato, karato kariyati pāpaṃ; khurapariyantena ce pi cakkena yo imissā paṭhaviyā pāṇe ekamaṃsakhalaṃ ekamaṃsapuñjaṃ kareyya, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo; dakkhiṇaṃ - ce pi Gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pācento, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo; uttaraṃ - ce pi Gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yājento, atthi tatonidānaṃ puññaṃ, atthi puññaṃ āgamo; dānena damena saṃyamena sacca - vajjena atthi puññaṃ, atthi puññaṃ āgamo ti. Taṃ kim - maññatha gahapatayo: naṃ 'me samaṇabrāhmaṇā aṇṇa - maññassa ujuvippaccanikavādā ti. — Evaṃ bhante.

Tatra gahapatayo ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: Karato kārayato — pe — na - tthi puññaṃ āgamo ti, tesam - etaṃ pāṭikaṅkhaṃ: yam - idaṃ kāya - sucariṭṭhaṃ vacīsucariṭṭhaṃ manōsucariṭṭhaṃ ime tayo kusale dhamme abhinivajjetvā yam - idaṃ kāyaduccariṭṭhaṃ vacīduccariṭṭhaṃ manō - duccariṭṭhaṃ ime tayo akusale dhamme samādhāya vattissanti, taṃ kissa hetu: Na hi te bhonto samaṇabrāhmaṇā passanti akusalā - naṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃ yeva kho pana kiriyaṃ: na - tthi kiriyā ti 'ssa diṭṭhi hoti, sā 'ssa hoti micchādiṭṭhi. Santaṃ yeva kho pana kiri - yaṃ: na - tthi kiriyā ti saṅkappeti, svāssa hoti micchā - saṅkappo. Santaṃ yeva kho pana kiriyaṃ: na - tthi kiriyā ti vācaṃ bhāsati, sā 'ssa hoti micchāvācā. Santaṃ yeva kho pana kiriyaṃ: na - tthi kiriyā ti āha, ye te arahanto kiriya - vādā tesam - ayaṃ paccanikaṃ karoti. Santaṃ yeva kho pana kiriyaṃ: na - tthi kiriyā ti paraṃ saṇṇapeti, sā 'ssa hoti asaddhammasaṇṇatti, tāya ca pana asaddhammasaṇṇattiyā attāṃ' ukkaṃseti paraṃ vambheti. Iti pubbe va kho paṇ' assa susīlyaṃ pahīnaṃ hoti, dussīlyaṃ paccupatṭhitaṃ; ayaṇ -

ca micchādītthi micchāsāṅkappo micchāvācā ariyānaṃ paccanīkatā asaddhammasaṇṇatti attukkamaṇaṃ paravambhaṇā evaṃs' ime aneke pāpakā akusalā dhammā sambhavanti micchādītthipaccayā.

Tatra gahapatayo viññū puriso iti paṭisaṅcikkhati: Sace kho na - tthi kiriyā evaṃ - ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ sotthim - attānaṃ karissati, sace kho atthi kiriyā evaṃ - ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paramaraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjissati. Kāmaṃ kho pana mā 'hu kiriyā, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, atha ca paṇāyaṃ bhavaṃ purisapuggalo dītthe va dhamme viññūnaṃ gārayho: dussilo purisapuggalo micchādītthi akiriyavādo ti. Sace kho atth' eva kiriyā evaṃ imassa bhoto purisapuggalassa ubhayattha kaliggaho: yaṇ - ca dītthe va dhamme viññūnaṃ gārayho, yaṇ - ca kāyassa bhedaṃ param - maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjissati. Evaṃ - assāyaṃ apaṇako dhammo dussamatto samādiṇṇo ekaṃsaṃ pharitvā tītthati, riñcati kusalaṃ tṭhānaṃ.

Tatra gahapatayo ye te samaṇabrāhmaṇā evaṃvādino evaṃdītthino: Karato kāraṇato — pe — atthi puñṇassa āgamo ti, tesam - etaṃ pāṭikaṅkhaṃ: yaṃ - idaṃ kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ ime tayo akusale dhamme abhinivajjetvā yaṃ - idaṃ kāyasucaritaṃ vacīsucaritaṃ manoduccaritaṃ ime tayo kusale dhamme samādāya vattissanti, taṃ kissa hetu: Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃ yeva kho pana kiriyāṃ: atthi kiriyā ti 'ssa dītthi hoti, sā 'ssa hoti sammādītthi. Santaṃ yeva kho pana kiriyāṃ: atthi kiriyā ti saṅkappeti, svāssa hoti sammāsaṅkappo. Santaṃ yeva kho pana kiriyāṃ: atthi kiriyā ti vācaṃ bhāsati, sā 'ssa hoti sammāvācā. Santaṃ yeva kho pana kiriyāṃ: atthi kiriyā ti āha, ye te arahanto kiriyavādā tesam - ayaṃ na paccanīkaṃ karoti. Santaṃ yeva kho pana kiriyāṃ: atthi kiriyā ti paraṃ saṇṇapeti, sā 'ssa hoti saddhammasaṇṇatti,

tāya ca pana saddhammasaṇṇattiyaṃ n' ev' attān' ukkaṃseti na paraṃ vambhethi. Iti pubbe va kho paṇ' assa dussilyaṃ pahinaṃ hoti, susilyaṃ paccupaṭṭhitaṃ; ayaṃ - ca sammā-ditṭhi sammāsaṅkappo sammāvācā ariyānaṃ apaccanikataṃ saddhammasaṇṇatti anattukkaṃsaṇā aparavambhanā evaṃ - s' ime aneke kusalā dhammā sambhavanti sammāditṭhipaccayā.

Tatra gaḥapatayo viññū puriso iti paṭisaṅkikkhati: Sace kho atthi kiriyā evaṃ - ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ param - maraṇā sugatiṃ saggaṃ lokaṃ upapajjissati. Kāmaṃ kho pana mā 'hu kiriyā, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, atha ca paṇāyaṃ bhavaṃ purisapuggalo ditṭhe va dhamme viññūnaṃ pāsaṃso: sīlavā purisapuggalo sammāditṭhi kiriyavādo ti. Sace kho atth' eva kiriyā evaṃ imassa bhoto purisapuggalassa ubhayattha kaṭaggalo: yaṃ - ca ditṭhe va dhamme viññūnaṃ pāsaṃso, yaṃ - ca kāyassa bhedaṃ param - maraṇā sugatiṃ saggaṃ lokaṃ upapajjissati. Evaṃ - assāyaṃ apanṇako dhammo susamatto samādiṇṇo ubhayaṃsaṃ pharitvā tiṭṭhati, riñcati akusalaṃ tṭhanaṃ.

Santi gaḥapatayo eke samaṇabrāhmaṇā evaṃvādino evaṃditṭhino: Na - tthi hetu na - tthi paccayo sattānaṃ saṅkilesāya, ahetu appaccayā sattā saṅkilissanti; na - tthi hetu na - tthi paccayo sattānaṃ visuddhiyā, ahetu appaccayā sattā visujjhanti; na - tthi balaṃ na - tthi viriyaṃ na - tthi purisatthāmo na - tthi purisaparakkamo, sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā aviriyaṃ niyatisaṅgati - bhāva - parinātā chassa - evaṃbhijātisu sukhadukkhaṃ paṭisaṃvedentīti. Tesāṃ yeva kho gaḥapatayo samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanikavādā, te evaṃ - āhaṃsu: Atthi hetu atthi paccayo sattānaṃ saṅkilesāya, sahetu sappaccayā sattā saṅkilissanti; atthi hetu atthi paccayo sattānaṃ visuddhiyā, sahetu sappaccayā sattā visujjhanti; atthi balaṃ atthi viriyaṃ atthi purisatthāmo atthi purisaparakkamo, na sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā aviriyaṃ niyatisaṅgati - bhāva - parinātā chassa - evaṃbhijātisu sukhadukkhaṃ paṭisaṃvedentīti. Taṃ kim - maññatha gaḥapatayo:

nanu 'me samanabrāhmaṇā aññamaññassa ujuvipaccanikavādā ti. — Evaṃ bhante.

Tatra gahapatayo ye te samanabrāhmaṇā evaṃvādinō evaṃdiṭṭhino: Na - tthi hetu na - tthi paccayo — pe — sukha-dukkhaṃ paṭisaṃvedentīti, tesam - etaṃ paṭikaṅkham: yam - idaṃ kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ ime tayo kusale dhamme abhinivajjetvā yam - idaṃ kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ ime tayo akusale dhamme samādāya vattissanti, taṃ kissa hetu: Na hi te bhonto samanabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkham. Santaṃ yeva kho pana hetuṃ: na - tthi hetu ti 'ssa diṭṭhi hoti, sā 'ssa hoti micchādiṭṭhi. Santaṃ yeva kho pana hetuṃ: na - tthi hetūti saṅkappeti, svāssa hoti micchāsaṅkappo. Santaṃ yeva kho pana hetuṃ: na - tthi hetūti vācaṃ bhāsati, sā 'ssa hoti micchāvācā. Santaṃ yeva kho pana hetuṃ: na - tthi hetūti āha, ye te arahanto hetuvādā tesam - ayaṃ paccanikaṃ karoti. Santaṃ yeva kho pana hetuṃ: na - tthi hetūti paraṃ saññapeti, sā 'ssa hoti asaddhammasaññatti, tāya ca pana asaddhammasaññattiyā attān' ukkaṃseti paraṃ vambheti. Iti pubbe va kho pan' assa susīyaṃ pahīnaṃ hoti, dussīyaṃ paccupattḥitaṃ; ayaṃ - ca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānaṃ paccanikatā asaddhammasaññatti attukkaṃsanā paravambhanā evaṃ - s' ime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

Tatra gahapatayo viññū puriso iti paṭisaṅcikkhati: Sace kho na - tthi hetu evaṃ - ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ sotthim - attānaṃ karissati, sace kho atthi hetu evaṃ - ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paramāraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Kāmaṃ kho pana mā 'hu hetu, hotu nesaṃ bhavataṃ samanabrāhmaṇānaṃ saccaṃ vacanaṃ, atha ca paṇāyaṃ bhavaṃ purisapuggalo diṭṭhe va dhamme viññūnaṃ gārayho: dussilo purisapuggalo micchādiṭṭhi ahetuvādo ti. Sace kho atth' eva hetu evaṃ imassa bhoto purisapuggalassa ubhayattha

kaliggaho: yañ-ca diṭṭhe va dhamme viññūnaṃ gārayho, yañ-ca kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjissati. Evam-assāyaṃ apapaṇako dhammo dussamatto samādiṇṇo ekaṃsaṃ pharitvā tiṭṭhati, riñcati kusalaṃ tṭhānaṃ.

Tatra gahapatayo ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: Atthi hetu atthi paccayo — pe — sukhadukkhaṃ paṭisaṃvedentīti, tesam-etaṃ pāṭikaṅkhaṃ: yaṃ-idaṃ kāya-duccaritaṃ vaci-duccaritaṃ manoduccaritaṃ ime tayo akusale dhamme abhinivajjetvā yaṃ-idaṃ kāyasucaritaṃ vaci-sucaritaṃ manosucaritaṃ ime tayo kusale dhamme samādhāya vattissanti, taṃ kissa hetu: Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃ yeva kho pana hetuṃ: atthi hetu ti 'ssa diṭṭhi hoti, sā 'ssa hoti sammādiṭṭhi. Santaṃ yeva kho pana hetuṃ: atthi hetūti saṅkappeti, svāssa hoti sammāsaṅkappo. Santaṃ yeva kho pana hetuṃ: atthi hetūti vācaṃ bhāsati, sā 'ssa hoti sammāvācā. Santaṃ yeva kho pana hetuṃ: atthi hetūti āha, ye te arahanto hetuvādā tesam-ayaṃ na paccanikaṃ karoti. Santaṃ yeva kho pana hetuṃ: atthi hetūti paraṃ saṇṇapeti, sā 'ssa hoti saddhammasaṇṇatti, tāya ca pana saddhammasaṇṇattiyā n' ev' attān' ukkaṃseti na paraṃ vambheti. Iti pubbe va kho pan' assa dussīyaṃ pahīnaṃ hoti, susīyaṃ paccupaṭṭhitaṃ; ayañ-ca sammādiṭṭhi sammāsaṅkappo sammāvācā ariyānaṃ apaccanīkatā saddhammasaṇṇatti anattukkaṃsaṇā aparavambhaṇā evaṃ-s' ime aneke kusalā dhammā sambhavanti sammādiṭṭhipaccayā.

Tatra gahapatayo viññū puriso iti paṭisaṅcikkhati: Sace kho atthi hetu evaṃ-ayaṃ bhavaṃ purisa-puggalo kāyassa bhedaṃ param-maraṇā sugatiṃ saggāṃ lokaṃ upapajjissati. Kāmaṃ kho pana mā 'hu hetu, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, atha ca paṇāyaṃ bhavaṃ purisa-puggalo diṭṭhe va dhamme viññūnaṃ pāsaṃso: silavā purisa-puggalo sammādiṭṭhi hetuvādo ti. Sace kho atth' eva

hetu evaṃ imassa bhoto purisapuggalassa ubhayattha kaṭag-
gaho: yañ-ca diṭṭhe va dhamme viññūnaṃ pāsamsa, yañ-ca
kāyassa bhedaṃ param-maraṇā sugatiṃ saggaṃ lokaṃ upa-
pajjissati. Evaṃ-assāyaṃ apaṇṇako dhammo susamatto
samādiṇṇo ubhayaṃsaṃ pharivā tiṭṭhati, riñcati akusalaṃ
ṭhānaṃ.

Santi gahapatayo eke samaṇabrāhmaṇā evaṃvādino
evaṃdiṭṭhino: Na-tthi sabbaso āruppā ti. Tesāṃ yeva kho
gahapatayo samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā uju-
vipaccanikavādā, te evaṃ-āhaṃsu: Atthi sabbaso āruppā
ti. Taṃ kim-maññatha gahapatayo: nanu 'me samaṇa-
brāhmaṇā aññamaññassa ujuvipaccanikavādā ti. — Evaṃ
bhante. — Tatra gahapatayo viññū puriso iti paṭisaṅkikkhati:
Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃ-
diṭṭhino: na-tthi sabbaso āruppā ti, idam-me adiṭṭhaṃ;
ye pi te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:
atthi sabbaso āruppā ti, idam-me aviditaṃ. Ahañ-c' eva
kho pana ajānanto apassanto ekasena ādāya volhareyyaṃ:
idam-eva saccaṃ, moghaṃ-aññaṃ-ti, na me taṃ assa pati-
rūpaṃ. Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino
evaṃdiṭṭhino: na-tthi sabbaso āruppā ti, sacce tesāṃ bha-
vataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ ṭhānaṃ-etaṃ
vijjati ye te devā rūpino manomayā apaṇṇakam-me tatrū-
papatti bhavissati; ye pana te bhonto samaṇabrāhmaṇā
evaṃvādino evaṃdiṭṭhino: atthi sabbaso āruppā ti, sacce tesāṃ
bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ ṭhānaṃ-etaṃ
vijjati ye te devā arūpino saññāmayā apaṇṇakam-me tatrū-
papatti bhavissati. Dissante kho pana rūpādhikaraṇaṃ
daṇḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvaṃtuva-
pesuṇṇa-musāvādā, na-tthi kho pañ' etaṃ sabbaso arūpe ti.
So iti paṭisaṅkhāya rūpaṇaṃ yeva nibbidāya virāgāya niro-
dhāya paṭipanno hoti.

Santi gahapatayo eke samaṇabrāhmaṇā evaṃvādino
evaṃdiṭṭhino: Na-tthi sabbaso bhavanirodho ti. Tesāṃ
yeva kho gahapatayo samaṇabrāhmaṇānaṃ eke samaṇa-
brāhmaṇā ujuvipaccanikavādā, te evaṃ-āhaṃsu: Atthi

sabbaso bhavanirodho ti. Taṃ kim-maññatha gahapatayo: nanu 'me samaṇabrāhmaṇā aññamaññassa ujuvipaccanikavādā ti. — Evaṃ bhante. — Tatra gahapatayo viññū puriso iti paṭisañcikkhati: Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃditṭhino: na-tthi sabbaso bhavanirodho ti, idam-me aditṭhaṃ; ye pi te bhonto samaṇabrāhmaṇā evaṃvādino evaṃditṭhino: atthi sabbaso bhavanirodho ti, idam-me aviditaṃ. Ahañ-c' eva kho pana ajānanto apassanto ekamāsena ādāya vohareyyaṃ: idam-eva saccaṃ, mogham-aññaṃ-ti, na me taṃ assa patirūpaṃ. Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃditṭhino: na-tthi sabbaso bhavanirodho ti, sace tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ tṭhānam-etam vijjati ye te devā arūpino saññāmayā apanṇakam-me tatirūpapatti bhavissati; ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃditṭhino: atthi sabbaso bhavanirodho ti, sace tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ tṭhānam-etam vijjati yaṃ ditṭhe va dhamme parinibbāyissāmi. Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃditṭhino: na-tthi sabbaso bhavanirodho ti, tesaṃ-ayaṃ ditṭhi sārāgāya santike saṃyogāya santike abhinandanāya santike ajjhosānāya santike upādānāya santike; ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃditṭhino: atthi sabbaso bhavanirodho ti, tesaṃ-ayaṃ ditṭhi asārāgāya santike asaṃyogāya santike anabhinandanāya santike anajjhosānāya santike anupādānāya santike ti. So iti paṭisaṅkhāya bhavānaṃ yeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

Cattāro 'me gahapatayo puggalā santo saṃvijjamāṇā lokasmim, katame cattāro: Idha gahapatayo ekacco puggalo attantapo hoti attaparitāpanānuyogaṃ anuyutto. Idha gahapatayo ekacco puggalo parantapo hoti paraparitāpanānuyogaṃ anuyutto. Idha gahapatayo ekacco puggalo attantapo ca hoti attaparitāpanānuyogaṃ anuyutto parantapo ca paraparitāpanānuyogaṃ anuyutto. Idha gahapatayo ekacco puggalo n' ev' attantapo hoti nāttaparitāpanānuyogaṃ anuyutto na parantapo na paraparitāpanānuyogaṃ anuyutto, so

suddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite ānejjappatte sattānaṃ cutūpapātānāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate — pe — yathā-kammūpage satte pajānāti. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite ānejjappatte āsavānaṃ khayañāpāya cittaṃ abhininnāmeti. So: idaṃ dukkhaṃ — ti yathābhūtaṃ pajānāti — pe — ayaṃ āsavanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati; vimuttasmiṃ vimuttam — iti nāṇaṃ hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparam itthattāyāti pajānāti. Ayaṃ vuccati gaḥapatayo puggalo n' ev' attantapo nāttaparitāpanānuyogaṃ anuyutto na parantapo na paraparitāpanānuyogaṃ anuyutto, so anattantapo aparantapo diṭṭhe va dhamme nicchāto nibbuto sītibhūto sukhapaṭisaṃvedī brahmabhūtena attanā viharatīti.

Evaṃ vutte Sāleyyakā brāhmaṇagaḥapatikā Bhagavantaṃ etad — avocaṃ: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintīti, evaṃ — evaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Ete mayaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāma dhammaṃ — ca bhikkhusaṅghaṃ — ca. Upāsake no bhavaṃ Gotamo dhāretu ajjatagge paṇupete saraṇagate ti.

APANNAKASUTTANTAM DASAMAM.

GAHAPATIVAGGO PATHAMO.

61.

Evam-me sutam. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Vēḷuvane Kalandakanivāpe. Tena kho pana samayena āyasmā Rāhulo Ambalaṭṭhikāyaṃ viharati. Atha kho Bhagavā sāyanhasamayam paṭisallānā vutṭhito yen' Ambalaṭṭhikā yen' āyasmā Rāhulo ten' upasaṅkami. Addasā kho āyasmā Rāhulo Bhagavantam dūrato va āgacchantam, disvāna āsanam paññāpesi udakaṃ - ca pādānam. Nisīdi Bhagavā paññatte āsane, nisajja pāde pakkhālesi. Āyasmā pi kho Rāhulo Bhagavantam abhivādetvā ekamantam nisīdi.

Atha kho Bhagavā parittam udakāvesesam udakādhāne ṭhapetvā āyasmantam Rāhulam āmantesi: Passasi no tvam Rāhula imam parittam udakāvesesam udakādhāne ṭhapitam-ti. — Evam-bhante. — Evam parittam kho Rāhula tesam sāmaññam yesam na-tthi sampajānamusāvāde lajjā ti. Atha kho Bhagavā tam parittam udakāvesesam chaḍḍetvā āyasmantam Rāhulam āmantesi: Passasi no tvam Rāhula tam parittam udakāvesesam chaḍḍitam-ti. — Evam-bhante. — Evam chaḍḍitam kho Rāhula tesam sāmaññam yesam na-tthi sampajānamusāvāde lajjā ti. Atha kho Bhagavā tam udakādhānam nikujjitvā āyasmantam Rāhulam āmantesi: Passasi no tvam Rāhula imam udakādhānam nikujjitam-ti. — Evam-bhante. — Evam nikujjitam kho Rāhula tesam sāmaññam yesam na-tthi sampajānamusāvāde lajjā ti. Atha kho Bhagavā tam udakādhānam ukkujjitvā āyasmantam Rāhulam āmantesi: Passasi no tvam Rāhula imam udakādhānam rittam tucchan-ti. — Evam-bhante. — Evam rittam tucchan kho Rāhula tesam sāmaññam yesam na-tthi sampajānamusāvāde lajjā.

Seyyathā pi Rāhula rañño nāgo isādanto ubbūhavaḥ bhijāto saṅgāmāvacaro, so saṅgāmagato purimehi pi pādehi kammaṃ karoti pacchimehi pi pādehi kammaṃ karoti, purimena pi kāyena kammaṃ karoti pacchimena pi kāyena kammaṃ karoti, sīsena pi kammaṃ karoti, kaṇṇehi pi kammaṃ karoti, dantehi pi kammaṃ karoti, naṅguṭṭhena pi

kammaṃ karoti, rakkhat' eva soḍaṃ; tattha hatthārohassa evaṃ hoti: Ayaṃ kho rañño nāgo isādanto ubbūhava' bhijāto saṅgāmāvacaro saṅgāmagato purimehi pi pādehi kammaṃ karoti paccimehi pi pādehi kammaṃ karoti, purimena pi kāyena kammaṃ karoti paccimena pi kāyena kammaṃ karoti, sīsena pi kammaṃ karoti, kaṇṇehi pi kammaṃ karoti, dantehi pi kammaṃ karoti, naṅguṭṭhena pi kammaṃ karoti, rakkhat' eva soḍaṃ; apariccattaṃ kho rañño nāgassa jivitaṃ - ti. Yato kho Rāhula rañño nāgo isādanto ubbūhava' bhijāto saṅgāmāvacaro saṅgāmagato — pe — naṅguṭṭhena pi kammaṃ karoti, soḍāya pi kammaṃ karoti; tattha hatthārohassa evaṃ hoti: Ayaṃ kho rañño nāgo isādanto ubbūhava' bhijāto saṅgāmāvacaro saṅgāmagato — pe — naṅguṭṭhena pi kammaṃ karoti, soḍāya pi kammaṃ karoti; pariccattaṃ kho rañño nāgassa jivitaṃ, na - tthi dāni kiñci rañño nāgassa akaraṇiyaṃ - ti. Evam - eva kho Rāhula yassa kassaci sampajānamusāvāde na - tthi lajjā nāhan - tassa kiñci pāpaṃ akaraṇiyaṃ - ti vadāmi. Tasmātiha te Rāhula: hassā pi na musā bhaṇissāmi evaṃ hi te Rāhula sikkhitabbaṃ.

Taṃ kim - maññasi Rāhula: kimatthiyo ādāso ti. — Paccavekkhanattho bhante ti. — Evam - eva kho Rāhula paccavekkhitvā paccavekkhitvā kāyena kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā vācāya kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā manasā kammaṃ kattabbaṃ.

Yad - eva tvaṃ Rāhula kāyena kammaṃ kattukāmo hosi tad - eva te kāyakammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idam kāyena kammaṃ kattukāmo idam - me kāya - kammaṃ attabyābādhāya pi saṃvatteyya parabyābādhāya pi saṃvatteyya ubhayabyābādhāya pi saṃvatteyya, akusalaṃ idam kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idam kāyena kammaṃ kattukāmo idam - me kāya - kammaṃ attabyābādhāya pi saṃvatteyya parabyābādhāya pi saṃvatteyya ubhayabyābādhāya pi saṃvatteyya, akusalaṃ idam kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti, eva - rūpaṃ - te Rāhula kāyena kammaṃ sasakkaṃ na karaṇiyaṃ.

Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idam kāyena kammaṃ kattukāmo idam-me kāyakammaṃ n' ev' attabyābādhāya saṃvatteyya na parabyābādhāya saṃvatteyya na ubhayabyābādhāya saṃvatteyya, kusalam idam kāyakammaṃ sukhudrayaṃ sukhavipākaṇ-ti, evarūpaṇ-te Rāhula kāyena kammaṃ karaṇiyaṃ. Karontena pi te Rāhula kāyena kammaṃ tad-eva te kāyakammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idam kāyena kammaṃ karomi idam-me kāyakammaṃ attabyābādhāya pi saṃvattati parabyābādhāya pi saṃvattati ubhayabyābādhāya pi saṃvattati, akusalam idam kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ-ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idam kāyena kammaṃ karomi idam-me kāyakammaṃ attabyābādhāya pi saṃvattati parabyābādhāya pi saṃvattati ubhayabyābādhāya pi saṃvattati, akusalam idam kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ-ti, paṭisaṃhareyyāsi tvaṃ Rāhula evarūpaṃ kāyakammaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idam kāyena kammaṃ karomi idam-me kāyakammaṃ n' ev' attabyābādhāya saṃvattati na parabyābādhāya saṃvattati na ubhayabyābādhāya saṃvattati, kusalam idam kāyakammaṃ sukhudrayaṃ sukhavipākaṇ-ti, anupadaññeyyāsi tvaṃ Rāhula evarūpaṃ kāyakammaṃ. Katvā pi te Rāhula kāyena kammaṃ tad-eva te kāyakammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idam kāyena kammaṃ akāsiṃ idam-me kāyakammaṃ attabyābādhāya pi saṃvatti parabyābādhāya pi saṃvatti ubhayabyābādhāya pi saṃvatti, akusalam idam kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ-ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idam kāyena kammaṃ akāsiṃ idam-me kāyakammaṃ attabyābādhāya pi saṃvatti parabyābādhāya pi saṃvatti ubhayabyābādhāya pi saṃvatti, akusalam idam kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ-ti, evarūpaṇ-te Rāhula kāyakammaṃ satthari vā viññūsu vā sabrahmacārisu desetabbaṃ vivaritabbaṃ uttānikātabbaṃ, desetvā vivaritvā uttānikatvā āyatim saṃ-

varam āpajjitabbaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ-me kāyakammaṃ n' ev' attabyābādhāya saṃvatti na parabyābādhāya saṃvatti na ubhayabyābādhāya saṃvatti, kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukha-vipākaṃ-ti, ten' eva tvaṃ Rāhula pītipāmujaṇa vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

Yad-eva tvaṃ Rāhula vācāya kammaṃ kattukāmo hosi tad-eva te vacīkammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ-me vacīkammaṃ attabyābādhāya pi saṃvatteyya parabyābādhāya pi saṃvatteyya ubhayabyābādhāya pi saṃvatteyya, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ-ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ-me vacīkammaṃ — pe — ubhayabyābādhāya pi saṃvatteyya, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ-ti, evarūpan-te Rāhula vācāya kammaṃ sasakkaṃ na karaṇīyaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ-me vacīkammaṃ n' ev' attabyābādhāya — pe — na ubhayabyābādhāya saṃvatteyya, kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukha-vipākaṃ-ti, evarūpan-te Rāhula vācāya kammaṃ karaṇīyaṃ. Karontena pi te Rāhula vācāya kammaṃ tad-eva te vacīkammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ-me vacīkammaṃ attabyābādhāya pi saṃvattati parabyābādhāya pi saṃvattati ubhayabyābādhāya pi saṃvattati, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ-ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ-me vacīkammaṃ — pe — ubhayabyābādhāya pi saṃvattati, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ-ti, paṭisaṃhareyyāsi tvaṃ Rāhula evarūpaṃ vacīkammaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ-me vacīkammaṃ n' ev' attabyābādhāya — pe —

drayaṃ sukhavipākaṃ - ti, evarūpaṃ - te Rāhula manasā kammaṃ karaṇiyaṃ. Karontena pi te Rāhula manasā kammaṃ tad - eva te manokammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ - me manokammaṃ attabyābādhāya pi saṃvattati parabyābādhāya pi saṃvattati ubhayabyābādhāya pi saṃvattati, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ - me manokammaṃ — pe — ubhayabyābādhāya pi saṃvattati, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti, paṭisaṃhareyyāsi tvaṃ Rāhula evarūpaṃ manokammaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ - me manokammaṃ n' ev' attabyābādhāya — pe — na ubhayabyābādhāya saṃvattati, kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ - ti, anupadañjeyyāsi tvaṃ Rāhula evarūpaṃ manokammaṃ. Katvā pi te Rāhula manasā kammaṃ tad - eva te manokammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ - me manokammaṃ attabyābādhāya pi saṃvatti parabyābādhāya pi saṃvatti ubhayabyābādhāya pi saṃvatti, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ - me manokammaṃ — pe — ubhayabyābādhāya pi saṃvatti, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti, evarūpe te Rāhula manokamme aññiyitabbaṃ harāyitabbaṃ jigucchitabbaṃ, aññiyitvā harāyitvā jigucchitvā āyatinaṃ saṃvaraṃ āpajjitabbaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ - me manokammaṃ n' ev' attabyābādhāya saṃvatti na parabyābādhāya saṃvatti na ubhayabyābādhāya saṃvatti, kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ - ti, ten' eva tvaṃ Rāhula pītipamuñjēna vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

Ye hi keci Rāhula atītam - addhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhesuṃ vacīkammaṃ parisodhesuṃ manokammaṃ parisodhesuṃ, sabbe te evaṃ - evaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhesuṃ. Ye hi pi keci Rāhula anāgatam - addhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhessanti vacīkammaṃ parisodhessanti manokammaṃ parisodhessanti, sabbe te evaṃ - evaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessanti. Ye hi pi keci Rāhula etarahi samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhenti vacīkammaṃ parisodhenti manokammaṃ parisodhenti, sabbe te evaṃ - evaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhenti. Tasmātiha Rāhula: paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessāma, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessāma, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessāmāti evaṃ hi vo Rāhula sikkhitabban - ti.

Idam - avoca Bhagavā. Attamano āyasmā Rāhulo Bhagavato bhāsitam abhinanditi.

AMBALAṬṬHIKĀ-RĀHULOVĀDASUTTANTAṃ PAṬHAMAM.

62.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Sāvattṭhiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā pattacivaram ādāya Sāvattṭhiṃ piṇḍāya pāvisi. Āyasmā pi kho Rāhulo pubbanha-

samayaṃ nivāsetvā pattacivaraṃ ādāya Bhagavantaṃ piṭṭhito piṭṭhito anubandhi. Atha kho Bhagavā apaloketvā āyasmantaṃ Rāhulaṃ āmantesi: Yaṃ kiñci Rāhula rūpaṃ atitānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ: n' etaṃ mama, n' eso 'ham-asmi, na mēso attā ti evaṃ-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbanti. — Rūpaṃ-eva nu kho Bhagavā, rūpaṃ-eva nu kho Sugatāti. — Rūpaṃ-pi Rāhula, vedanā pi Rāhula, saññā pi Rāhula, saṅkhārā pi Rāhula, viññāṇaṃ pi Rāhulāti.

Atha kho āyasmā Rāhulo: ko n' ajja Bhagavatā samukkhā ovādena ovadito gāmaṃ piṇḍāya pavississatiti tato paṇinivattitvā aññatarasmiṃ rukkhamaḷe nisīdi pallaṅkaṃ abhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upatṭhapetvā. Addasā kho āyasmā Sāriputto āyasmantaṃ Rāhulaṃ aññatarasmiṃ rukkhamaḷe nisinnaṃ pallaṅkaṃ abhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upatṭhapetvā, disvāna āyasmantaṃ Rāhulaṃ āmantesi: Ānāpānasatiṃ Rāhula bhāvanāṃ bhāvehi, ānāpānasati Rāhula bhāvitā bahulikatā mahapphalā hoti mahānisaṃsā ti. Atha kho āyasmā Rāhulo sāyanhasamayaṃ paṭisallāṇā vutṭhito yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Rāhulo Bhagavantaṃ etad-avoca: Kathaṃ bhāvitā nu kho bhante ānāpānasati kathaṃ bahulikatā mahapphalā hoti mahānisaṃsā ti.

Yaṃ kiñci Rāhula ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādiṇṇaṃ, seyyathidaṃ kesā lomā nakhā dantā taco maṃsaṃ nahāru atṭhī atṭhimiñjā vakkāṃ hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antagūṇaṃ udariyaṃ karisaṃ, yaṃ vā paṇ' aññaṃ-pi kiñci ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādiṇṇaṃ, ayaṃ vuccati Rāhula ajjhattikā paṭhaviḍhātu. Yā c' eva kho pana ajjhattikā paṭhaviḍhātu yā ca bāhirā paṭhaviḍhātu paṭhaviḍhātur-ev' esā. Taṃ: n' etaṃ mama, n' eso haṃ-asmi, na mēso attā ti evaṃ-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Evam - etam yathābhūtaṃ sammappaññāya disvā paṭhavī-dhātuyā nibbindati, paṭhavidhātuyā cittaṃ virājeti.

Katamā ca Rāhula āpodhātu: āpodhātu siyā ajjhattikā siyā bāhirā. Katamā ca Rāhula ajjhattikā āpodhātu: yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, seyyathidaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttaṃ, yaṃ vā pan' aññaṃ - pi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, ayaṃ vuccati Rāhula ajjhattikā āpodhātu. Yā c' eva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu āpodhātur - ev' esā. Taṃ: n' etaṃ mama, n' eso 'ham - asmi, na mēso attā ti evam - etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evam - etaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

Katamā ca Rāhula tejodhātu: tejodhātu siyā ajjhattikā siyā bāhirā. Katamā ca Rāhula ajjhattikā tejodhātu: yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ yena ca santappati yena ca jiriyati yena ca pariḍayhati yena ca asitapitakhāyitasāyitaṃ sammā parināmaṃ gacchati, yaṃ vā pan' aññaṃ - pi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, ayaṃ vuccati Rāhula ajjhattikā tejodhātu. Yā c' eva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu tejodhātur - ev' esā. Taṃ: n' etaṃ mama, n' eso 'ham - asmi, na mēso attā ti evam - etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evam - etaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

Katamā ca Rāhula vāyodhātu: vāyodhātu siyā ajjhattikā siyā bāhirā. Katamā ca Rāhula ajjhattikā vāyodhātu: yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭha-sayā vātā, aṅgamaṅgānūsārino vātā, assāso passāso iti, yaṃ vā pan' aññaṃ - pi kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, ayaṃ vuccati Rāhula ajjhattikā vāyodhātu. Yā c' eva kho pana ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu vāyodhātur - ev' esā. Taṃ: n' etaṃ mama, n' eso 'ham - asmi, na mēso attā ti evam - etaṃ yathābhūtaṃ

sammappaññāya dattabbam. Evam - etaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

Katamā ca Rāhula ākāsadhātu: ākāsadhātu siyā ajjhattikā siyā bāhirā. Katamā ca Rāhula ajjhattikā ākāsadhātu: yaṃ ajjhataṃ paccattaṃ ākāsaṃ ākāsagataṃ upādinnaṃ, seyyathidaṃ kannacchiddaṃ nāsacchiddaṃ mukhadvāraṃ, yena ca asitapītakhāyitasāyitaṃ ajjhoharati, yattha ca asitapītakhāyitasāyitaṃ santiṭṭhati, yena ca asitapītakhāyitasāyitaṃ adho-bhāgā nikkhamati, yaṃ vā paṇ' aṇṇaṃ - pi kiñci ajjhataṃ paccattaṃ ākāsaṃ ākāsagataṃ upādinnaṃ, ayaṃ vuccati Rāhula ajjhattikā ākāsadhātu. Yā c' eva kho pana ajjhattikā ākāsadhātu yā ca bāhirā ākāsadhātu ākāsadhātur - ev' esā. Taṃ: n' etaṃ mama, n' eso 'haṃ - asmi, na mēso attā ti evam - etaṃ yathābhūtaṃ sammappaññāya dattabbam. Evam - etaṃ yathābhūtaṃ sammappaññāya disvā ākāsadhātuyā nibbindati, ākāsadhātuyā cittaṃ virājeti.

Paṭhaviśamaṃ Rāhula bhāvanaṃ bhāvehi, paṭhaviśamaṃ hi te Rāhula bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathā pi Rāhula paṭhaviyā sucim - pi nikkhipanti asucim - pi nikkhipanti gūthagatam - pi nikkhipanti muttagatam - pi nikkhipanti khelagatam - pi nikkhipanti pubbagatam - pi nikkhipanti lohitagatam - pi nikkhipanti, na ca tena paṭhavī aṭṭiyati vā harāyati vā jigucchati vā, evam - eva kho tvaṃ Rāhula paṭhaviśamaṃ bhāvanaṃ bhāvehi, paṭhaviśamaṃ hi te Rāhula bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

Āposamaṃ Rāhula bhāvanaṃ bhāvehi, āposamaṃ hi te Rāhula bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathā pi Rāhula āpasamim sucim - pi dhovanti asucim - pi dhovanti gūthagatam - pi dhovanti muttagatam - pi dhovanti khelagatam - pi dhovanti pubbagatam - pi dhovanti lohitagatam - pi dhovanti, na ca tena āpo aṭṭiyati vā harāyati vā jigucchati vā, evam - eva

aniccasaññaṃ hi te Rāhula bhāvanāṃ bhāvayato yo asmi-māno so pahīyissati.

Ānāpānasatiṃ Rāhula bhāvanāṃ bhāvehi, ānāpānasati Rāhula bhāvitā bahulikatā mahapphalā hoti mahānisaṃsā. Kathaṃ bhāvitā ca Rāhula ānāpānasati kathaṃ bahulikatā mahapphalā hoti mahānisaṃsā: Idha Rāhula bhikkhu araṇṇagato vā rukkhamaḷagato vā suñṇāgāragato vā nisidati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satiṃ upatṭhapetvā. So sato va assasati, sato passasati. Dīghaṃ vā assasanto: dīghaṃ assasāmiti pajānāti, dīghaṃ vā passasanto: dīghaṃ passasāmiti pajānāti; rassaṃ vā assasanto: rassaṃ assasāmiti pajānāti, rassaṃ vā passasanto: rassaṃ passasāmiti pajānāti. Sabbakāyapaṭisaṃvedī assasissāmiti sikkhati, sabbakāyapaṭisaṃvedī passasissāmiti sikkhati. Passambhayaṃ kāyasaṅkhāraṃ assasissāmiti sikkhati, passambhayaṃ kāyasaṅkhāraṃ passasissāmiti sikkhati. Pītipaṭisaṃvedī assasissāmiti sikkhati, pītipaṭisaṃvedī passasissāmiti sikkhati. Sukhapaṭisaṃvedī assasissāmiti sikkhati, sukhapaṭisaṃvedī passasissāmiti sikkhati. Cittasaṅkhārapaṭisaṃvedī assasissāmiti sikkhati, cittasaṅkhārapaṭisaṃvedī passasissāmiti sikkhati. Passambhayaṃ cittasaṅkhāraṃ assasissāmiti sikkhati, passambhayaṃ cittasaṅkhāraṃ passasissāmiti sikkhati. Cittapaṭisaṃvedī assasissāmiti sikkhati, cittapaṭisaṃvedī passasissāmiti sikkhati. Abhippamodayaṃ cittaṃ assasissāmiti sikkhati, abhippamodayaṃ cittaṃ passasissāmiti sikkhati. Samādahāṃ cittaṃ assasissāmiti sikkhati, samādahāṃ cittaṃ passasissāmiti sikkhati. Vimocayaṃ cittaṃ assasissāmiti sikkhati, vimocayaṃ cittaṃ passasissāmiti sikkhati. Aniccānupassī assasissāmiti sikkhati, aniccānupassī passasissāmiti sikkhati. Virāgānupassī assasissāmiti sikkhati, virāgānupassī passasissāmiti sikkhati. Nirodhānupassī assasissāmiti sikkhati, nirodhānupassī passasissāmiti sikkhati. Paṭinissaggānupassī assasissāmiti sikkhati, paṭinissaggānupassī passasissāmiti sikkhati. Evaṃ bhāvitā kho Rāhula ānāpānasati evaṃ bahulikatā mahapphalā hoti mahānisaṃsā. Evaṃ bhāvitāya kho Rāhula ānāpānasatiyā

evaṃ bahulikatāya ye pi te carimakā assāsapassāsā te pi viditā va nirujjhanti no aviditā ti.

Idam - avoca Bhagavā. Attamano āyasmā Rāhulo Bhagavato bhāsitaṃ abhinanditī.

MAHĀ-RĀHULO VĀDASUTTANTAṃ DUTIYAM.

63.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho āyasmato Māluṅkyāputtassa rahogatassa paṭisallinassa evaṃ cetaso parivitakko udapādi: Yān' imāni dīṭṭhigatāni Bhagavatā abyākatāni ṭhapitāni paṭikkhittāni: Sassato loko iti pi, asassato loko iti pi, antavā loko iti pi, anantavā loko iti pi, taṃ jīvaṃ taṃ sarīraṃ iti pi, aññaṃ jīvaṃ aññaṃ sarīraṃ iti pi, hoti tathāgato param - maraṇā iti pi, na hoti tathāgato param - maraṇā iti pi, hoti ca na ca' hoti tathāgato param - maraṇā iti pi, n' eva hoti na na hoti tathāgato param - maraṇā iti pi, tāni me Bhagavā na byākaroti; yāni me Bhagavā na byākaroti tam - me na ruccati, tam - me na khamati, so 'haṃ Bhagavantam upasaṅkamitvā etam - atthaṃ pucchissāmi. Sace me Bhagavā byākarissati: Sassato loko ti vā, asassato loko ti vā, antavā loko ti vā, anantavā loko ti vā, taṃ jīvaṃ taṃ sarīraṃ - ti vā, aññaṃ jīvaṃ aññaṃ sarīraṃ - ti vā, hoti tathāgato param - maraṇā ti vā, na hoti tathāgato param - maraṇā ti vā, hoti ca na ca hoti tathāgato param - maraṇā ti vā, n' eva hoti na na hoti tathāgato param - maraṇā ti vā, evāhaṃ Bhagavati brahmacariyaṃ carissāmi. No ce me Bhagavā byākarissati: Sassato loko ti vā, asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param - maraṇā ti vā, evāhaṃ sikkhaṃ paccakkhāya hināy' āvattissāmiti.

Atha kho āyasmā Māluṅkyāputto sāyanhasamayam paṭi-sallānā vuṭṭhito yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā Māluṅkyāputto Bhagavantam etad-avoca: Idha mayham bhante rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi: Yān' imāni dīṭṭhigatāni Bhagavatā abyākatāni ṭhapitāni paṭikkhittāni: Sassato loko iti pi, asassato loko iti pi — pe — n' eva hoti na na hoti tathāgato param-maraṇā iti pi, tāni me Bhagavā na byākaroti; yāni me Bhagavā na byākaroti tam-me na ruccati, tam-me na khamati, so 'ham Bhagavantam upasaṅkamitvā etam-attham pucchissāmi; sace me Bhagavā byākarissati: Sassato loko ti vā, asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā, evāham Bhagavati brahmacariyam carissāmi; no ce me Bhagavā byākarissati: Sassato loko ti vā, asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā, evāham sikkham paṇḍakāya hināy' āvattissāmi. Sace Bhagavā jānāti: sassato loko ti, sassato loko ti me Bhagavā byākarotu; sace Bhagavā jānāti: asassato loko ti, asassato loko ti me Bhagavā byākarotu. No ce Bhagavā jānāti: sassato loko ti vā asassato loko ti vā, ajānato kho pana apassato etad-eva ujukam hoti yadidaṁ: na jānāmi na passāmi. Sace Bhagavā jānāti: antavā loko ti, antavā loko ti me Bhagavā byākarotu; sace Bhagavā jānāti: anantavā loko ti, anantavā loko ti me Bhagavā byākarotu. No ce Bhagavā jānāti: antavā loko ti vā anantavā loko ti vā, ajānato kho pana apassato etad-eva ujukam hoti yadidaṁ: na jānāmi na passāmi. Sace Bhagavā jānāti: tam jīvam tam sarīran-ti, tam jīvam tam sarīran-ti me Bhagavā byākarotu; sace Bhagavā jānāti: aññaṁ jīvam aññaṁ sarīran-ti, aññaṁ jīvam aññaṁ sarīran-ti me Bhagavā byākarotu. No ce Bhagavā jānāti: tam jīvam tam sarīran-ti vā aññaṁ jīvam aññaṁ sarīran-ti vā, ajānato kho pana apassato etad-eva ujukam hoti yadidaṁ: na jānāmi na passāmi. Sace Bhagavā jānāti: hoti tathāgato param-maraṇā ti, hoti tathāgato param-maraṇā ti me

Bhagavā byākarotu; sace Bhagavā jānāti: na hoti tathāgato param-maraṇā ti, na hoti tathāgato param-maraṇā ti me Bhagavā byākarotu. No ce Bhagavā jānāti: hoti tathāgato param-maraṇā ti vā na hoti tathāgato param-maraṇā ti vā, ajānato kho pana apassato etad-eva ujukaṃ hoti yadidaṃ: na jānāmi na passāmiti. Sace Bhagavā jānāti: hoti ca na ca hoti tathāgato param-maraṇā ti, hoti ca na ca hoti tathāgato param-maraṇā ti me Bhagavā byākarotu; sace Bhagavā jānāti: n' eva hoti na na hoti tathāgato param-maraṇā ti. n' eva hoti na na hoti tathāgato param-maraṇā ti me Bhagavā byākarotu. No ce Bhagavā jānāti: hoti ca na ca hoti tathāgato param-maraṇā ti vā n' eva hoti na na hoti tathāgato param-maraṇā ti vā, ajānato kho pana apassato etad-eva ujukaṃ hoti yadidaṃ: na jānāmi na passāmiti.

Kin-nu tāhaṃ Māluṅkyāputta evaṃ avacaṃ: ehi tvaṃ Māluṅkyāputta mayi brahmacariyaṃ cara, ahaṃ te byākarissāmi: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā ti. — No h' etaṃ bhante. — Tvaṃ vā pana maṃ evaṃ avaca: ahaṃ bhante Bhagavati brahmacariyaṃ carissāmi, Bhagavā me byākarissati: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā ti. — No h' etaṃ bhante. — Iti kira Māluṅkyāputta n' evāhaṃ taṃ vadāmi: ehi tvaṃ Māluṅkyāputta mayi brahmacariyaṃ cara, ahaṃ te byākarissāmi: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā ti; na pi kira maṃ tvaṃ vadesi: ahaṃ bhante Bhagavati brahmacariyaṃ carissāmi, Bhagavā me byākarissati: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā ti. Evaṃ sante moghapurisa ko santo kaṃ paccācikkhasi.

Yo kho Māluṅkyāputta evaṃ vadeyya: Na tāvāhaṃ Bhagavati brahmacariyaṃ carissāmi yāva me Bhagavā na byākarissati: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā ti;

abyākatam - eva taṃ Māluṅkyāputta Tathāgatenā assa atha so puggalo kālāṃ kareyya. Seyyathā pi Māluṅkyāputta puriso sallena viddho assa savisena gāḷhapalepanena, tassa mittāmaccā nātisālohitā bhisakkaṃ sallakattaṃ upatṭhapēyyuṃ. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yen' amhi middho: khattiyo vā brāhmaṇo vā vesso vā suddo vā ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yen' amhi viddho: evaṃnāmo evaṃgotto iti vā ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yen' amhi viddho: diḡho vā rasso vā majjhimo vā ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yen' amhi viddho: kālō vā sāmo vā maṅguracchavi vā ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yen' amhi viddho: asukasmīṃ gāme vā nigame vā nagare vā ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ dhanuṃ jānāmi yen' amhi viddho yadi vā cāpo yadi vā kodaṇḍo ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ jiyāṃ jānāmi yāy' amhi viddho yadi vā akkassa yadi vā saṇṭhassa yadi vā nahārussa yadi vā maruvāya yadi vā khīrapaṇṇino ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yen' amhi viddho yadi vā kacchaṃ yadi vā ropīman- ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yen' amhi viddho yassa pattehi vājitaṃ, yadi vā giḷḷhassa yadi vā kaṅkassa yādi vā kula- lassa yadi vā morassa yadi vā sithilahanuno ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yen' amhi viddho yassa nahārunā parikkhit- taṃ, yadi vā gavassa yadi vā mahisassa yadi vā roruvassa yadi vā semhārassāti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ sallaṃ jānāmi yen' amhi viddho yadi vā sallaṃ yadi vā khurappaṃ yadi vā vekaṇḍaṃ yadi vā nārācaṃ yadi vā vacchadantaṃ yadi vā karavīra-

pattan - ti. Aññātam - eva taṃ Mālunkhāputta tena purisena assa atha so puriso kālaṃ kareyya. Evam - eva kho Mālunkhāputta yo evaṃ vadeyya: Na tāvāhaṃ Bhagavati brahmacariyaṃ carissāmi yāva me Bhagavā na byākarissati: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param - maraṇā ti vā ti, abyākatam - eva taṃ Mālunkhāputta Tathāgatena assa atha so puggalo kālaṃ kareyya.

Sassato loko ti Mālunkhāputta diṭṭhiyā sati brahmacariyavāso abhavissāti evaṃ no. Asassato loko ti Mālunkhāputta diṭṭhiyā sati brahmacariyavāso abhavissāti evam - pi no. Sassato loko ti Mālunkhāputta diṭṭhiyā sati asassato loko ti vā diṭṭhiyā sati atth' eva jāti atthi jarā atthi maraṇaṃ santi sokaparidevadukkhadomanassupāyāsā yesāhaṃ diṭṭhe va dhamme nighātaṃ paññapemi. Antavā loko ti Mālunkhāputta diṭṭhiyā sati brahmacariyavāso abhavissāti evaṃ no. Anantavā loko ti Mālunkhāputta diṭṭhiyā sati brahmacariyavāso abhavissāti evam - pi no. Antavā loko ti Mālunkhāputta diṭṭhiyā sati anantavā loko ti vā diṭṭhiyā sati atth' eva jāti atthi jarā atthi maraṇaṃ santi sokaparidevadukkhadomanassupāyāsā yesāhaṃ diṭṭhe va dhamme nighātaṃ paññapemi. Taṃ jīvaṃ taṃ sarīraṇ - ti Mālunkhāputta diṭṭhiyā sati brahmacariyavāso abhavissāti evaṃ no. Aññaṃ jīvaṃ aññaṃ sarīraṇ - ti Mālunkhāputta diṭṭhiyā sati brahmacariyavāso abhavissāti evam - pi no. Taṃ jīvaṃ taṃ sarīraṇ - ti Mālunkhāputta diṭṭhiyā sati aññaṃ jīvaṃ aññaṃ sarīraṇ - ti vā diṭṭhiyā sati atth' eva jāti atthi jarā atthi maraṇaṃ santi sokaparidevadukkhadomanassupāyāsā yesāhaṃ diṭṭhe va dhamme nighātaṃ paññapemi. Hoti tathāgato param - maraṇā ti Mālunkhāputta diṭṭhiyā sati brahmacariyavāso abhavissāti evaṃ no. Na hoti tathāgato param - maraṇā ti Mālunkhāputta diṭṭhiyā sati brahmacariyavāso abhavissāti evam - pi no. Hoti tathāgato param - maraṇā ti Mālunkhāputta diṭṭhiyā sati na hoti tathāgato param - maraṇā ti vā diṭṭhiyā sati atth' eva jāti atthi jarā atthi maraṇaṃ

santi sokaparidevadukkhadomanassupāyāsā yesāhaṃ diṭṭhe va dhamme nighātaṃ paññapemi. Hoti ca na ca hoti tathāgato param-maraṇā ti Māluṅkyāputta diṭṭhiyā sati brahmacariyavāso abhavissāti evaṃ no. N' eva hoti na na hoti tathāgato param-maraṇā ti Māluṅkyāputta diṭṭhiyā sati brahmacariyavāso abhavissāti evaṃ-pi no. Hoti ca na ca hoti tathāgato param-maraṇā ti Māluṅkyāputta diṭṭhiyā sati n' eva hoti na na hoti tathāgato param-maraṇā ti vā diṭṭhiyā sati atth' eva jāti atthi jarā atthi maraṇaṃ santi sokaparidevadukkhadomanassupāyāsā yesāhaṃ diṭṭhe va dhamme nighātaṃ paññapemi.

Tasmātiha Māluṅkyāputta abyākataṃ-ca me abyākatato dhāretha, byākataṃ-ca me byākatato dhāretha. Kiṃ-ca Māluṅkyāputta mayā abyākataṃ: Sassato loko ti Māluṅkyāputta mayā abyākataṃ, asassato loko ti mayā abyākataṃ, antavā loko ti mayā abyākataṃ, anantavā loko ti mayā abyākataṃ, taṃ jīvaṃ taṃ sarīraṃ-ti mayā abyākataṃ, aññaṃ jīvaṃ aññaṃ sarīraṃ-ti mayā abyākataṃ, hoti tathāgato param-maraṇā ti mayā abyākataṃ, na hoti tathāgato param-maraṇā ti mayā abyākataṃ, hoti ca na ca hoti tathāgato param-maraṇā ti mayā abyākataṃ, n' eva hoti na na hoti tathāgato param-maraṇā ti mayā abyākataṃ. Kasmā c' etaṃ Māluṅkyāputta mayā abyākataṃ: Na h' etaṃ Māluṅkyāputta atthasaṃhitaṃ n' ādibrahmacariyikaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, tasmā taṃ mayā abyākataṃ. Kiṃ-ca Māluṅkyāputta mayā byākataṃ: Idaṃ dukkhaṃ-ti Māluṅkyāputta mayā byākataṃ, ayaṃ dukkhasamudayo ti mayā byākataṃ, ayaṃ dukkhanirodho ti mayā byākataṃ, ayaṃ dukkhanirodha-gāmini paṭipadā ti mayā byākataṃ. Kasmā c' etaṃ Māluṅkyāputta mayā byākataṃ: Etaṃ hi Māluṅkyāputta atthasaṃhitaṃ, etaṃ ādibrahmacariyikaṃ, etaṃ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, tasmā taṃ mayā byākataṃ. Tasmātiha Māluṅkyā-

putta abyākatañ - ca me abyākatato dhāretha, byākatañ - ca me byākatato dhārethāti.

Idam - avoca Bhagavā. Attamano āyasmā Māluṅkyāputto Bhagavato bhāsitaṃ abhinanditi.

CŪḶA-MĀLUṆKYASUTTANTAM TATIYAM.

64.

Evam - me sutam. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca: Dhāretha no tumhe bhikkhave mayā desitāni pañc' orambhāgiyāni saṃyojanāniti. Evaṃ vutte āyasmā Māluṅkyāputto Bhagavantam etad - avoca: Ahaṃ kho bhante dhāremi Bhagavatā desitāni pañc' orambhāgiyāni saṃyojanāniti. — Yathākathaṃ pana tvaṃ Māluṅkyāputta dhāresi mayā desitāni pañc' orambhāgiyāni saṃyojanāniti. — Sakkāyaditthim kho ahaṃ bhante Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Vicikicchaṃ kho ahaṃ bhante Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Silabbataparāmāsaṃ kho ahaṃ bhante Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Kāmacchandaṃ kho ahaṃ bhante Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Byāpādaṃ kho ahaṃ bhante Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Evaṃ kho ahaṃ bhante dhāremi Bhagavatā desitāni pañc' orambhāgiyāni saṃyojanāniti.

Kassa kho nāma tvaṃ Māluṅkyāputta mayā evaṃ pañc' orambhāgiyāni saṃyojanāni desitāni dhāresi. Nanu Māluṅkyāputta aññatitthiyā paribbājakā iminā taruṇūpamena upārambhena upārambhissati: Daharassa hi Māluṅkyāputta kumārassa mandassa uttānaseyyakassa sakkāyo ti pi na hoti,

kuto pan' assa uppajjissati sakkāyaditthi; anuseti tv-ev' assa sakkāyaditthānusayo. Daharassa hi Māluṅkyāputta kumārassa mandassa uttānaseyyakassa dhammā ti pi na hoti, kuto pan' assa uppajjissati dhammesu vicikicchā; anuseti tv-ev' assa vicikicchānusayo. Daharassa hi Māluṅkyāputta kumārassa mandassa uttānaseyyakassa silā ti pi na hoti, kuto pan' assa uppajjissati sīlesu silabbataparāmāso; anuseti tv-ev' assa silabbataparāmāsānusayo. Daharassa hi Māluṅkyāputta kumārassa mandassa uttānaseyyakassa kāmā ti pi na hoti, kuto pan' assa uppajjissati kāmesu kāmacchando; anuseti tv-ev' assa kāmarāgānusayo. Daharassa hi Māluṅkyāputta kumārassa mandassa uttānaseyyakassa sattā ti pi na hoti, kuto pan' assa uppajjissati sattesu byāpādo; anuseti tv-ev' assa byāpādānusayo. Nanu Māluṅkyāputta aññatitthiyā paribbājakā, iminā taruṇūpamena upārambhena upārambhissantīti. Evaṃ vutte āyasmā Ānando Bhagavantam etad-avoca: Etassa Bhagavā kālo, etassa Sugata kālo, yaṃ Bhagavā pañc' orambhāgiyaṃ saṃyojanāni deseyya, Bhagavato sutvā bhikkhū dhāressantīti. — Tena h' Ānanda suṇohi sādhukaṃ manasikarohi, bhāsissāmiti. Evaṃ bhante ti kho āyasmā Ānando Bhagavato paccassosi. Bhagavā etad-avoca:

Idh' Ānanda assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, sakkāyaditthipariyuṭṭhitena cetasā viharati sakkāyaditthiparetena, uppannāya ca sakkāyaditthiyā nissaraṇaṃ yathābhūtaṃ na-ppajānāti; tassa sā sakkāyaditthi thāmagatā appaṭivinitā orambhāgiyaṃ saṃyojanaṃ. Vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ na-ppajānāti; tassa sā vicikicchā thāmagatā appaṭivinitā orambhāgiyaṃ saṃyojanaṃ. Silabbataparāmāsapariyuṭṭhitena cetasā viharati silabbataparāmāsaparetena, uppannassa ca silabbataparāmāsassa nissaraṇaṃ yathābhūtaṃ na-ppajānāti; tassa so silabbataparāmāso thāmagato appaṭivinito orambhāgiyaṃ saṃyojanaṃ. Kāmarāgapariyuṭṭhitena cetasā viharati kāma-

rāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ na -ppajānāti; tassa so kāmarāgo thāmagato appaṭivinito orambhāgiyaṃ saṃyojanaṃ. Byāpādapariyutṭhitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ na -ppajānāti; tassa so byāpādo thāmagato appaṭivinito orambhāgiyaṃ saṃyojanaṃ. Sutavā ca kho Ānanda ariyasāvako ariyānaṃ dassāvi ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvi sappurisa-dhammassa kovido sappurisa-dhamme suvinīto, na sakkāya-ditṭhipariyutṭhitena cetasā viharati na sakkāyaditṭhiparetena, uppannāya ca sakkāyaditṭhiyā nissaraṇaṃ yathābhūtaṃ pajānāti; tassa sā sakkāyaditṭhi sānusayā pahiyati. Na vicikicchāpariyutṭhitena cetasā viharati na vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti; tassa sā vicikicchā sānusayā pahiyati. Na silabbata-parāmāsapariyutṭhitena cetasā viharati na silabbataparāmāsaparetena, uppannassa ca silabbataparāmāsassa nissaraṇaṃ yathābhūtaṃ pajānāti; tassa so silabbataparāmāso sānusāyo pahiyati. Na kāmarāgapariyutṭhitena cetasā viharati na kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti; tassa so kāmarāgo sānusāyo pahiyati. Na byāpādapariyutṭhitena cetasā viharati na byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ pajānāti; tassa so byāpādo sānusāyo pahiyati.

Yo Ananda maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ anāgama pañc' orambhāgiyāni saṃyojanāni ñassati vā dakkhiti va pajahissati vā ti n' etaṃ thānaṃ vijjati. Seyyathā pi Ānanda mahato rukkhassa tiṭṭhato sāravato tacam acchetvā phegguṃ acchetvā sāraccchedo bhavissatiti n' etaṃ thānaṃ vijjati, evam - eva kho Ānanda yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ anāgama pañc' orambhāgiyāni saṃyojanāni ñassati vā dakkhiti vā pajahissati vā ti n' etaṃ thānaṃ vijjati. Yo ca kho Ānanda maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya

taṃ maggaṃ taṃ paṭipadaṃ āgama pañc' orambhāgiyāni saṃyojanāni ṇassati vā dakkhīti vā pajahissati vā ti ṭhānam-etaṃ vijjati. Seyyathā pi Ānanda mahato rukkhassa tiṭṭhato sāravato taccaṃ chetvā phegguṃ chetvā sāraccchedo bhavissatiti ṭhānam-etaṃ vijjati, evam-eva kho Ānanda yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ āgama pañc' orambhāgiyāni saṃyojanāni ṇassati vā dakkhīti vā pajahissati vā ti ṭhānam-etaṃ vijjati. Seyyathā pi Ānanda Gaṅgā nadi pūrā udakassa samatittikā kākaṭṭhāyā, atha dubbalako puriso āgaccheyya: ahaṃ imissā Gaṅgāya nadiyā tiriyaṃ bāhāya sotam chetvā sotthinā pāraṃ gacchāmi, so na sakkuṇheyya Gaṅgāya nadiyā tiriyaṃ bāhāya sotam chetvā sotthinā pāraṃ gantum, evam-eva kho Ānanda yassa kassaci sakkāyanirodhāya dhamme desiyamāne cittaṃ na pakkhandati na ppassīdati na santiṭṭhati na vimuccati seyyathā pi so dubbalako puriso evam-ete daṭṭhabbā. Seyyathā pi Ānanda Gaṅgā nadi pūrā udakassa. samatittikā kākaṭṭhāyā, atha balavā puriso āgaccheyya: ahaṃ imissā Gaṅgāya nadiyā tiriyaṃ bāhāya sotam chetvā sotthinā pāraṃ gacchāmi, so sakkuṇheyya Gaṅgāya nadiyā tiriyaṃ bāhāya sotam chetvā sotthinā pāraṃ gantum, evam-eva kho Ānanda yassa kassaci sakkāyanirodhāya dhamme desiyamāne cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati seyyathā pi so balavā puriso evam-ete daṭṭhabbā.

Katamo c' Ānanda maggo katamā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya: Idh' Ānanda bhikkhu upadhivivekā akusalānaṃ dhammānaṃ pahānā sabbaso kāyadutṭhullānaṃ paṭippassaddhiyā vivice' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. So yad-eva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññānagataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati. So tehi dhammehi cittaṃ paṭivāpeti, so tehi dhammehi cittaṃ paṭivāpetvā amatāya

dhātuyā cittaṃ upasamharati: etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ - ti. So tattha - tṭhito āsavānaṃ khayāṃ pāpuṇāti; no ce āsavānaṃ khayāṃ pāpuṇāti ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tatthaparinibbāyī anāvattidhammo tasmā lokā. Ayam - pi kho Ānanda maggo ayam paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

Puna ca paraṃ Ānanda bhikkhu vitakkavicārānaṃ vūpasamā ajjhantaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ — tatiyaṃ jhānaṃ — catutthaṃ jhānaṃ upasampajja viharati. So yad - eva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāpagataṃ — pe — anāvattidhammo tasmā lokā. Ayam - pi kho Ānanda maggo ayam paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

Puna ca paraṃ Ānanda bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭigbasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāśānañcāyatanāṃ upasampajja viharati. So yad - eva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāpagataṃ — pe — anāvattidhammo tasmā lokā. Ayam - pi kho Ānanda maggo ayam paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

Puna ca paraṃ Ānanda bhikkhu sabbaso ākāśānañcāyatanāṃ samatikkamma anantaṃ viññāpanaṃ - ti viññānañcāyatanāṃ upasampajja viharati — pe — sabbaso viññānañcāyatanāṃ samatikkamma na - tṭhi kiñcīti ākiñcaññāyatanāṃ upasampajja viharati. So yad - eva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāpagataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati. So tehi dhammehi cittaṃ paṭivāpeti, so tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasamharati: etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ - ti. So tattha - tṭhito

āsavānaṃ khayāṃ pāpuṇāti; no ce āsavānaṃ khayāṃ pāpuṇāti ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhaya opapātiko hoti tatthaparinibbāyī anāvattidhammo tasmā lokā. Ayaṃ kho Ānanda maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāyāti.

Eso ce bhante maggo esā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya, atha kiñ - carahi idh' ekacce bhikkhū cetovimuttino ekacce paññāvimuttino ti. — Ettha kho tesāhaṃ Ānanda indriyavemattataṃ vadāmi.

Idam - avoca Bhagavā. Attamano āyasmā Ānando Bhagavato bhāsitaṃ abhinanditi.

MAHĀ-MĀLUṆKYASUTTANTAṃ CATUTTHAṃ.

65.

Evam - me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad - avoca: Ahaṃ kho bhikkhave ekāsanabhojanaṃ bhuñjāmi; ekāsanabhojanaṃ kho ahaṃ bhikkhave bhuñjamāno appābādhataṃ - ca sañjānāmi appātaṅkataṃ - ca lahuṭṭhānaṃ - ca balaṃ - ca phāsuvihāraṃ - ca. Etha tumhe pi bhikkhave ekāsanabhojanaṃ bhuñjatha; ekāsanabhojanaṃ kho bhikkhave tumhe pi bhuñjamānā appābādhataṃ - ca sañjānissatha appātaṅkataṃ - ca lahuṭṭhānaṃ - ca balaṃ - ca phāsuvihāraṃ - cāti. Evaṃ vutte āyasmā Bhaddāli Bhagavantaṃ etad - avoca: Ahaṃ kho bhante na ussaḥāmi ekāsanabhojanaṃ bhuñjitum; ekāsanabhojanaṃ hi me bhante bhuñjato siyā kukkucāṃ siyā vippaṭisaṃro ti. — Tena hi tvaṃ Bhaddāli yattha nimantito assasi tattha ekadesaṃ bhuñjitvā ekadesaṃ niharitvā pi bhuñjeyyāsi; evam - pi

kho tvaṃ Bhaddāli bhuñjamāno yāpessasiti. — Evam-pi kho ahaṃ bhante na ussahāmi bhuñjituṃ; evam-pi hi me bhante bhuñjato siyā kukkuccaṃ siyā vippaṭṭisāro ti. Atha kho āyasmā Bhaddāli Bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. Atha kho āyasmā Bhaddāli sabban-taṃ temāsāṃ na Bhagavato sammukhībhāvaṃ adāsi yathā taṃ satthusāsane sikkhāya aparipūrakāri.

Tena kho pana samayena sambahulā bhikkhū Bhagavato cīvarakammaṃ karonti: niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatīti. Atha kho āyasmā Bhaddāli yena te bhikkhū ten' upasaṅkamaṃ, upasaṅkamitvā tehi bhikkhūhi saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāpiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Bhaddāliṃ te bhikkhū etad-avocaṃ: Idaṃ kho āvuso Bhaddāli Bhagavato cīvarakammaṃ kariyati: niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatīti. Ingh' āvuso Bhaddāli etaṃ desakaṃ sādhukaṃ manasikarohi, mā te pacchā dukkarataṃ ahoṣīti. Evam-āvuso ti kho āyasmā Bhaddāli tesāṃ bhikkhūnaṃ paṭissutvā yena Bhagavā ten' upasaṅkamaṃ, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmā Bhaddāli Bhagavantaṃ etad-avoca: Accayo maṃ bhante accagamā yathā bālaṃ yathā mūḷhaṃ yathā akusalaṃ, yo 'haṃ Bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. Tassa me bhante Bhagavā accayaṃ accayato patigaṇhātu āyatiṃ samvarāyāti. — Taggha tvaṃ Bhaddāli accayo accagamā yathā bālaṃ yathā mūḷhaṃ yathā 'akusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

Samayo pi kho te Bhaddāli appaṭividdho ahoṣi: Bhagavā kho Sāvatthiyaṃ viharati, Bhagavā pi maṃ jānissati: Bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakāri ti. Ayam-pi kho te Bhaddāli samayo appaṭividdho ahoṣi. Samayo pi kho te Bhaddāli appaṭividdho ahoṣi: sambahulā

kho bhikkhū Sāvattthiyaṃ vassaṃ upagatā, te pi maṃ jānissanti: Bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī ti. Ayam - pi kho te Bhaddāli samayo appaṭividdho ahoṣi. Samayo pi kho te Bhaddāli appaṭividdho ahoṣi: sambahulā kho bhikkhuniyo Sāvattthiyaṃ vassaṃ upagatā, tā pi maṃ jānissanti — pe — sambahulā kho upāsakā Sāvattthiyaṃ paṭivasanti, te pi maṃ jānissanti — sambahulā kho upāsikā Sāvattthiyaṃ paṭivasanti, tā pi maṃ jānissanti: Bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī ti. Ayam - pi kho te Bhaddāli samayo appaṭividdho ahoṣi. Samayo pi kho te Bhaddāli appaṭividdho ahoṣi: sambahulā kho nānātiṭṭhiyā samanabrāhmaṇā Sāvattthiyaṃ vassaṃ upagatā, te pi maṃ jānissanti: Bhaddāli nāma bhikkhu samānassa Gotamaṣṣa sāvako therānñataro satthu sāsane sikkhāya aparipūrakārī ti. Ayam - pi kho te Bhaddāli samayo appaṭividdho ahoṣi. — Accayo maṃ bhante accagamā yathā bālāṃ yathā mūlhaṃ yathā akusalaṃ, yo 'haṃ Bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. Tassa me bhante Bhagavā accayaṃ accayato paṭigaṇhātu āyatim saṃvarāyāti. — Taggha tvaṃ Bhaddāli accayo accagamā yathā bālāṃ yathā mūlhaṃ yathā akusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

Taṃ kim - maññasi Bhaddāli: idh' assa bhikkhu ubhato bhāgavimutto, tam - ahaṃ evaṃ vadeyyaṃ: Ehi me tvaṃ bhikkhu paṅke saṅkamo hohīti. Api nu so saṅkameyya vā, aññena vā kāyaṃ sannāmeyya, no ti vā vadeyyāti. — No h' etaṃ bhante. — Taṃ kim - maññasi Bhaddāli: idh' assa bhikkhu paññāvimutto — kāyasakkhī — ditṭhipatto — saddhāvimutto — dhammānūsārī — saddhānūsārī, tam - ahaṃ evaṃ vadeyyaṃ: Ehi me tvaṃ bhikkhu paṅke saṅkamo hohīti. Api nu so saṅkameyya vā, aññena vā kāyaṃ sannāmeyya, no ti vā vadeyyāti. — No h' etaṃ bhante. — Taṃ kim - maññasi Bhaddāli: api nu tvaṃ Bhaddāli tasmiṃ samaye ubhatobhāgavimutto vā hosi paññā-

vimutto vā kāyasakkhi vā dīṭhippatto vā saddhāvimutto vā dhammānusārī vā saddhānusārī vā ti. — No h' etaṃ bhante. — Nanu tvaṃ Bhaddālī tasmiṃ samaye ritto tuccho aparaddho ti. — Evaṃ bhante. Accayo maṃ bhante accagamā yathā bālaṃ yathā mūḷhaṃ yathā akusalaṃ, yo 'haṃ Bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅge sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. Tassa me bhante Bhagavā accayaṃ accayato patigaṇhātu āyatiṃ samvārāyāti. — Taggha tvaṃ Bhaddālī accayo accagamā yathā bālaṃ yathā mūḷhaṃ yathā akusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅge sikkhaṃ samādiyamāne anussāhaṃ pavedesi. Yato ca kho tvaṃ Bhaddālī accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayaṃ patigaṇhāma. Vuddhi h' esā Bhaddālī ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti āyatiṃ samvaraṃ āpajjati.

Idha Bhaddālī ekacco bhikkhu satthusāsane aparipūrakārī hoti; tassa evaṃ hoti: yaṃ nūnāhaṃ vivittaṃ senāsanaṃ bhajeyyaṃ, araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandaṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ, app-eva nāmāhaṃ uttariṃ manussadhammā alamariyañāḍassanavisesaṃ sacchikareyyaṃ ti. So vivittaṃ senāsanaṃ bhajati, araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandaṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathā vūpakatṭhassa viharato satthā pi upavadati, anuvicca viññū sabrahmacārī upavadanti, devatā pi upavadanti, attā pi attānaṃ upavadati. So satthārā pi upavadito anuvicca viññūhi sabrahmacārīhi upavadito devatāhi pi upavadito attanā pi attānaṃ upavadito na uttariṃ manussadhammā alamariyañāḍassanavisesaṃ sacchikaroti; taṃ kissa hetu: Evaṃ h' etaṃ Bhaddālī hoti yathā taṃ satthusāsane sikkhāya aparipūrakārissa.

Idha pana Bhaddālī ekacco bhikkhu satthusāsane sikkhāya paripūrakārī hoti; tassa evaṃ hoti: yaṃ nūnāhaṃ vivittaṃ senāsanaṃ bhajeyyaṃ, araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandaṃ giriguhaṃ susānaṃ vanapatthaṃ abbhok-

kāsaṃ palālapuñjaṃ, app'eva nāmāhaṃ uttariṃ manussa-dhammā alamariyañāṇadassanavisesaṃ sacchikareyyaṃ'ti. So vivittaṃ senāsanaṃ bhajati, araṇṇaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathā vūpakatṭhassa viharato satthā pi na upavadati, anuvicca viññū sabrahmacārī na upavadanti, devatā pi na upavadanti, attā pi attānaṃ na upavadati. So satthārā pi anupavadito anuvicca viññūhi sabrahmacārīhi anupavadito devatāhi pi anupavadito attanā pi attānaṃ anupavadito uttariṃ manussadhammā alamariyañāṇadassanavisesaṃ sacchikaroti. So vivicca'eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati; taṃ kissa hetu: Evaṃ h' etaṃ Bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrākāriṣṣa. Puna ca paraṃ Bhaddāli bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati; taṃ kissa hetu: Evaṃ h' etaṃ Bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrākāriṣṣa. Puna ca paraṃ Bhaddāli bhikkhu pītiyā ca virāgā upekhako ca viharati sato ca sampajāno sukhaṃ-ca kāyeṇa paṭisaṃvedeti yaṃ-taṃ ariyā ācikkhanti: upekhako satimā sukha-vihārī ti tatiyaṃ jhānaṃ upasampajja viharati; taṃ kissa hetu: Evaṃ h' etaṃ Bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrākāriṣṣa. Puna ca paraṃ Bhaddāli bhikkhu sukhaṃ-ca paḥānā dukkhassa ca paḥānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekhā-satipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati; taṃ kissa hetu: Evaṃ h' etaṃ Bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrākāriṣṣa.

So evaṃ samāhite citte parisuddhe pariyoḍāte anañgaṇe vigatūpakkilese mudubhūte kammaniye tṭhite ānejjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So aneka-vihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ ekam-pi jātiṃ dve pi jātiyo — pe — iti sākāraṃ sauddesaṃ aneka-vihitaṃ pubbenivāsaṃ anussarati; taṃ kissa hetu: Evaṃ h'

etaṃ Bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye t̥hite ānejjappatte sattānaṃ cutūpapātānāyā cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇite suvaṇṇe dubbanṇe sugate duggate — pe — yathākammūpage satte pajānāti; taṃ kissa hetu: Evaṃ h' etaṃ Bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye t̥hite ānejjappatte āsavānaṃ khayaṇāyā cittaṃ abhininnāmeti. So: idaṃ dukkhaṇ ti yathābhūtaṃ pajānāti — pe — ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti; ime āsavā ti yathābhūtaṃ pajānāti — pe — ayaṃ āsavanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttasmiṃ vimuttam - iti nāṇaṃ hoti; khīṇa jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. Taṃ kissa hetu: Evaṃ h' etaṃ Bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrakārissāti.

Evaṃ vutte āyasmā Bhaddāli Bhagavantaṃ etad-avoca: Ko nu kho bhante hetu ko paccayo yena - m - idh' ekaccaṃ bhikkhuṃ pavayha pavayha kāraṇaṃ karonti; ko pana bhante hetu ko paccayo yena - m - idh' ekaccaṃ bhikkhuṃ no tathā pavayha pavayha kāraṇaṃ karontīti. — Idha Bhaddāli ekacco bhikkhu abhiñhāpattiko hoti āpattibahulo, so bhikkhūhi vuccamāno aññen' aññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇ - ca dosaṇ - ca appaccayaṇ - ca pātukaroti, na sammā vattati, na lomaṃ pātetī, na nitthāraṃ vattati, yena saṅgho attamano hoti taṃ karomīti n' āha. Tatra Bhaddāli bhikkhūnaṃ evaṃ hoti: Ayaṃ kho āvuso bhikkhu abhiñhāpattiko āpattibahulo, so bhikkhūhi vuccamāno aññen' aññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇ - ca dosaṇ - ca appaccayaṇ - ca pātukaroti, na sammā vattati, na lomaṃ pātetī, na nitthāraṃ vattati, yena saṅgho attamano

hoti taṃ karomīti n' āha. Sādhū vat' āyasmanto imassa bhikkhuno tathā tathā upaparikkhatha yathā 'ss' idaṃ adhi-karaṇaṃ na khippam-eva vūpasammeyyāti. Tassa kho etaṃ Bhaddāli bhikkhuno bhikkhū tathā tathā upaparikkhanti yathā 'ss' idaṃ adhi-karaṇaṃ na khippam-eva vūpasammati. Idha paṇa Bhaddāli ekacco bhikkhu abhiñhāpattiko hoti āpattibahulo, so bhikkhūhi vuccamāno aññen' aññaṃ paṭi-carati, na bahiddhā kathaṃ apanāmeti, na kopaṇ-ca dosaṇ-ca appaccayaṇ-ca pātukaroti, sammā vattati, lomaṃ pāpeti, nitthāraṃ vattati, yena saṅgho attamano hoti taṃ karomīti āha. Tatra Bhaddāli bhikkhūnaṃ evaṃ hoti: Ayaṃ kho āvuso bhikkhu abhiñhāpattiko āpattibahulo, so bhikkhūhi vuccamāno aññen' aññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopaṇ-ca dosaṇ-ca appaccayaṇ-ca pātu-karoti, sammā vattati, lomaṃ pāpeti, nitthāraṃ vattati, yena saṅgho attamano hoti taṃ karomīti āha. Sādhū vat' āyas-manto imassa bhikkhuno tathā tathā upaparikkhatha yathā 'ss' idaṃ adhi-karaṇaṃ khippam-eva vūpasammeyyāti. Tassa kho etaṃ Bhaddāli bhikkhuno bhikkhū tathā tathā upa-parikkhanti yathā 'ss' idaṃ adhi-karaṇaṃ khippam-eva vūpasammati.

Idha Bhaddāli ekacco bhikkhu adhiccāpattiko hoti anāpattibahulo, so bhikkhūhi vuccamāno aññen' aññaṃ paṭi-carati, bahiddhā kathaṃ apanāmeti, kopaṇ-ca dosaṇ-ca appaccayaṇ-ca pātukaroti, na sammā vattati, na lomaṃ pāpeti, na nitthāraṃ vattati, yena saṅgho attamano hoti taṃ karomīti n' āha. Tatra Bhaddāli bhikkhūnaṃ evaṃ hoti: Ayaṃ kho āvuso bhikkhu adhiccāpattiko anāpattibahulo, so bhikkhūhi vuccamāno aññen' aññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇ-ca dosaṇ-ca appaccayaṇ-ca pātukaroti, na sammā vattati, na lomaṃ pāpeti, na nitthā-raṃ vattati, yena saṅgho attamano hoti taṃ karomīti n' āha. Sādhū vat' āyasmanto imassa bhikkhuno tathā tathā upa-parikkhatha yathā 'ss' idaṃ adhi-karaṇaṃ na khippam-eva vūpasammeyyāti. Tassa kho etaṃ Bhaddāli bhikkhuno bhikkhū tathā tathā upaparikkhanti yathā 'ss' idaṃ adhi-

kāraṇaṃ na khippam-eva vūpasammati. Idha pana Bhaddāli ekacco bhikkhu adhiccāpattiko hoti anāpattibahulo, so bhikkhūhi vuccamāno nāññen' aññaṃ paṭicarati. na bahiddhā kathaṃ apanāmeti, na kopaṇ- ca dosaṇ- ca appaccayaṇ- ca pātukaroti, sammā vattati, lomaṃ pātetī, nitthāraṃ vattati, yena saṅgho attamano hoti taṃ karomīti āha. Tatra Bhaddāli bhikkhūnaṃ evaṃ hoti: Ayaṃ kho āvuso bhikkhu adhiccāpattiko anāpattibahulo, so bhikkhūhi vuccamāno nāññen' aññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopaṇ- ca dosaṇ- ca appaccayaṇ- ca pātukaroti, sammā vattati, lomaṃ pātetī, nitthāraṃ vattati, yena saṅgho attamano hoti taṃ karomīti āha. Sādhū vat' āyasmanto imassa bhikkhuno tathā tathā upaparikkhatha yathā 'ss' idaṃ adhi-kāraṇaṃ khippam-eva vūpasammeyyāti. Tassa kho etaṃ Bhaddāli bhikkhuno bhikkhū tathā tathā upaparikkhanti yathā 'ss' idaṃ adhikāraṇaṃ khippam-eva vūpasammati.

Idha Bhaddāli ekacco bhikkhu saddhāmmattakena vahati pemamattakena. Tatra Bhaddāli bhikkhūnaṃ evaṃ hoti: Ayaṃ kho āvuso bhikkhu saddhāmmattakena vahati pemamattakena; sace mayaṃ imaṃ bhikkhūṃ pavayha pavayha kāraṇaṃ karissāma, mā yaṃ pi 'ssa taṃ saddhāmmattakaṃ pemamattakaṃ tamhā pi parihāyīti. Seyyathā pi Bhaddāli purisassa ekaṃ cakkhūṃ, tassa mittāmaccā nātisālohitā taṃ ekaṃ cakkhūṃ rakkheyyuṃ: mā yaṃ pi 'ssa taṃ ekaṃ cakkhūṃ tamhā pi parihāyīti; evam-eva kho Bhaddāli idh' ekacco bhikkhu saddhāmmattakena vahati pemamattakena; tatra Bhaddāli bhikkhūnaṃ evaṃ hoti: Ayaṃ kho āvuso bhikkhu saddhāmmattakena vahati pemamattakena; sace mayaṃ imaṃ bhikkhūṃ pavayha pavayha kāraṇaṃ karissāma, mā yaṃ pi 'ssa taṃ saddhāmmattakaṃ pemamattakaṃ tamhā pi parihāyīti.

Ayaṃ kho Bhaddāli hetu ayaṃ paccayo yena-m-idh' ekaccaṃ bhikkhūṃ pavayha pavayha kāraṇaṃ karonti; ayaṃ pana Bhaddāli hetu ayaṃ paccayo yena-m-idh' ekaccaṃ bhikkhūṃ no tathā pavayha pavayha kāraṇaṃ karontīti.

Ko nu kho bhante hetu ko paccayo yena pubbe appa-

tarāni c' eva sikkhāpadāni ahesum bahutarā ca bhikkhū aññāya saṅṭhahimsu; ko pana bhante hetu ko paccayo yen' etarahi bahutarāni c' eva sikkhāpadāni honti appatarā ca bhikkhū aññāya saṅṭhahantiti. — Evañ h' etañ Bhaddāli hoti: sattesu hāyamānesu saddhamme antaradhāyamāne bahutarāni c' eva sikkhāpadāni honti appatarā ca bhikkhū aññāya saṅṭhahanti. Na tāva Bhaddāli satthā sāvakānañ sikkhāpadañ paññāpeti yāva na idh' ekacce āsavatṭhāniyā dhammāsaṅghe pātubhavanti. Yato ca kho Bhaddāli idh' ekacce āsavatṭhāniyā dhammāsaṅghe pātubhavanti, atha satthā sāvakānañ sikkhāpadañ paññāpeti tesam yeva āsavatṭhāniyānañ dhammānañ paṭighātāya. Na tāva Bhaddāli idh' ekacce āsavatṭhāniyā dhammāsaṅghe pātubhavanti yāva na saṅgho mahattañ patto hoti. Yato ca kho Bhaddāli saṅgho mahattañ patto hoti atha idh' ekacce āsavatṭhāniyā dhammāsaṅghe pātubhavanti, atha satthā sāvakānañ sikkhāpadañ paññāpeti tesam yeva āsavatṭhāniyānañ dhammānañ paṭighātāya. Na tāva Bhaddāli idh' ekacce āsavatṭhāniyā dhammāsaṅghe pātubhavanti yāva na saṅgho lābhaggañ patto hoti — pe — yasaggañ patto hoti — bāhusaccañ patto hoti — rattaññūtañ patto hoti. Yato ca kho Bhaddāli saṅgho rattaññūtañ patto hoti atha idh' ekacce āsavatṭhāniyā dhammāsaṅghe pātubhavanti, atha satthā sāvakānañ sikkhāpadañ paññāpeti tesam yeva āsavatṭhāniyānañ dhammānañ paṭighātāya.

Appakā kho tumhe Bhaddāli tena samayena ahuvattha yadā vo ahañ ājānīyasusūpamañ dhammapariyāyañ desesiñ; sarasi tvañ Bhaddāli. — No h' etañ bhante. — Tatra Bhaddāli kañ hetum pacesīti. — So hi nūnāhañ bhante diḡharattañ satthusāsane sikkhāya aparipūrakāri ahosin'ti. — Na kho Bhaddāli es' eva hetu esa paccayo; api ca me tvañ Bhaddāli diḡharattañ cetasā ceto paricca vidito: na vāyañ moghapuriso mayā dhamme desiyamāne atṭhikavā manasikavā sabbacetaso samannāharitvā ohitasoto dhammañ suṇātīti. Api ca te ahañ Bhaddāli ājānīyasusūpamañ dhammapariyāyañ desissāmi, tañ suṇāhi sādhu kañ manasi-

karohi, bhāsisāmiti. Evaṃ bhante ti kho āyasmā Bhaddāli Bhagavato paccassosi. Bhagavā etad - avoca:

Seyyathā pi Bhaddāli dakkho assadamako bhadraṃ assājāṇiyaṃ labhitvā paṭhamen' eva mukhādhāne kāraṇaṃ kāreti, tassa mukhādhāne kāraṇaṃ kāriyamānassa honti yeva visūkāyitāni visevitāni vipphanditāni kānici kānici yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa, so abhiṇhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbāyati. Yato kho Bhaddāli bhadro assājāṇiyo abhiṇhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbuto hoti, taṃ - enaṃ assadamako uttarim̐ kāraṇaṃ kāreti yugādhāne, tassa yugādhāne kāraṇaṃ kāriyamānassa honti yeva visūkāyitāni visevitāni vipphanditāni kānici kānici yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa, so abhiṇhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbāyati. Yato kho Bhaddāli bhadro assājāṇiyo abhiṇhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbuto hoti, taṃ - enaṃ assadamako uttarim̐ kāraṇaṃ kāreti anukkame maṇḍale khurakāye dhāve ravatthe rājaguṇe rājavam̐se uttame jave uttame haye uttame sākhalye, tassa uttame jave uttame haye uttame sākhalye kāraṇaṃ kāriyamānassa honti yeva visūkāyitāni visevitāni vipphanditāni kānici kānici yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa, so abhiṇhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbāyati. Yato ca kho Bhaddāli bhadro assājāṇiyo abhiṇhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbuto hoti, taṃ - enaṃ assadamako uttarim̐ vaṇṇiyaṃ - ca valiyaṃ - ca anuppavecchati. Imehi kho Bhaddāli dasaḥ' aṅgeli samannāgato bhadro assājāṇiyo rājāraho hoti rājabhoggo rañño aṅgaṇaṃ - t' eva saṅkhaṃ gacchati. Evaṃ - eva kho Bhaddāli dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassa; katamehi dasahi: Idha Bhaddāli bhikkhu asekhāya sammādiṭṭhiyā samannāgato hoti, asekhena sammāsāṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammāājīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya

sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāpena samannāgato hoti, asekhāya sammāvimuttiyā samannāgato hoti. Imehi kho Bhaddāli dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dukkhiṇeyyo añjalikaraṇiyo anuttaraṇi puñṇakkhettaṇi lokassāti.

Idam - avoca Bhagavā. Attamano āyasmā Bhaddāli Bhagavato bhāsitaṇi abhinanditi.

BHADDĀLISUTTANTAM PAÑCAMAM.

66.

Evam - me sutam. Ekaṇi samayaṇi Bhagavā Aṅguttarāpesu viharati; Āpaṇaṇi nāma Aṅguttarāpaṇaṇi nigamo. Atha kho Bhagavā pubbanhasamayaṇi nivāsetvā pattacivaraṇi ādāya Āpaṇaṇi piṇḍāya pāvisi, Āpaṇe piṇḍāya caritvā pacchābhattaṇi piṇḍapātapaṭikkanto yen' aññataro vanasaṇḍo ten' upasaṅkami divāvihārāya, taṇi vanasaṇḍaṇi ajjhogāhitvā aññatarasmiṇi rukkhamaṇe divāvihāraṇi nisīdi. Āyasmā pi kho Udāyī pubbanhasamayaṇi nivāsetvā pattacivaraṇi ādāya Āpaṇaṇi piṇḍāya pāvisi, Āpaṇe piṇḍāya caritvā pacchābhattaṇi piṇḍapātapaṭikkanto yena so vanasaṇḍo ten' upasaṅkami divāvihārāya, taṇi vanasaṇḍaṇi ajjhogāhitvā aññatarasmiṇi rukkhamaṇe divāvihāraṇi nisīdi. Atha kho āyasmato Udāyissa rahogatassa patisallinassa evaṇi cetaso parivitakko udapādi: Bahunnaṇi vata no Bhagavā dukkhadhammaṇaṇi apahattā, bahunnaṇi vata no Bhagavā sukhadhammaṇaṇi upahattā; bahunnaṇi vata no Bhagavā akusalānaṇi dhammaṇaṇi apahattā, bahunnaṇi vata no Bhagavā kusalānaṇi dhammaṇaṇi upahattā ti. Atha kho āyasmā Udāyī sāyanhasamayaṇi patisallāṇā vuṭṭhito yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṇi abhivādetvā ekamantaṇi

nisīdi. Ekamantaṃ nisinno kho āyasmā Udāyī Bhagavantaṃ etad - avoca:

Idha mayhaṃ bhante rahogatassa patisallinassa evaṃ cetaso parivattakko udapādi: bahunnaṃ vata no Bhagavā... kusalānaṃ dhammānaṃ upahattā ti. Mayaṃ hi bhante pubbe sāyaṃ - c' eva bhuñjāma pāto ca divā ca vikāle. Ahu kho so bhante samayo yaṃ Bhagavā bhikkhū āmantesi: Iṅha tumhe bhikkhave etaṃ divā vikālabhojanaṃ pajahathāti. Tassa mayhaṃ bhante ahud - eva aññathattaṃ ahu domanassaṃ: yaṃ - pi no saddhā gahapatikā divā vikāle paṇitaṃ khādaniyaṃ bhojaniyaṃ denti, tassa pi no Bhagavā pajānaṃ - āha, tassa pi no Sugato paṇissaggam - āhāti. Te mayaṃ bhante Bhagavati pemaṃ - ca gāravaṃ - ca hiriṃ - ca ottappaṃ - ca sampassamānā evaṃ - taṃ divā vikālabhojanaṃ pajahimbā. Te mayaṃ bhante sāyaṃ - c' eva bhuñjāma pāto ca. Ahu kho so bhante samayo yaṃ Bhagavā bhikkhū āmantesi: Iṅha tumhe bhikkhave etaṃ rattiṃ vikālabhojanaṃ pajahathāti. Tassa mayhaṃ bhante ahud - eva aññathattaṃ ahu domanassaṃ: yaṃ - pi no imesaṃ dvinnāṃ bhaddānaṃ paṇitasāṅkhātataṃ, tassa pi no Bhagavā pajānaṃ - āha, tassa pi no Sugato paṇissaggam - āhāti. Bhūtapubbaṃ bhante aññataro puriso divā sūpeyyaṃ labhivā evaṃ - āha: Handa ca imaṃ nikkhipatha, sāyaṃ sabbe va samaggā bhuñjissāmāti. Yā kāci bhante saṅkhatiya sabbā tā rattiṃ, appā divā. Te mayaṃ bhante Bhagavati pemaṃ - ca gāravaṃ - ca hiriṃ - ca ottappaṃ - ca sampassamānā evaṃ - taṃ rattiṃ vikālabhojanaṃ pajahimbā. Bhūtapubbaṃ bhante bhikkhū rattandhakāratimisāyaṃ piṇḍāya carantā candanikaṃ - pi pavisanti, oḷigalle pi papatanti, kaṇṭakavattaṃ - pi ārohani, suttam - pi gāviṃ ārohani, mānavehi pi samāgacchanti katakammehi pi akatakammehi pi, mātugāmo pi te asaddhammena nimanteti. Bhūtapubbāhaṃ bhante rattandhakāratimisāyaṃ piṇḍāya carāmi. Addasā kho maṃ bhante aññatarā itthi vijjantarikāya bhājanaṃ dhovanti, disvā maṃ bhūtaṃ vissaramakāsi: Abbhūṃ me, piṇḍo vata man - ti. Evaṃ vutte ahaṃ bhante taṃ itthiṃ etad - avocaṃ: Na bhagini piṇḍo, bhikkhu

piṇḍāya ṭhito ti. Bhikkhussa ātu māri; bhikkhussa mātu māri, varan-te bhikkhu tiṇhena govikattanena kucchi parikkatto na tv-eva yā rattandhakāratimisāyaṃ kucchihetu piṇḍāya carasā ti. Tassa mayhaṃ bhante tad-anussarato evaṃ hoti: Bahunnaṃ vata no Bhagavā dukkhadhammānaṃ apahattā, bahunnaṃ vata no Bhagavā sukkhadhammānaṃ upahattā; bahunnaṃ vata no Bhagavā akusalānaṃ dhammānaṃ apahattā, bahunnaṃ vata no Bhagavā kusalānaṃ dhammānaṃ upahattā ti.

Evam-eva pan' Udāyi idh' ekacce moghapurisā: idaṃ pajahathāti mayā vuccamānā te evam-āhaṃsu: Kiṃ pan' imassa appamattakassa oramattakassa, adhisallikhat' evāyaṃ samaṇo ti; te taṃ-c' eva na-ppajahanti mayi ca appaccayaṃ upaṭṭhāpenti ye ca bhikkhū sikkhākāmā. Tesan-taṃ Udāyi hoti balavaṃ bandhanaṃ daḷhaṃ bandhanaṃ thiraṃ bandhanaṃ apūṭikaṃ bandhanaṃ thūlo kaḷiṅgaro. Seyyathā pi Udāyi laṭukikā sakunikā pūṭilatāya bandhanena baddhā tatth' eva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgaceti; yo nu kho Udāyi evaṃ vadeyya: yena sā laṭukikā sakunikā pūṭilatāya bandhanena baddhā tatth' eva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgaceti, taṃ hi tassā abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūṭikaṃ bandhanaṃ asārakaṃ bandhanan-ti, samman-nu kho so Udāyi vadamāno vadeyyāti. — No h' etaṃ bhante. Yena sā bhante laṭukikā sakunikā pūṭilatāya bandhanena baddhā tatth' eva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgaceti, taṃ hi tassā balavaṃ bandhanaṃ daḷhaṃ bandhanaṃ thiraṃ bandhanaṃ apūṭikaṃ bandhanaṃ thūlo kaḷiṅgaro ti. — Evam-eva kho Udāyi idh' ekacce moghapurisā: idaṃ pajahathāti mayā vuccamānā te evam-āhaṃsu: Kiṃ pan' imassa appamattakassa oramattakassa, adhisallikhat' evāyaṃ samaṇo ti; te taṃ-c' eva na-ppajahanti mayi ca appaccayaṃ upaṭṭhāpenti ye ca bhikkhū sikkhākāmā. Tesan-taṃ Udāyi hoti balavaṃ bandhanaṃ daḷhaṃ bandhanaṃ thiraṃ bandhanaṃ apūṭikaṃ bandhanaṃ thūlo kaḷiṅgaro.

Idha pan' Udāyi ekacce kulaputtā: idaṃ pajahathāti

mayā vuccamānā te evam-āhaṃsu: Kiṃ pan' imassa appamattakassa oramattakassa pahātabbassa yassa no Bhagavā pahānam-āha, yassa no Sugato paṇissaggam-āhāti; te tañ-c' eva pajahanti mayi ca na appaccayaṃ upatṭhāpenti ye ca bhikkhū sikkhākāmā. Te taṃ pahāya appossukkā pannalomā paradavuttā migabhūtena cetasā viharanti. Tesan-taṃ Udāyi hoti abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūtikaṃ bandhanaṃ asārakaṃ bandhanaṃ. Seyyathā pi Udāyi rañño nāgo isādanto ubbūlhavā 'bhijāto saṅgāmāvacaro daḷhehi vārattehi bandhanehi baddho isakaṃ yeva kāyaṃ sannāmetvā tāni bandhanāni sañchinditvā sampadāletvā yenakāmaṃ pakkamati; yo nu kho Udāyi evaṃ vadeyya: yehi so rañño nāgo isādanto ubbūlhavā 'bhijāto saṅgāmāvacaro daḷhehi vārattehi bandhanehi baddho isakaṃ yeva kāyaṃ sannāmetvā tāni bandhanāni sañchinditvā sampadāletvā yenakāmaṃ pakkamati, taṃ hi tassa balavaṃ bandhanaṃ daḷhaṃ bandhanaṃ thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ thūlo kaḷiṅgaro ti, samman-nu kho so Udāyi vadamāno vadeyyāti. — No h' etaṃ bhante. Yehi so bhante rañño nāgo isādanto ubbūlhavā 'bhijāto saṅgāmāvacaro daḷhehi vārattehi bandhanehi baddho isakaṃ yeva kāyaṃ sannāmetvā tāni bandhanāni sañchinditvā sampadāletvā yenakāmaṃ pakkamati, taṃ hi tassa abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūtikaṃ bandhanaṃ asārakaṃ bandhananti. — Evam-eva kho Udāyi idh' ekacce kulaputtā: idaṃ pajahathāti mayā vuccamānā te evam-āhaṃsu: Kiṃ pan' imassa appamattakassa oramattakassa pahātabbassa yassa no Bhagavā pahānam-āha, yassa no Sugato paṇissaggam-āhāti; te tañ-c' eva pajahanti mayi ca na appaccayaṃ upatṭhāpenti ye ca bhikkhū sikkhākāmā. Te taṃ pahāya appossukkā pannalomā paradavuttā migabhūtena cetasā viharanti. Tesan-taṃ Udāyi hoti abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūtikaṃ bandhanaṃ asārakaṃ bandhanaṃ.

Seyyathā pi Udāyi puriso daḷiddo assako anāḷhiyo, tass' assa ekaṃ agārakaṃ oluggaviluggaṃ kākātidāyīṃ na paramarūpaṃ, ekā khaṭopikā oluggaviluggā na paramarūpā, ekissā

kumbhiyā dhaññasamavāpakaṃ na paramarūpaṃ, ekā jāyikā na paramarūpā; so āramagataṃ bhikkhuṃ passeyya sudhotahatthapādaṃ manuññaṃ bhojanaṃ bhuttāviṃ sitāya chāyāya nisinnaṃ adhicitte yuttaṃ. Tassa evaṃ - assa: Sukhaṃ vata bho sāmaññaṃ, āruḡyaṃ vata bho sāmaññaṃ; so vat' assaṃ yo 'haṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ - ti. So na sakkuṇeyya ekaṃ agārakaṃ oluggaviluggaṃ kākātīdāyiṃ na paramarūpaṃ pahāya ekaṃ khaṭṭopikaṃ oluggaviluggaṃ na paramarūpaṃ pahāya ekissā kumbhiyā dhaññasamavāpakaṃ na paramarūpaṃ pahāya ekaṃ jāyikaṃ na paramarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ. Yo nu kho Udāyi evaṃ vadeyya: yehi so puriso bandhanehi baddho na sakkoti ekaṃ agārakaṃ oluggaviluggaṃ . . . ekaṃ jāyikaṃ na paramarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ, taṃ hi tassa abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūtikaṃ bandhanaṃ asārakaṃ bandhanaṃ - ti, samman - nu kho so Udāyi vadamāno vadeyyāti. — No h' etaṃ bhante. Yehi so bhante puriso bandhanehi baddho na sakkoti ekaṃ agārakaṃ oluggaviluggaṃ kākātīdāyiṃ na paramarūpaṃ pahāya ekaṃ khaṭṭopikaṃ oluggaviluggaṃ na paramarūpaṃ pahāya ekissā kumbhiyā dhaññasamavāpakaṃ na paramarūpaṃ pahāya ekaṃ jāyikaṃ na paramarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ, taṃ hi tassa balavaṃ bandhanaṃ dālhaṃ bandhanaṃ thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ thūlo kaḷiṅgaro ti. — Evaṃ - eva kho Udāyi idh' ekacce moghapurisā: idaṃ pajahathāti mayā vuccamānā te evaṃ - āhaṃsu: Kiṃ paṇ' imassa appamattakassa oramattakassa, adhisallikhat' evāyaṃ samaṇo ti; te taṃ - c' eva na - ppajahanti mayi ca appaccayaṃ upatthāpentī ye ca bhikkhū sikkhākāmā. Tesan - taṃ Udāyi hoti balavaṃ bandhanaṃ dālhaṃ bandhanaṃ thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ thūlo kaḷiṅgaro.

Seyyathā pi Udāyi gahapati vā gahapatiputto vā addho

mahaddhano mahābhogo, nekānaṃ nikkhagaṇānaṃ cayo nekānaṃ dhañṇagaṇānaṃ cayo nekānaṃ khettagaṇānaṃ cayo nekānaṃ vatthugaṇānaṃ cayo nekānaṃ bhariyagaṇānaṃ cayo nekānaṃ dāsagaṇānaṃ cayo nekānaṃ dāsigaṇānaṃ cayo; so āramagataṃ bhikkhūṃ passeyya sudhotatthapādaṃ manuṇṇaṃ bhojanaṃ bhuttāvaṃ sītāya chāyāya nisinnaṃ adhicitte yuttaṃ. Tassa evaṃ - assa: Sukhaṃ vata bho sāmaṇṇaṃ, āruḍḍhaṃ vata bho sāmaṇṇaṃ; so vat' assaṃ yo 'haṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya - ti. So sakkuṇeyya nekāni nikkhagaṇāni pahāya nekāni dhañṇagaṇāni pahāya nekāni khettagaṇāni pahāya nekāni vatthugaṇāni pahāya nekāni bhariyagaṇāni pahāya nekāni dāsagaṇāni pahāya nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitūṃ. Yo nu kho Udāyi evaṃ vadeyya: yehi so gahapati vā gahapati-putto vā bandhanehi baddho sakkoti nekāni nikkhagaṇāni pahāya ... nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitūṃ, taṃ hi tassa balavaṃ bandhanaṃ dāhaṃ bandhanaṃ thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ thūlo kaliṅgaro ti, samman - nu kho so Udāyi vadamāno vadeyyāti. — No h' etaṃ bhante. Yehi so bhante gahapati vā gahapati-putto vā bandhanehi baddho sakkoti nekāni nikkhagaṇāni pahāya nekāni dhañṇagaṇāni pahāya nekāni khettagaṇāni pahāya nekāni vatthugaṇāni pahāya nekāni bhariyagaṇāni pahāya nekāni dāsagaṇāni pahāya nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitūṃ, taṃ hi tassa abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūtikaṃ bandhanaṃ asāraṃ bandhanaṃ - ti. — Evaṃ - eva kho Udāyi idh' ekacce kulaputtā: idaṃ pajahathāti mayā vuccamānā te evaṃ āhaṃsu: Kiṃ pan' imassa appamattakassa oramattakassa pahātabbassa yassa no Bhagavā pahānaṃ - āha, yassa no Sugato paṭi-nissaggam - āhāti; te taṃ - o' eva pajahanti mayi ca na appaccayaṃ upatthāpentī ye ca bhikkhū sikkhākāma. Te taṃ

pahāya appossukkā pannalomā paradavuttā migabhūtena cetasā viharanti. Tesan-taṃ Udāyi hoti abalaṃ bandhanam dubbalaṃ bandhanam pūtikaṃ bandhanam asārakaṃ bandhanam.

Cattāro 'me Udāyi puggalā santo saṃvijjamānā lokasmiṃ, katame cattāro: Idh' Udāyi ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya, tam-enam upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti, so te adhiṇāseti, na-pajahati na vinodeti na byantikaṇṇoti anābhāvaṃ gameti. Imam kho ahaṃ Udāyi puggalaṃ saṃyutto ti vadāmi no visaṃyutto, taṃ kissa hetu: Indriyavemattatā hi me Udāyi imasmiṃ puggale veditā. Idha paṇ' Udāyi ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya, tam-enam upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti, so te adhiṇāseti, pajahati vinodeti byantikaṇṇoti anābhāvaṃ gameti. Imam-pi kho ahaṃ Udāyi puggalaṃ saṃyutto ti vadāmi no visaṃyutto, taṃ kissa hetu: Indriyavemattatā hi me Udāyi imasmiṃ puggale veditā. Idha paṇ' Udāyi ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya, tam-enam upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satisammosā upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti. Dandho Udāyi satuppādo, atha kho naṃ khippam-eva pajahati vinodeti byantikaṇṇoti anābhāvaṃ gameti. Seyyathā pi Udāyi puriso divasasantatte ayokaṭāhe dve vā tīni vā udakaphusitāni nipāteyya; dandho Udāyi udakaphusitānaṃ nipāto, atha kho naṃ khippam-eva parikkhayaṃ pariyādānaṃ gaccheyya. Evam-eva kho Udāyi idh' ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya, tam-enam upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satisammosā upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti. Dandho Udāyi satuppādo, atha kho naṃ khippam-eva pajahati vinodeti byantikaṇṇoti anābhāvaṃ gameti, Imam-pi kho ahaṃ Udāyi puggalaṃ saṃyutto ti vadāmi no visaṃyutto,

taṃ kissa hetu: Indriyavemattatā hi me Udāyi imasmiṃ puggale viditā. Idha paṇ' Udāyi ekacco puggalo: upadhi dukkhassa mūlan-ti iti viditvā nirupadhi hoti upadhisankhaye vimutto. Imaṃ kho ahaṃ Udāyi puggalaṃ visamyutto ti vadāmi no samyutto, taṃ kissa hetu: Indriyavemattatā hi me Udāyi imasmiṃ puggale viditā.

Pañca kho ime Udāyi kāmaguṇā, katame pañca: cakkhaviññeyyā rūpā itṭhā kantā manāpā piyarūpā kāmūpasamhitā rajaniyā, sotaviññeyyā saddā — ghānaviññeyyā gandhā — jivhāviññeyyā rasā — kāyaviññeyyā phoṭṭhabbā itṭhā kantā manāpā piyarūpā kāmūpasamhitā rajaniyā. Ime kho Udāyi pañca kāmaguṇā. Yaṃ kho Udāyi ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmāsukhaṃ mīḥāsukhaṃ puthujjanāsukhaṃ anariyasukhaṃ; na āsevitabbaṃ na bhāvetabbaṃ na bahulikātabbaṃ, bhāyitabbaṃ etassa sukhassāti vadāmi. Idh' Udāyi bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhantaṃ samapasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ — pe — tatiyaṃ jhānaṃ — catutthaṃ jhānaṃ upasampajja viharati. Idam vuccati nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhasukhaṃ; āsevitabbaṃ bhāvetabbaṃ bahulikātabbaṃ, na bhāyitabbaṃ etassa sukhassāti vadāmi.

Idh' Udāyi bhikkhu vivicc' eva kāmehi — pe — paṭhamāṃ jhānaṃ upasampajja viharati. Idam kho ahaṃ Udāyi iñjitasmiṃ vadāmi, kiṃ-ca tattha iñjitasmiṃ: yad-eva tattha vitakkavicārā aniruddhā honti idaṃ tattha iñjitasmiṃ. Idh' Udāyi bhikkhu vitakkavicārānaṃ vūpasamā — pe — dutiyaṃ jhānaṃ upasampajja viharati. Idam-pi kho ahaṃ Udāyi iñjitasmiṃ vadāmi, kiṃ-ca tattha iñjitasmiṃ: yad-eva tattha pītisukhaṃ aniruddhaṃ hoti idaṃ tattha iñjitasmiṃ. Idh' Udāyi bhikkhu pītiyā ca virāgā — pe — tatiyaṃ jhānaṃ upasampajja viharati. Idam-pi kho ahaṃ Udāyi iñjitasmiṃ vadāmi, kiṃ-ca tattha iñjitasmiṃ: yad-eva tattha upekkhā-

sukhaṃ aniruddhaṃ hoti idaṃ tattha añjitasmiṃ. Idh' Udāyi bhikkhu sukhassa ca pahānā dukkhassa ca pahānā — pe — catutthaṃ jhānaṃ upasampajja viharati. Idaṃ kho ahaṃ Udāyi añjitasmiṃ vadāmi.

Idh' Udāyi bhikkhu vivice' eva kāmehi — pe — paṭhamāṃ jhānaṃ upasampajja viharati. Idaṃ kho ahaṃ Udāyi analan - ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu vitakkavicārānaṃ vūpasamā — pe — dutiyaṃ jhānaṃ upasampajja viharati, ayaṃ tassa samatikkamo. Idam - pi kho ahaṃ Udāyi analan - ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu pītiyā ca virāgā — pe — tatiyaṃ jhānaṃ upasampajja viharati, ayaṃ tassa samatikkamo. Idam - pi kho ahaṃ Udāyi analan - ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu sukhassa ca pahānā — pe — catutthaṃ jhānaṃ upasampajja viharati, ayaṃ tassa samatikkamo. Idam - pi kho ahaṃ Udāyi analan - ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu sabbaso rūpasāññānaṃ samatikkamā patighasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsañāncāyatanāṃ upasampajja viharati, ayaṃ tassa samatikkamo. Idam - pi kho ahaṃ Udāyi analan - ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu sabbaso ākāsañāncāyatanāṃ samatikkamma anantaṃ viññānaṃ - ti viññānañcāyatanāṃ upasampajja viharati, ayaṃ tassa samatikkamo. Idam - pi kho ahaṃ Udāyi analan - ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu sabbaso viññānañcāyatanāṃ samatikkamma na - tthi kiñcēti ākiñcaññāyatanāṃ upasampajja viharati, ayaṃ tassa samatikkamo. Idam - pi kho ahaṃ Udāyi analan - ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu sabbaso ākiñcaññāyatanāṃ samatikkamma nevasaññānāsaññāyatanāṃ upa-

sampajja viharati, ayaṃ tassa samatikkamo. Idam - pi kho ahaṃ Udāyi analan - ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, ayaṃ tassa samatikkamo. Iti kho ahaṃ Udāyi nevasaññānāsaññāyatanaṃ pi pahānaṃ vadāmi. Passasi no tvaṃ Udāyi taṃ saṃyojanaṃ aṇuṃ vā thūlaṃ vā yassāhaṃ no pahānaṃ vadāmiti. — No h' etaṃ bhante ti.

Idam avoca Bhagavā. Attamano āyasmā Udāyi Bhagavato bhāsitaṃ abhinanditi.

LAṬUKIKOPAMASUTTANTAṃ CHATṬHAṃ.

67.

Evam - me suttaṃ. Ekaṃ samayaṃ Bhagavā Cātumāyaṃ viharati āmalakivane. Tena kho pana samayena Sāriputta-Moggallānapamukhāni pañcamattāni bhikkhusatāni Cātumaṃ anuppattāni honti Bhagavantaṃ dassanāya, te ca āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacivarāni paṭisāmayamānā uccāsaddā mahāsaddā ahesuṃ. Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi: Ke pan' ete Ānanda uccāsaddā mahāsaddā kevaṭṭā maññe macchavilope ti. — Etāni bhante Sāriputta-Moggallānapamukhāni pañcamattāni bhikkhusatāni Cātumaṃ anuppattāni Bhagavantaṃ dassanāya, te āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacivarāni paṭisāmayamānā uccāsaddā mahāsaddā ti. — Tena h' Ānanda mama vacanena te bhikkhū āmantehi: satthāyasmante āmantetīti. Evam - bhante ti kho āyasmā Ānando Bhagavato paṭissutvā yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etad - avoca: Satthāyasmante āmantetīti. Evam - āvuso ti kho te

bhikkhū āyasmato Ānandassa paṭissutvā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho te bhikkhū Bhagavā etad - avoca: Kin - nu tumhe bhikkhave uccāsaddā mahāsaddā kevattā maññe macchavilope ti. — Imāni bhante Sāriputta-Moggallānapamukhāni pañcamattāni bhikkhusatāni Cātumaṃ anuppattāni Bhagavantam dassanāya, te 'me āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanaṃ paññāpayamānā pattacivarāni paṭisāmayamānā uccāsaddā mahāsaddā ti. — Gacchatha bhikkhave paṇāmemi vo, na vo mama santike vatthabban - ti. Evam - bhante ti kho te bhikkhū Bhagavato paṭissutvā utthāy' āsanā Bhagavantam abhivādetvā padakkhiṇaṃ katvā senāsanaṃ saṃsāmetvā pattacivaraṃ ādāya pakkamimsu.

Tena kho pana samayena Cātumeyyakā Sakyā santhāgāre sannipatitā honti kenacid - eva karaṇīyena. Addasūmaṃ kho Cātumeyyakā Sakyā te bhikkhū dūrato va gacchante, disvāna yena te bhikkhū ten' upasaṅkamimsu, upasaṅkamitvā te bhikkhū etad - avocaṃ: Handa kahaṃ pana tumhe āyasmanto gacchathāti. — Bhagavatā kho āvuso bhikkhusaṅgho paṇāmito ti. — Tena h' āyasmanto muhuttaṃ nisidatha, app - eva nāma mayaṃ sakkuṇeyyāma Bhagavantam pasādetun - ti. Evam - āvuso ti kho te bhikkhū Cātumeyyakānaṃ Sakyānaṃ paccassomaṃ. Atha kho Cātumeyyakā Sakyā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho Cātumeyyakā Sakyā Bhagavantam etad - avocaṃ: Abhinandatu bhante Bhagavā bhikkhusaṅgham, abhivadatu bhante Bhagavā bhikkhusaṅgham. Seyyathā pi bhante Bhagavatā pubbe bhikkhusaṅgho anuggahito evam - evam Bhagavā etarahi anugaṇhātu bhikkhusaṅgham. Sant' ettha bhante bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesam Bhagavantam dassanāya alabbhantānaṃ siyā aññathattaṃ siyā vipariṇāmo. Seyyathā pi bhante bījānaṃ taruṇānaṃ udakaṃ alabbhantānaṃ siyā aññathattaṃ siyā vipariṇāmo, evam - eva kho bhante sant' ettha

bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhamma-
vinayaṃ, tesāṃ Bhagavantāṃ dassanāya alabbhantānaṃ siyā
aññathattaṃ siyā vipariṇāmo. Seyyathā pi bhante vacchassa
taruṇassa mātaraṃ apassantassa siyā aññathattaṃ siyā vi-
pariṇāmo, evaṃ - eva kho bhante sant' ettha bhikkhū navā
acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesāṃ
Bhagavantāṃ apassantānaṃ siyā aññathattaṃ siyā vipariṇāmo.
Abhinandatu bhante Bhagavā bhikkhusaṅghaṃ, abhivadatu
bhante Bhagavā bhikkhusaṅghaṃ. Seyyathā pi bhante Bha-
gavatā pubbe bhikkhusaṅgho anuggahito evaṃ - evaṃ Bha-
gavā etarahi anugaṇhātu bhikkhusaṅghaṃ - ti.

Atha kho Brahmā Sahampati Bhagavato cetasā ceto-
parivitakkam - aññāya seyyathā pi nāma balavā puriso samiñ-
jitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samiñjeyya
evaṃ - evaṃ Brahmaloce antarahito Bhagavato purato
pāturahosi. Atha kho Brahmā Sahampati ekaṃsaṃ uttarā-
saṅgaṃ karitvā yena Bhagavā ten' añjalim - paṇāmetvā
Bhagavantāṃ etad - avoca: Abhinandatu bhante Bhagavā
bhikkhusaṅghaṃ, abhivadatu bhante Bhagavā bhikkhusaṅghaṃ.
Seyyathā pi bhante Bhagavatā pubbe bhikkhusaṅgho anug-
gahito evaṃ - evaṃ Bhagavā etarahi anugaṇhātu bhikkhu-
saṅghaṃ. Sant' ettha bhante bhikkhū navā acirapabbajitā
adhunāgatā imaṃ dhammavinayaṃ, tesāṃ Bhagavantāṃ
dassanāya alabbhantānaṃ siyā aññathattaṃ siyā vipariṇāmo.
Seyyathā pi bhante bijānaṃ taruṇānaṃ udakaṃ alabbha-
ntānaṃ siyā aññathattaṃ siyā vipariṇāmo, evaṃ - eva kho
bhante sant' ettha bhikkhū navā acirapabbajitā adhunāgatā
imaṃ dhammavinayaṃ, tesāṃ Bhagavantāṃ dassanāya
alabbhantānaṃ siyā aññathattaṃ siyā vipariṇāmo. Seyyathā
pi bhante vacchassa taruṇassa mātaraṃ apassantassa siyā
aññathattaṃ siyā vipariṇāmo, evaṃ - eva kho bhante sant'
ettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhamma-
vinayaṃ, tesāṃ Bhagavantāṃ apassantānaṃ siyā añña-
thattaṃ siyā vipariṇāmo. Abhinandatu bhante Bhagavā
bhikkhusaṅghaṃ, abhivadatu bhante Bhagavā bhikkhu-
saṅghaṃ. Seyyathā pi bhante Bhagavatā pubbe bhikkhu-

saṅgho anuggahito evam - evaṃ Bhagavā etarahi anugaṇhātu bhikkhusaṅghan - ti.

Asakkhimsu kho Cātumeyyakā ca Sakyā Brahmā ca Sahampatī Bhagavantaṃ pasādetuṃ bijūpamena ca taruṇūpamena ca. Atha kho āyasmā Mahāmoggallāno bhikkhū āmantesi: Uṭṭhahath' āvuso, gaṇhātha pattaṭṭhāraṃ, pasā-dito Bhagavā Cātumeyyakehi ca Sakkehi Brahmunā ca Sahampatinā bijūpamena ca taruṇūpamena cāti. Evam-āvuso ti kho te bhikkhū āyasmato Mahāmoggallānassa paṭi-sutvā uṭṭhāy' āsanā pattaṭṭhāraṃ - ādāya yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Sāriputtaṃ Bhagavā etad - avoca: Kinti te Sāriputta aho si mayā bhikkhusaṅghe paṇāmite ti. — Evaṃ kho me bhante aho si Bhagavatā bhikkhusaṅghe paṇāmite: Appossukko dāni Bhagavā dīṭṭhadhammasukkhavihāraṃ anuyutto viharis-sati, mayam - pi dāni appossukkā dīṭṭhadhammasukkhavihāraṃ anuyuttā viharissāmāti. — Āgamehi tvaṃ Sāriputta, āga-mehi tvaṃ Sāriputta, na kho te Sāriputta puna pi evarūpaṃ cittaṃ uppādetabban - ti. Atha kho Bhagavā āyasmantaṃ Mahāmoggallānaṃ āmantesi: Kinti te Moggallāna aho si mayā bhikkhusaṅghe paṇāmite ti. — Evaṃ kho me bhante aho si Bhagavatā bhikkhusaṅghe paṇāmite: Appossukko dāni Bhagavā dīṭṭhadhammasukkhavihāraṃ anuyutto viharissati, ahaṃ - ca dāni āyasmā ca Sāriputto bhikkhusaṅghaṃ pari-harissāmāti. — Sādhu sādhu Moggallāna, ahaṃ vā hi Mog-gallāna bhikkhusaṅghaṃ parihareyyaṃ Sāriputta-Moggallānā vā ti.

Atha kho Bhagavā bhikkhū āmantesi: Cattār' imāni bhikkhave bhayāni udak' orohante pāṭikaṅkhitabbāni, kata-māni cattāri: ūmibhayaṃ kumbhīlabhayaṃ āvaṭṭabhayaṃ susukābhayaṃ. Imāni kho bhikkhave cattāri bhayāni udak' orohante pāṭikaṅkhitabbāni. Evam - eva kho bhikkhave cattār' imāni bhayāni idh' ekacce puggale imasmiṃ dhammavinaye agārasmā anagāriyaṃ pabbajite pāṭikaṅkhitabbāni, kata-

māni cattāri: ūmibhayaṃ kumbhīlabhayaṃ āvaṭṭabhayaṃ susukābhayaṃ.

Katamañ-ca bhikkhave ūmibhayaṃ: Idha bhikkhave ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app-eva nāma imassa kevalassa dukkhakkhandhassa anta-kiriyā paññāyethāti. Tam-enam tathā pabbajitaṃ samānaṃ sābrahmacārī ovaḍanti anusāsanti: Evan-te abhikkamitabbam evan-te paṭikkamitabbam, evan-te āloketabbam evan-te viloketabbam, evan-te samījitabbam evan-te pasāretabbam, evan-te saṅghāṭipattacīvaraṃ dhāretabbam-ti. Tassa evam hoti: Mayaṃ kho pubbe agāriyabhūtā samānā aṇṇe ova-dāma pi anusāsāma pi, ime pan' amhākaṃ puttamattā maṇṇe nattamattā maṇṇe amhe ovaḍitabbam anusāsitabbam maṇṇantīti; so sikkham paccakkhāya hināy' āvattati. Ayaṃ vuccati bhikkhave ūmibhayaṃ bhito sikkham paccakkhāya hināy' āvatto. Ūmibhayaṃ-ti kho bhikkhave kodhupāyāsass' etaṃ adhivacanam.

Katamañ-ca bhikkhave kumbhīlabhayaṃ: Idha bhikkhave ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app-eva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethāti. Tam-enam tathā pabbajitaṃ samānaṃ sābrahmacārī ovaḍanti anusāsanti: Idan-te khāditabbam idan-te na khāditabbam, idan-te bhuñjitabbam idan-te na bhuñjitabbam, idan-te sāyitabbam idan-te na sāyitabbam, idan-te pātabbam idan-te na pātabbam; kappiyan-te khāditabbam akappiyan-te na khāditabbam, kappiyan-te bhuñjitabbam akappiyan-te na bhuñjitabbam, kappiyan-te sāyitabbam akappiyan-te na sāyitabbam, kappiyan-te pātabbam akappiyan-te na pātabbam; kāle te khāditabbam vikāle te na khāditabbam, kāle te bhuñjitabbam vikāle te na bhuñjitabbam, kāle te sāyitabbam vikāle te na sāyitabbam, kāle te pātabbam vikāle te na pātabbam-ti. Tassa

evaṃ hoti: Mayaṃ kho pubbe agāriyabhūtā samānā yaṃ icchāma taṃ khādāma yaṃ na icchāma na taṃ khādāma, yaṃ icchāma taṃ bhuñjāma yaṃ na icchāma na taṃ bhuñjāma, yaṃ icchāma taṃ sāsāma yaṃ na icchāma na taṃ sāsāma, yaṃ icchāma taṃ pipāma yaṃ na icchāma na taṃ pipāma; kappiyam - pi khādāma akappiyam - pi khādāma, kappiyam - pi bhuñjāma akappiyam - pi bhuñjāma, kappiyam - pi sāsāma akappiyam - pi sāsāma, kappiyam - pi pipāma akappiyam - pi pipāma; kāle pi khādāma vikāle pi khādāma, kāle pi bhuñjāma vikāle pi bhuñjāma, kāle pi sāsāma vikāle pi sāsāma, kāle pi pipāma vikāle pi pipāma. Yaṃ - pi no saddhā gahapatikā divā vikāle paṇitaṃ khādaniyaṃ bhojaniyaṃ denti, tattha p' ime mukhāvaraṇaṃ maññe karontīti. So sikkhaṃ paccakkhāya hīnāy' āvattati. Ayaṃ vuccati bhikkhave kumbhilabhayassa bhūto sikkhaṃ paccakkhāya hīnāy' āvatto. Kumbhilabhayan - ti kho bhikkhave odari-kattass' etaṃ adhivacanaṃ.

Katamaṃ - ca bhikkhave āvaṭṭabhayaṃ: Idha bhikkhave ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāya maraṇena sokehi parideveh dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app - eva nāma imassa kevalassa dukkhakkhandhassa anta-kiriyaṃ paññāyethāti. So evaṃ pabbajito samāno pubbanha-samayaṃ nivāsetvā pattacīvaraṃ ādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati arakkhiten' eva kāyena arakkhitāya vācāya anupatthitāya satiyā asaṃvutehi indriyehi. So tattha passati gahapatim vā gahapatiputtam vā pañcahi kāmagaṇehi samappitaṃ samaṅgibhūtaṃ paricārayamānaṃ. Tassa evaṃ hoti: Mayaṃ kho pubbe agāriyabhūtā samānā pañcahi kāmagaṇehi samappitā samaṅgibhūtā paricārimha; saṃvijjante kho kule bhogā, sakkā bhoge ca bhuñjitum puññāni ca kātun - ti. So sikkhaṃ paccakkhāya hīnāy' āvattati. Ayaṃ vuccati bhikkhave āvaṭṭabhayassa bhūto sikkhaṃ paccakkhāya hīnāy' āvatto. Āvaṭṭabhayan - ti kho bhikkhave pañcann' etaṃ kāmagaṇānaṃ adhivacanaṃ.

Katamaṃ - ca bhikkhave susukābhayaṃ: Idha bhikkhave

ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app-eva nāma imassa kevalassa dukkhakkhandhassa anta-kiriyaṃ paññāyethāti. So evaṃ pabbajito samāno pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati arakkhiten' eva kāyena arakkhitāya vācāya anupatṭhitāya satiyā asamvutehi indriyehi. So tattha passati mātugāmaṃ dunnivattham vā duppārutaṃ vā. Tassa mātugāmaṃ disvā dunnivattham vā duppārutaṃ vā rāgo cittaṃ anuddhamseti, so rāgānuddhastena cittena sikkhaṃ paccakkhāya hīnāy' āvattati. Ayaṃ vuccati bhikkhave susukābhayassa bhīto sikkhaṃ paccakkhāya hīnāy' āvatto. Susukābhayan - ti kho bhikkhave mātugāmass' etaṃ adbhivacanāṃ.

Imāni kho bhikkhave cattāri bhayāni idh' ekacce pugale imasmiṃ dhammavinaye agārasmā anagāriyaṃ pabbajite pāṭikañkhitabbānāti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitāṃ abhinandun - ti.

CĀTUMASUTTANTAM SATTAMAM.

68.

Evam - me suttaṃ. Ekaṃ samayaṃ Bhagavā Kosalesu viharati Nalākapaṇe palāsavane. Tena kho pana samayena sambahulā abhiññātā abhiññātā kulaputtā Bhagavantaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā honti, āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo āyasmā ca Bhagu āyasmā ca Kuṇḍadhāno āyasmā ca Revato āyasmā ca Ānando, aññe ca abhiññātā abhiññātā kulaputtā. Tena kho pana samayena Bhagavā bhikkhu-

saṅghaparivuto abbhokāse nisinno hoti. Atha kho Bhagavā te kulaputte ārabbha bhikkhū āmantesi: Ye te bhikkhave kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, kacci te bhikkhave bhikkhū abhiratā brahmacariye ti. Evaṃ vutte te bhikkhū tuṃhī ahesuṃ. Dutiyam - pi kho — pe — tatiyam - pi kho Bhagavā te kulaputte ārabbha bhikkhū āmantesi: Ye te bhikkhave kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā kacci te bhikkhave bhikkhū abhiratā brahmacariye ti. Tatiyam - pi kho te bhikkhū tuṃhī ahesuṃ.

Atha kho Bhagavato etad - ahosi: Yan - nūnāhaṃ te va kulaputte puccheyyan - ti. Atha kho Bhagavā āyasamantaṃ Anuruddhaṃ āmantesi: Kacci tumhe Anuruddhā abhiratā brahmacariye ti. — Taggha mayaṃ bhante abhiratā brahmacariye ti. — Sādhū sādhū Anuruddhā. Etaṃ kho Anuruddhā tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe abhirameyyātha brahmacariye. Yena tumhe Anuruddhā bhadrena yobbanena samannāgatā paṭhamena vayasā susukāḷakesā kāme paribhuñjeyyātha, tena tumhe Anuruddhā bhadrena yobbanena samannāgatā paṭhamena vayasā susukāḷakesā agārasmā anagāriyaṃ pabbajitā. Te kho pana tumhe Anuruddhā n' eva rājābhinitā agārasmā anagāriyaṃ pabbajitā, na corābhinitā agārasmā anagāriyaṃ pabbajitā, na iṇaṭṭā .. na bhayaṭṭā .. na ājīvikāpakatā agārasmā anagāriyaṃ pabbajitā; api ca kho 'mhi otiṇṇo jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app - eva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethāti, nanu tumhe Anuruddhā evaṃ saddhā agārasmā anagāriyaṃ pabbajitā ti. — Evaṃ bhante. — Evaṃ pabbajitena ca pana Anuruddhā kulaputtena kim - assa karaṇiyaṃ: Vivekaṃ Anuruddhā kāmehi vivekaṃ akusalehi dhammehi pīṭisukhaṃ nādhigacchati aññaṃ vā tato santataraṃ, tassa abhiññā pi cittaṃ pariyādāya tiṭṭhati, byāpādo pi cittaṃ pariyādāya tiṭṭhati, thīnamiddham pi .. uddhaccakukkuccam - pi .. vicikicchā pi ..

arati pi .. tandī pi cittaṃ pariyādāya tiṭṭhati. Vivekaṃ Anuruddhā kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā tato santataraṃ. Vivekaṃ Anuruddhā kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ - ca tato santataraṃ, tassa abhijjhā pi cittaṃ na pariyādāya tiṭṭhati, byāpādo pi cittaṃ na pariyādāya tiṭṭhati, thīnamiddham - pi .. uddhaccakukkuccam - pi .. vicikicchā pi .. arati pi .. tandī pi cittaṃ na pariyādāya tiṭṭhati. Vivekaṃ Anuruddhā kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ - ca tato santataraṃ.

Kinti vo Anuruddhā mayi hoti: ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā appahinā te Tathāgatassa, tasmā Tathāgato saṅkhāy' ekaṃ paṭisevati saṅkhāy' ekaṃ adhiyāseti, saṅkhāy' ekaṃ parivajjeti saṅkhāy' ekaṃ vinodetīti. — Na kho no bhante Bhagavati evaṃ hoti: ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā appahinā te Tathāgatassa, tasmā Tathāgato saṅkhāy' ekaṃ paṭisevati saṅkhāy' ekaṃ adhiyāseti, saṅkhāy' ekaṃ parivajjeti saṅkhāy' ekaṃ vinodetīti. — Na kho no bhante Bhagavati hoti: ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā pahinā te Tathāgatassa, tasmā Tathāgato saṅkhāy' ekaṃ paṭisevati saṅkhāy' ekaṃ adhiyāseti, saṅkhāy' ekaṃ parivajjeti saṅkhāy' ekaṃ vinodetīti. — Sādhu sādhu Anuruddhā. Tathāgatassa Anuruddhā ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā pahinā uccinnamulā tālavatthukatā anabhāvakatā āyatim anuppādadhammā. Seyyathā pi Anuruddhā tālo matthakācchinno abhabbo puna virūlhiyā, evam - eva kho Anuruddhā Tathāgatassa ye āsavā saṅkilesikā — pe — anuppādadhammā; tasmā Tathāgato saṅkhāy' ekaṃ paṭisevati saṅkhāy' ekaṃ adhiyāseti, saṅkhāy' ekaṃ parivajjeti saṅkhāy' ekaṃ vinodetīti.

Taṃ kim - maññasi Anuruddhā: kaṃ atthavaśaṃ sampassamaṇo Tathāgato sāvake abbatīte kālakate upapattisu byākaroti: asu amutra upapanno, asu amutra upapanno ti. —

Bhagavaṃmūlakā no bhante dhammā Bhagavaṃnnettikā Bhagavaṃpaṭisaraṇā. Sādhū vata bhante Bhagavantaṃ yeva paṭibhātu etassa bhāsitassa attho, Bhagavato sutvā bhikkhū dhāressantīti. — Na kho Anuruddhā Tathāgato janakuhanatthaṃ na janalapanatthaṃ na lābhasakkārasilokānisamsatthaṃ, na: iti maṃ jano jānātūti sāvake abbatīte kālakate upapattisu byākaroti: asu amutra upapanno, asu amutra upapanno ti. Santi ca kho Anuruddhā kulaputtā saddhā ulāravedā ulārapāmujjā, te taṃ sutvā tathattāya cittaṃ upasaṃharanti. Tesan - taṃ Anuruddhā hoti dīgharattaṃ hitāya sukhāya.

Idhānuruddhā bhikkhu suṇāti: itthannāmo bhikkhu kālakato, so Bhagavatā byākato: aññāya saṇṭhahīti. So kho paṇ' assa āyasmā sāmaṃ diṭṭho vā hoti anussavasuto vā: evaṃsilo so āyasmā ahosi iti pi, evaṃdhammo so āyasmā ahosi iti pi, evaṃpañño so āyasmā ahosi iti pi, evaṃvihārī so āyasmā ahosi iti pi, evaṃ vimutto so āyasmā ahosi iti pīti. So tassa saddhaṇ - ca sīlaṇ - ca sutāṇ - ca cāgaṇ - ca paññaṇ - ca anussaranto tathattāya cittaṃ upasaṃharati. Evaṃ - pi kho Anuruddhā bhikkhuno phāsuvihāro hoti. Idhānuruddhā bhikkhu suṇāti: itthannāmo bhikkhu kālakato, so Bhagavatā byākato: pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tatthaparinibbāyī anāvattidhammo tasmā lokā ti. So kho paṇ' assa āyasmā sāmaṃ diṭṭho vā hoti anussavasuto vā: evaṃsilo so āyasmā ahosi iti pi, evaṃdhammo — pe — evaṃpañño — evaṃvihārī — evaṃ vimutto so āyasmā ahosi iti pīti. So tassa saddhaṇ - ca — pe — paññaṇ - ca anussaranto tathattāya cittaṃ upasaṃharati. Evaṃ - pi kho Anuruddhā bhikkhuno phāsuvihāro hoti. Idhānuruddhā bhikkhu suṇāti: itthannāmo bhikkhu kālakato, so Bhagavatā byākato: tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī, sakid - eva imaṃ, lokam āgantvā dukkhass' antaṃ karissatīti. So kho paṇ' assa āyasmā sāmaṃ diṭṭho vā hoti anussavasuto vā: evaṃsilo ... evaṃ vimutto so āyasmā ahosi iti pīti. So tassa saddhaṇ - ca — pe — paññaṇ - ca anussaranto tathattāya

ti. Sā kho pan' assā bhagini sāmāṃ diṭṭhā vā hoti anussava-sutā vā: evaṃsīlā ... evaṃ vimuttā sā bhagini ahosi iti pīti. Sā tassā saddhañ-ca — pe — paññañ-ca anussaranti tathattāya cittaṃ upasaṃharati. Evam-pi kho Anuruddhā bhikkhuniyā phāsuvihāro hoti.

Idhānuruddhā upāsako suṇāti: itthannāmo upāsako kālakato, so Bhagavatā byākato: pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tatthaparinibbāyī anāvattidhammo tasmā lokā ti. So kho pan' assa āyasmā sāmāṃ diṭṭho vā hoti anussavasuto vā: evaṃsilo so āyasmā ahosi iti pī, evaṃdhammo — pe — evaṃpañño — evaṃvihārī — evaṃ vimutto so āyasmā ahosi iti pīti. So tassa sad-dhañ-ca — pe — paññañ-ca anussaranto tathattāya cittaṃ upasaṃharati. Evam-pi kho Anuruddhā upāsakassa phāsuvihāro hoti. Idhānuruddhā upāsako suṇāti: itthannāmo upāsako kālakato, so Bhagavatā byākato: tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmi, sakid-eva imaṃ lokam āgantvā dukkhass' antaṃ karissatīti. So kho pan' assa āyasmā sāmāṃ diṭṭho vā hoti anussavasuto vā: evaṃsilo ... evaṃ vimutto so āyasmā ahosi iti pīti. So tassa saddhañ-ca — pe — paññañ-ca anussaranto tathattāya cittaṃ upasaṃharati. Evam-pi kho Anuruddhā upāsakassa phāsuvihāro hoti. Idhānuruddhā upāsako suṇāti: itthannāmo upāsako kālakato, so Bhagavatā byākato: tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo nīyato sambodhiparāyano ti. So kho pan' assa āyasmā sāmāṃ diṭṭho vā hoti anussavasuto vā: evaṃsilo ... evaṃ vimutto so āyasmā ahosi iti pīti. So tassa saddhañ-ca — pe — paññañ-ca anussaranto tathattāya cittaṃ upasaṃharati. Evam-pi kho Anuruddhā upāsakassa phāsuvihāro hoti.

Idhānuruddhā upāsikā suṇāti: itthannāma upāsikā kālakatā, sā Bhagavatā byākatā: pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tatthaparinibbāyini anāvattidhammā tasmā lokā ti. Sā kho pan' assā bhagini sāmāṃ diṭṭhā vā hoti anussavasutā vā: evaṃsīlā sā bhagini ahosi iti pī, evaṃdhammā — pe — evaṃpaññā — evaṃvihārini

— evaṃ vimuttā sā bhaginī ahosi iti pīti. Sā tassā saddhañ-ca — pe — paññañ-ca anussaranti tathattāya cittaṃ upasamharati. Evam-pi kho Anuruddhā upāsikāya phāsuvihāro hoti. Idhānuruddhā upāsikā supāti: itthannāmā upāsikā kālakatā, sā Bhagavatā byākatā: tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmini, sakid-eva imaṃ lokam āgantvā dukkhass' antam karissatiti. Sā kho pan' assā bhaginī sāmam dīṭṭhā vā hoti anussavasutā vā: evaṃsilā ... evaṃ vimuttā sā bhaginī ahosi iti pīti. Sā tassā saddhañ-ca — pe — paññañ-ca anussaranti tathattāya cittaṃ upasamharati. Evam-pi kho Anuruddhā upāsikāya phāsuvihāro hoti. Idhānuruddhā upāsikā supāti: itthannāmā upāsikā kālakatā, sā Bhagavatā byākatā: tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyanā ti. Sā kho pan' assā bhaginī sāmam dīṭṭhā vā hoti anussavasutā vā: evaṃsilā sā bhaginī ahosi iti pi, evaṃdhammā sā bhaginī ahosi iti pi, evaṃpañña sā bhaginī ahosi iti pi, evaṃvihārini sā bhaginī ahosi iti pi, evaṃ vimuttā sā bhaginī ahosi iti pīti. Sā tassā saddhañ-ca silaṇ-ca sutañ-ca cāgañ-ca paññañ-ca anussaranti tathattāya cittaṃ upasamharati. Evam-pi kho Anuruddhā upāsikāya phāsuvihāro hoti.

Iti kho Anuruddhā Tathāgato na janakuhanatthaṃ na janalapanatthaṃ na lābhasakkārasilokānisamsatthaṃ, na: iti maṃ jano jānātūti sāvake abbatthite kālakate upapattisu byākaroti: asu amutra upapanno, asu amutra upapanno ti. Santi ca kho Anuruddhā kulaputtā saddhā ulāavedā ulārapāmujjā, te taṃ sutvā tathattāya cittaṃ upasamharanti. Tesan-taṃ Anuruddhā hoti digharattaṃ hitāya sukhāyāti.

Idam-avoca Bhagavā. Attamano āyasmā Anuruddho Bhagavato bhāsitaṃ abhinandīti.

69.

Evam - me sutam. Ekam samayam Bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. Tena kho pana samayena Gulissāni nāma bhikkhu āraññako padarasamācāro saṅghamajjhe osato hoti kenacid - eva karaṇiyena. Tatra kho āyasmā Sāriputto Gulissānim bhikkhum ārabha bhikkhū āmantesi:

Āraññaken' āvuso bhikkhunā saṅghagatena saṅghe viharantena sabrahmacārisu sagāravena bhavitabbam sappatissena. Sace āvuso āraññako bhikkhu saṅghagato saṅghe viharanto sabrahmacārisu agāravo hoti appatisso tassa bhavanti vattāro: kim - pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam - āyasmā sabrahmacārisu agāravo appatisso ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā saṅghagatena saṅghe viharantena sabrahmacārisu sagāravena bhavitabbam sappatissena.

Āraññaken' āvuso bhikkhunā saṅghagatena saṅghe viharantena āsanakusalena bhavitabbam: iti there ca bhikkhū nānupakhajja nisīdissāmi nave ca bhikkhū na āsanena paṭibāhissāmi. Sace āvuso āraññako bhikkhu saṅghagato saṅghe viharanto na āsanakusalo hoti tassa bhavanti vattāro: kim - pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam - āyasmā abhisamācārikam - pi dhammam na jānāti ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā saṅghagatena saṅghe viharantena āsanakusalena bhavitabbam.

Āraññaken' āvuso bhikkhunā s. s. viharantena nātikālena gāmo pavisitabbo na divā paṭikkamitabbam. Sace āvuso āraññako bhikkhu s. s. viharanto atikālena gāmam pavisati divā paṭikkamati tassa bhavanti vattāro: kim - pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam - āyasmā atikālena gāmam pavisati divā paṭikkamati ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā s. s. viharantena nātikālena gāmo pavisitabbo na divā paṭikkamitabbam.

Āraññaken' āvuso bhikkhunā s. s. viharantena na pure-

bhattam pacchābhattam kulesu cārittam āpajjitabham. Sace āvuso ārañṇako bhikkhu s. s. viharanto purebhattam pacchābhattam kulesu cārittam āpajjati tassa bhavanti vattāro: ayam nūn' imass' āyasmato ārañṇakassa ekassārañṇe serivihārena viharato vikālacariyā bahulikātā, tam enaṁ saṅghagatam - pi samudācarati ti 'ssa bhavanti vattāro, tasmā ārañṇakena bhikkhunā s. s. viharantena na purebhattam pacchābhattam kulesu cārittam āpajjitabham.

Ārañṇaken' āvuso bhikkhunā s. s. viharantena anuddhatena bhavitabham acapalena. Sace āvuso ārañṇako bhikkhu s. s. viharanto uddhato hoti capalo tassa bhavanti vattāro: idam nūn' imass' āyasmato ārañṇakassa ekassārañṇe serivihārena viharato uddhaccaṁ cāpalyam bahulikataṁ, tam enaṁ saṅghagatam - pi samudācarati ti 'ssa bhavanti vattāro, tasmā ārañṇakena bhikkhunā s. s. viharantena anuddhatena bhavitabham acapalena.

Ārañṇaken' āvuso bhikkhunā s. s. viharantena amukharena bhavitabham avikiṇṇavācena. Sace āvuso ārañṇako bhikkhu s. s. viharanto mukharo hoti vikiṇṇavāco tassa bhavanti vattāro: kim - pan' imass' āyasmato ārañṇakassa ekassārañṇe serivihārena yo ayam - āyasmā mukharo vikiṇṇavāco ti 'ssa bhavanti vattāro, tasmā ārañṇakena bhikkhunā s. s. viharantena amukharena bhavitabham avikiṇṇavācena.

Ārañṇaken' āvuso bhikkhunā saṅghagatena saṅhe viharantena suvacena bhavitabham kalyāṇamittena. Sace āvuso ārañṇako bhikkhu saṅghagato saṅhe viharanto dubbaco hoti pāpamitto tassa bhavanti vattāro: kim - pan' imass' āyasmato ārañṇakassa ekassārañṇe serivihārena yo ayam - āyasmā dubbaco pāpamitto ti 'ssa bhavanti vattāro, tasmā ārañṇakena bhikkhunā saṅghagatena saṅhe viharantena suvacena bhavitabham kalyāṇamittena.

Ārañṇaken' āvuso bhikkhunā indriyesu guttadvārena bhavitabham. Sace āvuso ārañṇako bhikkhu indriyesu aguttadvāro hoti tassa bhavanti vattāro: kim - pan' imass' āyasmato ārañṇakassa ekassārañṇe serivihārena yo ayam -

āyasmā indriyesu aguttadvāro ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā indriyesu guttadvārena bhavitabbam.

Āraññaken' āvuso bhikkhunā bhojane mattaññunā bhavitabbam. Sace āvuso āraññako bhikkhu bhojane amattaññū hoti tassa bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam-āyasmā bhojane amattaññū ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā bhojane mattaññunā bhavitabbam.

Āraññaken' āvuso bhikkhunā jāgariyam anuyuttena bhavitabbam. Sace āvuso āraññako bhikkhu jāgariyam ananuyutto hoti tassa bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam-āyasmā jāgariyam ananuyutto ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā jāgariyam anuyuttena bhavitabbam.

Āraññaken' āvuso bhikkhunā āraddhaviriyena bhavitabbam. Sace āvuso āraññako bhikkhu kusīto hoti tassa bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam-āyasmā kusīto ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā āraddhaviriyena bhavitabbam.

Āraññaken' āvuso bhikkhunā upatthitasatinā bhavitabbam. Sace āvuso āraññako bhikkhu mutthassati hoti tassa bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam-āyasmā mutthassati ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā upatthitasatinā bhavitabbam.

Āraññaken' āvuso bhikkhunā samāhitena bhavitabbam. Sace āvuso āraññako bhikkhu asamāhito hoti tassa bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam-āyasmā asamāhito ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā samāhitena bhavitabbam.

Āraññaken' āvuso bhikkhunā paññāvatā bhavitabbam. Sace āvuso āraññako bhikkhu duppañño hoti tassa bhavanti

vattāro: kim-pan' imass' āyasmato āraññakassa ekassā-
raññe serivihārena yo ayam-āyasmā duppañño ti 'ssa
bhavanti vattāro, tasmā āraññakena bhikkhunā paññavatā
bhavitabbam.

Āraññaken' āvuso bhikkhunā abhidhamme abhivinaye
yogo karaṇiyo. Sant' āvuso āraññakam bhikkhum abhi-
dhamme abhivinaye pañham pucchitāro. Sace āvuso
āraññako bhikkhu abhidhamme abhivinaye pañham puṭṭho
na sampāyati tassa bhavanti vattāro: kim-pan' imass' āyas-
mato āraññakassa ekassāraññe serivihārena yo ayam-āyasmā
abhidhamme abhivinaye pañham puṭṭho na sampāyati ti 'ssa
bhavanti vattāro, tasmā āraññakena bhikkhunā abhidhamme
abhivinaye yogo karaṇiyo.

Āraññaken' āvuso bhikkhunā ye te santā vimokhā atik-
kamma rūpe āruppā tattha yogo karaṇiyo. Sant' āvuso
āraññakam bhikkhum ye te santā vimokhā atikkamma rūpe
āruppā tattha pañham pucchitāro. Sace āvuso āraññako
bhikkhu ye te santā vimokhā atikkamma rūpe āruppā tattha
pañham puṭṭho na sampāyati tassa bhavanti vattāro: kim-
pan' imass' āyasmato āraññakassa ekassāraññe serivihārena
yo ayam-āyasmā ye te santā vimokhā atikkamma rūpe
āruppā tattha pañham puṭṭho na sampāyati ti 'ssa bhavanti
vattāro, tasmā āraññakena bhikkhunā ye te santā vimokhā
atikkamma rūpe āruppā tattha yogo karaṇiyo.

Āraññaken' āvuso bhikkhunā uttarimanussadhamme yogo
karaṇiyo. Sant' āvuso āraññakam bhikkhum uttarimanussa-
dhamme pañham pucchitāro. Sace āvuso āraññako bhikkhu
uttarimanussadhamme pañham puṭṭho na sampāyati tassa
bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa
ekassāraññe serivihārena yo ayam-āyasmā yassa p' atthāya
pabbajito tam p' attham na jānāti ti 'ssa bhavanti vattāro,
tasmā āraññakena bhikkhunā uttarimanussadhamme yogo
karaṇiyo ti.

Evam vutte āyasmā Mahāmoggallāno āyasmantaṃ Sāri-
puttaṃ etad-avoca: Āraññaken' eva nu kho āvuso Sāri-
putta bhikkhunā ime dhammā samādāya vattitabbā udāhu

gāmantavihārinā piti. — Āraññakenāpi kho āvuso Moggallāna bhikkhunā ime dhammā samādhāya vattitabbā, pag-eva gāmantavihārinā ti.

GULISSĀNISUTTANTAM NAVAMAM.

70.

Evam-me sutam. Ekaṃ samayaṃ Bhagavā Kāsīsu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. Tatra kho Bhagavā bhikkhū āmantesi: Ahaṃ kho bhikkhave aññatr' eva rattibhojanā bhuñjāmi, aññatra kho panāhaṃ bhikkhave rattibhojanā bhuñjamāno appābādhataṃ-ca sañjānāmi appātaṅkataṃ-ca lahuṭṭhānaṃ-ca balaṃ-ca phāsuvihāraṃ-ca. Etha tumhe pi bhikkhave aññatr' eva rattibhojanā bhuñjatha, aññatra kho pana bhikkhave tumhe pi rattibhojanā bhuñjamānā appābādhataṃ-ca sañjānissatha appātaṅkataṃ-ca lahuṭṭhānaṃ-ca balaṃ-ca phāsuvihāraṃ-cāti. Evam-bhante ti kho te bhikkhū Bhagavato paccassum. Atha kho Bhagavā Kāsīsu anupubbena cārikaṃ caramāno yena Kīṭāgiri nāma Kāsīnaṃ nigamo tad-avasari. Tatra sudam Bhagavā Kīṭāgirisimī viharati Kāsīnaṃ nigame. Tena kho pana samayena Assaji-Punabbasukā nāma bhikkhū Kīṭāgirisimī āvāsikā honti. Atha kho sambahulā bhikkhū yena Assaji-Punabbasukā bhikkhū ten' upasaṅkamimsu, upasaṅkamitvā Assaji-Punabbasuke bhikkhū etad-avocum: Bhagavā kho āvuso aññatr' eva rattibhojanā bhuñjati bhikkhusaṅgho ca, aññatra kho pan' āvuso rattibhojanā bhuñjamānā appābādhataṃ-ca sañjānanti appātaṅkataṃ-ca lahuṭṭhānaṃ-ca balaṃ-ca phāsuvihāraṃ-ca; etha tumhe pi āvuso aññatr' eva rattibhojanā bhuñjatha, aññatra kho pan' āvuso tumhe pi rattibhojanā bhuñjamānā appābādhataṃ-ca sañjānissatha appātaṅkataṃ-ca lahuṭṭhānaṃ-ca balaṃ-ca phāsuvihāraṃ-

cāti. Evaṃ vutte Assaji-Punabbasukā bhikkhū te bhikkhū etad'avocum: Mayāṃ kho āvuso sāyaṃ - c' eva bhuñjāma pāto ca divā ca vikāle, te mayāṃ sāyaṃ - c' eva bhuñjamānā pāto ca divā ca vikāle appābādhataṃ - ca sañjānāma appātaṅkataṃ - ca lahuṭṭhānaṃ - ca balaṃ - ca phāsuvihāraṃ - ca, te mayāṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyaṃ - c' eva mayāṃ bhuñjissāma pāto ca divā ca vikāle ti.

Yato kho te bhikkhū nāsakkhimso Assaji-Punabbasuke bhikkhū saññāpetum atha yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisidimso. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad'avocum: Idha mayāṃ bhante yena Assaji-Punabbasukā bhikkhū ten' upasaṅkamimha, upasaṅkamitvā Assaji-Punabbasuke bhikkhū etad'avocumha: Bhagavā kho āvuso aññatr' eva rattibhojanā bhuñjati — pe — phāsuvihāraṃ - cāti. Evaṃ vutte bhante Assaji-Punabbasukā bhikkhū amhe etad'avocum: Mayāṃ kho āvuso — pe — divā ca vikāle ti. Yato kho mayāṃ bhante nāsakkhimha Assaji-Punabbasuke bhikkhū saññāpetum atha mayāṃ etam-atthaṃ Bhagavato ārocemāti. Atha kho Bhagavā aññataraṃ bhikkhum āmantesi: Ehi tvaṃ bhikkhu mama vacanena Assaji-Punabbasuke bhikkhū āman-tehi: satthāyasmante āmantetiti. Evaṃ - bhante ti kho so bhikkhu Bhagavato paṭissutvā yena Assaji-Punabbasukā bhikkhū ten' upasaṅkami, upasaṅkamitvā Assaji-Punabbasuke bhikkhū etad'avoca: Satthāyasmante āmantetiti. Evaṃ - āvuso ti kho Assaji-Punabbasukā bhikkhū tassa bhikkhuno paṭissutvā yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisidimso. Ekamantaṃ nisinne kho Assaji-Punabbasuke bhikkhū Bhagavā etad'avoca: Saccaṃ kira bhikkhave sambahulā bhikkhū tumhe upasaṅkamitvā etad'avocum: Bhagavā kho āvuso aññatr' eva rattibhojanā bhuñjati bhikkhusaṅgho ca, aññatra kho pan' āvuso rattibhojanā bhuñjamānā appābādhataṃ - ca sañjānanti appātaṅkataṃ - ca lahuṭṭhānaṃ - ca balaṃ - ca phāsu-vihāraṃ - ca; etha tumhe pi āvuso aññatra rattibhojanā bhuñ-jatha, aññatra kho pan' āvuso tumhe pi rattibhojanā bhuñ-

jamānā appābādhatañ - ca sañjānissatha appātaṅkatañ - ca lahuṭṭhānañ - ca balañ - ca phāsuvihārañ - cāti. Evañ vutte kira bhikkhave tumhe te bhikkhū evaṃ avacuttha: Mayañ kho āvuso sāyañ - c' eva bhuñjāma pāto ca divā ca vikāle, te mayañ sāyañ - c' eva bhuñjamānā pāto ca divā ca vikāle appābādhatañ - ca sañjānāma appātaṅkatañ - ca lahuṭṭhānañ - ca balañ - ca phāsuvihārañ - ca, te mayañ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma, sāyañ - c' eva mayañ bhuñjissāma pāto ca divā ca vikāle ti. — Evam - bhante.

Kin - nu me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha: Yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tassa akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantīti. — No h' etaṃ bhante. — Nanu me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha: Idh' ekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, idha paṇ' ekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti; idh' ekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, idha paṇ' ekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti; idh' ekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, idha paṇ' ekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantīti. — Evam - bhante.

Sādhū bhikkhave. Mayā c' etaṃ bhikkhave aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphasitaṃ paññāya: idh' ekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyantīti, evam ahaṃ ajānanto: evarūpaṃ sukhaṃ vedanaṃ pajahathāti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhaviṣṣāti. — No h' etaṃ bhante. — Yasmā ca kho etaṃ bhikkhave mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya: idh' ekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā

dhammā abhivaḍḍhanti kusalā dhammā parihāyantīti, tasmā 'haṃ: evarūpaṃ sukhāṃ vedanaṃ pajahathāti vadāmi. Mayā c' etaṃ bhikkhave aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya: idh' ekaccassa evarūpaṃ sukhāṃ vedanaṃ vediyato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantīti, evaṃ - ahaṃ ajānanto: evarūpaṃ sukhāṃ vedanaṃ upasampajja viharathāti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. — No h' etaṃ bhante. — Yasmā ca kho etaṃ bhikkhave mayā nātaṃ ditṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya: idh' ekaccassa evarūpaṃ sukhāṃ vedanaṃ vediyato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantīti, tasmā 'haṃ: evarūpaṃ sukhāṃ vedanaṃ upasampajja viharathāti vadāmi.

Mayā c' etaṃ bhikkhave aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya: idh' ekaccassa evarūpaṃ dukkhaṃ vedanaṃ — pe — evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyantīti, evaṃ - ahaṃ ajānanto: evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathāti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. — No h' etaṃ bhante. — Yasmā ca kho etaṃ bhikkhave mayā nātaṃ ditṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya: idh' ekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyantīti, tasmā 'haṃ: evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathāti vadāmi. Mayā c' etaṃ bhikkhave aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya: idh' ekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantīti, evaṃ - ahaṃ ajānanto: evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathāti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. — No h' etaṃ bhante. — Yasmā ca kho etaṃ bhikkhave mayā nātaṃ ditṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya: idh' ekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantīti, tasmā 'haṃ: eva-

rūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathāti vadāmi.

Nāhaṃ bhikkhave sabbesaṃ yeva bhikkhūnaṃ appamādena karaṇīyaṃ-ti vadāmi; na panāhaṃ bhikkhave sabbesaṃ yeva bhikkhūnaṃ na appamādena karaṇīyaṃ-ti vadāmi. Ye te bhikkhave bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhava-saṃyojanā samma-d-aññā vimuttā, tathārūpānāhaṃ bhikkhave bhikkhūnaṃ na appamādena karaṇīyaṃ-ti vadāmi; taṃ kissa hetu: katan-tesaṃ appamādena, abhabbā te pamajjitun. Ye ca kho te bhikkhave bhikkhū sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti, tathārūpānāhaṃ bhikkhave bhikkhūnaṃ appamādena karaṇīyaṃ-ti vadāmi, taṃ kissa hetu: app-eva nāṃ' ime āyasmanto anulomikāni senāsanāni paṭisevamānā kalyāṇamitte bhajamānā indriyāni samannāyamaṇā yass' atthāya kula-puttā samma-d-eva agārasmā anagāriyaṃ pabbajanti tad-anuttaraṃ brahmacariyapariyosānaṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyun-ti, imaṃ kho ahaṃ bhikkhave imesaṃ bhikkhūnaṃ appamāda-phalaṃ sampassamāno appamādena karaṇīyaṃ-ti vadāmi.

Satt' ime bhikkhave puggalā santo saṃvijjamānā lokasimhā, katame satta: ubhatobhāgavimutto paññāvimutto kāya-sakkhī diṭṭhippatto saddhāvimutto dhammānusārī saddhānusārī.

Katamo ca bhikkhave puggalo ubhatobhāgavimutto: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya c' assa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave puggalo ubhatobhāgavimutto. Imassa kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyaṃ-ti vadāmi, taṃ kissa hetu: katan-tassa appamādena, abhabbo so pamajjitun.

Katamo ca bhikkhave puggalo paññāvimutto: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c' assa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave

senāsanāni paṭisevamāno — pe — upasampajja vihareyyāti, imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamāda-phalaṃ sampassamāno appamādena karaṇīyan - ti vadāmi.

Katamo ca bhikkhave puggalo dhammānūsārī: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c' assa disvā āsavā aparikkhiṇā honti, Tathāgatappaveditā c' assa dhammā paññāya mattaso nijjhānaṃ khamanti, api c' assa ime dhammā honti seyyathidaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Ayaṃ vuccati bhikkhave puggalo dhammānūsārī. Imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyan - ti vadāmi, taṃ kissa hetu: app - eva nāma ayam - āyasmā anulomikāni senāsanāni paṭisevamāno — pe — upasampajja vihareyyāti, imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamāda-phalaṃ sampassamāno appamādena karaṇīyan - ti vadāmi.

Katamo ca bhikkhave puggalo saddhānūsārī: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c' assa disvā āsavā aparikkhiṇā honti, Tathāgate c' assa saddhā-mattaṃ hoti pemamattaṃ, api c' assa ime dhammā honti seyyathidaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Ayaṃ vuccati bhikkhave puggalo saddhānūsārī. Imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyan - ti vadāmi, taṃ kissa hetu: app - eva nāma ayam - āyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyayamāno yass' atthāya kulaputtā samma - d - eva agārasmā anagāriyaṃ pabbajanti tad - anuttaraṃ brahmacariyapariyosānaṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti, imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamāda-phalaṃ sampassamāno appamādena karaṇīyan - ti vadāmi.

Nāhaṃ bhikkhave ^{atthāya} ādiken' eva aññārādhanāṃ vadāmi, api ca bhikkhave anupubbāsikkhā anupubbakiriyā anupubba-

atthāya
anupubba

paṭipadā aññārāḍhanā hoti. Kathaṇ - ca bhikkhave anupubbāsikkhā anupubbakiriya anupubbapaṭipadā aññārāḍhanā hoti: Idha bhikkhave saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotaṃ odahati, ohitasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakhantiyā sati chando jāyati, chandaajāto ussahati, ussahitvā tuletī, tulayitvā padahati, pahitatto samāno kāyena c' eva paramaṃ saccaṃ sacchikaroti paññāya ca naṃ ativijjha passati. Sā pi nāma bhikkhave saddhā nāhosi, tam - pi nāma bhikkhave upasaṅkamanā nāhosi, sā pi nāma bhikkhave payirupāsana nāhosi, tam - pi nāma bhikkhave sotāvadhānaṃ nāhosi, tam - pi nāma bhikkhave dhammasavanaṃ nāhosi, sā pi nāma bhikkhave dhammadhāraṇā nāhosi, sā pi nāma bhikkhave atthūpaparikkhā nāhosi, sā pi nāma bhikkhave dhammanijjhānakhanti nāhosi, so pi nāma bhikkhave chando nāhosi, so pi nāma bhikkhave ussāho nāhosi, sā pi nāma bhikkhave tulanā nāhosi, tam - pi nāma bhikkhave padhānaṃ nāhosi. Vipphaṭṭipannā 'ttha bhikkhave, micchāpaṭipannā 'ttha bhikkhave. Kīva dūre v' ime bhikkhave moghapurisā apakkantā imasmā dhamma-vinayā.

Atthi bhikkhave catuppadam veyyākaraṇaṃ yass' uddiṭṭhassa viññū puriso nacīrass' eva paññāy' atthaṃ ājāneyya. Uddisissāmi vo bhikkhave, ājānissatha mētaṇ - ti. — Ke ca mayaṃ bhante ke ca dhammassa aññātāro ti. — Yo pi so bhikkhave satthā āmisagaru āmisadāyādo āmisehi sāmsaṭṭho viharati, tassa p' ayaṃ evarūpi paṇapaṇavidhā na upeti: evaṇ - ca no assa atha naṃ kareyyāma, na ca no ev' assa na naṃ kareyyāmāti; kim - pana bhikkhave yaṃ Tathāgato sabbaso āmisehi visāmsaṭṭho viharati. Saddhassa bhikkhave sāvakassa satthu sāsane pariyogāya vattato ayam - anudhammo hoti: satthā Bhagavā, sāvako 'ham - asmi; jānāti Bhagavā, nāhaṃ jānāmiti. Saddhassa bhikkhave sāvakassa satthu sāsane pariyogāya vattato rumhaniyaṃ satthu sāsanaṃ hoti ojavantaṃ. Saddhassa bhikkhave sāvakassa satthu sāsane

pariyogāya vattato ayam -anudhammo hoti: kāmaṃ taco ca nahāru ca atṭhī ca avasissatu, sarīre upasussatu maṃsa-lohitaṃ, yaṃ -taṃ purisatthāmena purisaviriyena purisaparakkamena pattabbam na taṃ apāpuṇitvā viriyassa santhānaṃ bhavissatīti. Saddhassa bhikkhave sāvakassa satthu sāsane pariyogāya vattato dvinnam phalānaṃ aññataraṃ phalaṃ pāṭikaṅkham: diṭṭhe va dhamme aññā, sati vā upādisese anāgāmitā ti.

Idam -avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun -ti.

KĪṬĀGIRISUTTANTAṀ DASAMAṀ.

BHĪKKHUVAGGO DUTIYO.

71.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. Tena kho pana samayena Vacchagotto paribbājako Ekapuṇḍariko paribbājakārāme paṭivasati. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā patta -civaraṃ ādāya Vesālīm piṇḍāya pāvīsi. Atha kho Bhagavato etad -ahosi: Atippago kho tāva Vesāliyaṃ piṇḍāya caritum, yaṃ -nūnāhaṃ yena Ekapuṇḍariko paribbājakārāmo yena Vacchagotto paribbājako ten' upasaṅkameyyan -ti. Atha kho Bhagavā yena Ekapuṇḍariko paribbājakārāmo yena Vacchagotto paribbājako ten' upasaṅkami. Addasā kho Vacchagotto paribbājako Bhagavantaṃ dūrato va āgacchantam, disvāna Bhagavantaṃ etad -avoca: Etu kho bhante Bhagavā, sāgataṃ bhante Bhagavato, cirassaṃ kho bhante Bhagavā imaṃ pariyāyam -akāsi yadidaṃ idh' āgamanāya, nisidatu bhante Bhagavā, idam -āsanam paññattan -ti. Nisīdi Bhagavā paññatte āsane, Vacchagotto pi kho paribbājako añña-

taraṃ nicaṃ āsanaṃ gaheṭvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Vacchagotto paribbājako Bhagavantaṃ etad-avoca:

Sutaṃ mētaṃ bhante: samaṇo Gotamo sabbaññū sabba-dassāvī, aparisesaṃ nāpadassanaṃ paṭijānāti: carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ nāpadassanaṃ paccupaṭṭhitaṃ - ti. Ye te bhante evaṃ - āhaṃsu: samaṇo Gotamo sabbaññū sabbadassāvī, aparisesaṃ nāpadassanaṃ paṭijānāti: carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ nāpadassanaṃ paccupaṭṭhitaṃ - ti, kacci te bhante Bhagavato vuttavādinō na ca Bhagavantaṃ abhūtena abbhācikkhanti dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatīti. — Ye te Vaccha evaṃ - āhaṃsu: samaṇo Gotamo sabbaññū sabbadassāvī, aparisesaṃ nāpadassanaṃ paṭijānāti: carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ nāpadassanaṃ paccupaṭṭhitaṃ - ti, na me te vuttavādinō, abbhācikkhanti ca pana maṇ - te asatā abhūtenāti.

Kathaṃ byākaramānā pana mayaṃ bhante vuttavādinō c' eva Bhagavato assāma na ca Bhagavantaṃ abhūtena abbhācikkheyyāma dhammassa cānudhammaṃ byākareyyāma, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyyāti. — Tevijjo samaṇo Gotamo ti kho Vaccha byākaramāno vuttavādī c' eva me assa na ca maṃ abhūtena abbhācikkheyya dhammassa cānudhammaṃ byākareyya, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyya. Ahaṃ hi Vaccha yāvad - e ākaṅkhāmi anekavibhitaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ ekam - pi jātiṃ dve pi jātiyo — pe — iti sākāraṃ sauddesaṃ anekavibhitaṃ pubbenivāsaṃ anussarāmi. Ahaṃ hi Vaccha yāvad - e ākaṅkhāmi dibbena cakkhunā visuddhena atikkantaṃ ānusaṅgaṃ satte passāmi cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate — pe — yathākammūpage satte pajjāmi. Ahaṃ hi Vaccha āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharāmi. Tevijjo samaṇo Gotamo

ti kho Vaccha byākaramāno vuttavādī c' eva me assa na ca mañ abhūtena abbhācikkheyya dhammassa cānudhammañ byākareyya, na ca koci sahadhammiko vādānuvādo gārayhañ thānañ āgaccheyyāti.

Evam vutte Vacchagotto paribbājako Bhagavantañ etad-avoca: Atthi nu kho bho Gotama koci gihī gihisañyojanañ appahāya kāyassa bhedā dukkhass' antaṃkaro ti. — Na - tthi kho Vaccha koci gihī gihisañyojanañ appahāya kāyassa bhedā dukkhass' antaṃkaro ti. — Atthi pana bho Gotama koci gihī gihisañyojanañ appahāya kāyassa bhedā saggū-pago ti. — Na kho Vaccha ekañ yeva satañ na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyo va ye gihī gihisañyojanañ appahāya kāyassa bhedā saggūpagā ti. — Atthi nu kho bho Gotama koci ājīvako kāyassa bhedā dukkhass' antaṃkaro ti. — Na - tthi kho Vaccha koci ājīvako kāyassa bhedā dukkhass' antaṃkaro ti. — Atthi pana bho Gotama koci ājīvako kāyassa bhedā saggū-pago ti. — Ito kho so Vaccha ekanavuto kappo yam-ahañ anussarāmi, nābhijānāmi kañci ājivakañ saggūpagañ aññatra ekena, so p' āsi kammavādī kiriyavādī ti. — Evam sante bho Gotama suññañ adun-titthāyatanañ antamaso saggūpaga pīti. — Evam sante Vaccha suññañ adun-titthāyatanañ antamaso saggūpaga pīti.

Idam - avoca Bhagavā. Attamano Vacchagotto paribbājako Bhagavato bhāsitañ abinanditi.

TEVIJJA-VACCHAGOTTASUTTANTAÑ PAṬHAMAM.

72.

Evam - me suttañ. Ekañ samayañ Bhagavā Sāvattthiyañ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Vacchagotto paribbājako yena Bhagavā ten' upasaṅkami,

upasaṅkamitvā Bhagavatā saddhīm sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Vacchagotto paribbājako Bhagavantam etad - avoca:

Kin - nu kho bho Gotama: sassato loko, idam - eva saccaṃ, mogham - aññaṃ - ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: sassato loko, idam - eva saccaṃ, mogham - aññaṃ - ti. — Kiṃ pana bho Gotama: asassato loko, idam - eva saccaṃ, mogham - aññaṃ - ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: asassato loko, idam - eva saccaṃ, mogham - aññaṃ - ti. — Kin - nu kho bho Gotama: antavā loko, idam - eva saccaṃ, mogham - aññaṃ - ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: antavā loko, idam - eva saccaṃ, mogham - aññaṃ - ti. — Kiṃ pana bho Gotama: anantavā loko, idam - eva saccaṃ, mogham - aññaṃ - ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: anantavā loko, idam - eva saccaṃ, mogham - aññaṃ - ti. — Kin - nu kho bho Gotama: taṃ jivāṃ taṃ sarīraṃ, idam - eva saccaṃ, mogham - aññaṃ - ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: taṃ jivāṃ taṃ sarīraṃ, idam - eva saccaṃ, mogham - aññaṃ - ti. — Kiṃ pana bho Gotama: aññaṃ jivāṃ aññaṃ sarīraṃ, idam - eva saccaṃ, mogham - aññaṃ - ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: aññaṃ jivāṃ aññaṃ sarīraṃ, idam - eva saccaṃ, mogham - aññaṃ - ti. — Kin - nu kho bho Gotama: hoti tathāgato param - maraṇā, idam - eva saccaṃ, mogham - aññaṃ - ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: hoti tathāgato param - maraṇā, idam - eva saccaṃ, mogham - aññaṃ - ti. — Kiṃ pana bho Gotama: na hoti tathāgato param - maraṇā, idam - eva saccaṃ, mogham - aññaṃ - ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: na hoti tathāgato param - maraṇā, idam - eva saccaṃ, mogham - aññaṃ - ti. — Kin - nu kho bho Gotama: hoti ca na ca hoti tathāgato param - maraṇā, idam - eva saccaṃ, mogham - aññaṃ - ti evaṃdiṭṭhi bhavaṃ Gotamo

ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: hoti ca na ca hoti tathāgato param-maraṇā, idam-eva saccam, mogham-aññan-ti. — Kiṃ pana bho Gotama: n' eva hoti na na hoti tathāgato param-maraṇā, idam-eva saccam, mogham-aññan-ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: n' eva hoti na na hoti tathāgato param-maraṇā, idam-eva saccam, mogham-aññan-ti.

Kin-nu kho bho Gotama: sassato loko, idam-eva saccam, mogham-aññan-ti evaṃdiṭṭhi samaṇo Gotamo ti iti puṭṭho samāno: na kho ahaṃ Vaccha evaṃdiṭṭhi: sassato loko, idam-eva saccam, mogham-aññan-ti vadesi. Kiṃ pana bho Gotama: asassato loko, idam-eva saccam, mogham-aññan-ti evaṃdiṭṭhi samaṇo Gotamo ti iti puṭṭho samāno: na kho ahaṃ Vaccha evaṃdiṭṭhi: asassato loko, idam-eva saccam, mogham-aññan-ti vadesi — pe —. Kin-nu kho bho Gotama: hoti ca na ca hoti tathāgato param-maraṇā, idam-eva saccam, mogham-aññan-ti evaṃdiṭṭhi samaṇo Gotamo ti iti puṭṭho samāno: na kho ahaṃ Vaccha evaṃdiṭṭhi: hoti ca na ca hoti tathāgato param-maraṇā, idam-eva saccam, mogham-aññan-ti vadesi. Kiṃ pana bho Gotama: n' eva hoti na na hoti tathāgato param-maraṇā, idam-eva saccam, mogham-aññan-ti evaṃdiṭṭhi samaṇo Gotamo ti iti puṭṭho samāno: na kho ahaṃ Vaccha evaṃdiṭṭhi: n' eva hoti na na hoti tathāgato param-maraṇā, idam-eva saccam, mogham-aññan-ti vadesi. Kiṃ pana bhavaṃ Gotamo ādinavaṃ sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagato ti.

Sassato loko ti kho Vaccha diṭṭhigatam-etaṃ diṭṭhi-gahanam diṭṭhikantāram diṭṭhivisūkam diṭṭhivipphanditam diṭṭhisamyojanam, sadukkham savighātam saupāyāsam saparilāham, na nibbidāya na virāgāya na nirodhāya na upa-samāya na abhiññāya na sambodhāya na nibbānāya sam-vattati. Asassato loko ti kho Vaccha — pe — antavā loko ti kho Vaccha — anantavā loko ti kho Vaccha — taṃ jīvaṃ taṃ sarīran-ti kho Vaccha — aññam jīvaṃ aññam sarīran-ti kho Vaccha — hoti tathāgato param-maraṇā ti kho

Vaccha — na hoti tathāgato param-maraṇā ti kho Vaccha — hoti ca na ca hoti tathāgato param-maraṇā ti kho Vaccha — n' eva hoti na na hoti tathāgato param-maraṇā ti kho Vaccha diṭṭhigatam-etaṃ diṭṭhigahanam diṭṭhikantāram diṭṭhivisūkam diṭṭhivipphanditam diṭṭhisamyojanam, sadukkham savighātam saupāyāsam sapariḷāham, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati. Imam kho aham Vaccha ādinavam sampassamāno evam imāni sabbaso diṭṭhigatāni anupagato ti. — Atthi pana bho Gotamassa kiñci diṭṭhigatan-ti. — Diṭṭhigatan-ti kho Vaccha apanitam-etaṃ Tathāgatassa. Diṭṭham h' etaṃ Vaccha Tathāgatenā: iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthagamo; iti vedanā, iti vedanāya samudayo, iti vedanāya atthagamo; iti saññā, iti saññāya samudayo, iti saññāya atthagamo; iti saṅkhārā, iti saṅkhārānam samudayo, iti saṅkhārānam atthagamo; iti viññāpaṃ, iti viññāpassa samudayo, iti viññāpassa atthagamo ti. Tasmā Tathāgato sabbamaññitānam sabbamathitānam sabba-ahinikāra-maminikāra-mānānusayānam khayā virāgā nirodhā cāgā paṇissaggā anupādā vimutto ti vadāmiti.

Evam vimuttacitto pana bho Gotama bhikkhu kuhiṃ upapajjatiti. — Upapajjatiti kho Vaccha na upeti. — Tena hi bho Gotama na upapajjatiti. — Na upapajjatiti kho Vaccha na upeti. — Tena hi bho Gotama upapajjati ca na ca upapajjatiti. — Upapajjati ca na ca upapajjatiti kho Vaccha na upeti. — Tena hi bho Gotama n' eva upapajjati na na upapajjatiti. — N' eva upapajjati na na upapajjatiti kho Vaccha na upeti.

Evam vimuttacitto pana bho Gotama bhikkhu kuhiṃ upapajjatiti iti putṭho samāno: upapajjatiti kho Vaccha na upetiti vadesi. Tena hi bho Gotama na upapajjatiti iti putṭho samāno: na upapajjatiti kho Vaccha na upetiti vadesi. Tena hi bho Gotama upapajjati ca na ca upapajjatiti iti putṭho samāno: upapajjati ca na ca upapajjatiti kho Vaccha na upetiti vadesi. Tena hi bho Gotama n' eva upapajjati na na upapajjatiti iti putṭho samāno: n' eva upapajjati na

na upapajjatīti kho Vaccha na upetīti vadesi. Etthāhaṃ bho Gotama aññāṇam - āpādim, ettha sammoham - āpādim, yā pi me esā bhoto Gotamassa purimena kathāsallāpena ahu pasādamattā sā pi me etarahi antarahitā ti.

Alaṃ hi te Vaccha aññāṇāya alaṃ sammohāya. Gambhīro h' ayaṃ Vaccha dhammo duddaso duranubodho santo paṇīto atakkāvacarō nipuṇo paṇḍitavedaniyo, so tayā dujjāno aññaditṭhikena aññakhantikena aññarucikena aññatrayogena aññathācariyakena. Tena hi Vaccha taṃ yev' ettha paṭipucchissāmi, yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kim - maññasi Vaccha: sace te purato aggi jāleyya jāneyyāsi tvaṃ: ayaṃ me purato aggi jalatīti. — Sace me bho Gotama purato aggi jāleyya jāneyyāhaṃ: ayaṃ me purato aggi jalatīti. — Sace pana taṃ Vaccha evaṃ puccheyya: yo te ayaṃ purato aggi jalatī ayaṃ aggi kiṃ paṭicca jalatīti, evaṃ puṭṭho tvaṃ Vaccha kinti byākareyyāsi. — Sace maṃ bho Gotama evaṃ puccheyya: yo te ayaṃ purato aggi jalatī ayaṃ aggi kiṃ paṭicca jalatīti, evaṃ puṭṭho ahaṃ bho Gotama evaṃ byākareyyaṃ: yo me ayaṃ purato aggi jalatī ayaṃ aggi tiṇakatṭhupādānaṃ paṭicca jalatīti. — Sace te Vaccha purato so aggi nibbāyeyya jāneyyāsi tvaṃ: ayaṃ me purato aggi nibbuto ti. — Sace me bho Gotama purato so aggi nibbāyeyya jāneyyāhaṃ: ayaṃ me purato aggi nibbuto ti. — Sace pana taṃ Vaccha evaṃ puccheyya: yo te ayaṃ purato aggi nibbuto so aggi ito katamaṃ disaṃ gato, puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā ti, evaṃ puṭṭho tvaṃ Vaccha kinti byākareyyāsi. — Na upeti bho Gotama. Yaṃ hi so bho Gotama aggi tiṇakatṭhupādānaṃ paṭicca ajali, tassa ca pariyādānā aññassa ca anupahārā anāhāro nibbuto t' eva saṅkhaṃ gacchatīti.

Evam - eva kho Vaccha yena rūpena tathāgataṃ paññāpayamāno paññāpeyya taṃ rūpaṃ tathāgatassa pahinaṃ uccinnamūlaṃ tālāvatthukataṃ anabhāvakataṃ āyatīṃ anuppādadhammaṃ; rūpasāṅkhāvimutto kho Vaccha tathāgato, gambhīro appameyyo duppariyogāho seyyathā pi mahāsamuddo, upapajjatīti na upeti, na upapajjatīti na upeti,

upapajjati ca na ca upapajjatitī na upeti, n' eva upapajjati na na upapajjatitī na upeti. Yāya vedanāya tathāgatam paññāpayamāno paññāpeyya sā vedanā tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā; vedanāsāṅkhāvimutto kho Vaccha tathāgato, gambhīro appameyyo duppariyogāho seyyathā pi mahāsamuddo, upapajjatitī na upeti, na upapajjatitī na upeti, upapajjati ca na ca upapajjatitī na upeti, n' eva upapajjati na na upapajjatitī na upeti. Yāya saññāya tathāgatam paññāpayamāno paññāpeyya sā saññā tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā; saññāsāṅkhāvimutto kho Vaccha tathāgato, gambhīro appameyyo... n' eva upapajjati na na upapajjatitī na upeti. Yehi saṅkhārehi tathāgatam paññāpayamāno paññāpeyya te saṅkhārā tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā; saṅkhārasaṅkhāvimutto kho Vaccha tathāgato, gambhīro appameyyo... n' eva upapajjati na na upapajjatitī na upeti. Yena viññānena tathāgatam paññāpayamāno paññāpeyya tam viññānam tathāgatassa pahīnam ucchinnamūlam tālāvatthukatam anabhāvakatam āyatim anuppādadhammam; viññānasāṅkhāvimutto kho Vaccha tathāgato, gambhīro appameyyo duppariyogāho seyyathā pi mahāsamuddo, upapajjatitī na upeti, na upapajjatitī na upeti, upapajjati ca na ca upapajjatitī na upeti, n' eva upapajjati na na upapajjatitī na upetiti.

Evam vutte Vacchagotto paribbājako Bhagavantam etadavoca: Seyyathā pi bho Gotama gāmassa vā nigamassa vā avidūre mahā sālarukkho, tassa aniccatā sākāpalāsam palujjeyya, tacapapaṭikā palujjeyyuh, pheggu palujjeyya, so aparena samayena apagatasākāpalāso apagatatapapaṭiko apagataphegguko suddho assa sāre patitṭhito, evam-ev' idam bho Gotamassa pāvacanam apagatasākāpalāsam apagatatapapaṭikam apagatapheggukam suddham sāre patitṭhitam. Abhikkantam bho Gotama, abhikkantam bho Gotama. Seyyathā pi bho Gotama nikujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre

vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintīti, evaṃ - evaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ - ca bhikkhusaṅghaṃ - ca. Upāsakam - maṃ bhavaṃ Gotamo dhāretu ajjatagge paṇupetaṃ saraṇagataṃ - ti.

AGGI-VACCHAGOTTASUTTANTAṃ DUTIYAṃ.

73.

Evam - me suttaṃ. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Veļuvane Kalandakanivāpe. Atha kho Vacchagotto paribbājako yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Vacchagotto paribbājako Bhagavantaṃ etad - avoca: Dīgha-rattāhaṃ bhotā Gotamena sahakathī. Sādhū me bhavaṃ Gotamo saṅkhittena kusalākusalaṃ desetūti. — Saṅkhittena pi kho te ahaṃ Vaccha kusalākusalaṃ deseyyaṃ, vitthārena pi kho te ahaṃ Vaccha kusalākusalaṃ deseyyaṃ, api ca te ahaṃ Vaccha saṅkhittena kusalākusalaṃ desessāmi, taṃ suṇāhi sādhukaṃ manasikaroḥi, bhāsisāmiti. Evaṃ bho ti kho Vacchagotto paribbājako Bhagavato paccassosi. Bhagavā etad - avoca:

Lobho kho Vaccha akusalaṃ, alobho kusalaṃ. Doso kho Vaccha akusalaṃ, adoso kusalaṃ. Moho kho Vaccha akusalaṃ, amoho kusalaṃ. Iti kho Vaccha ime tayo dhammā akusalā, tayo dhammā kusalā. Pāṇātipāto kho Vaccha akusalaṃ, pāṇātipātā veramaṇi kusalaṃ. Adinnādānaṃ kho Vaccha akusalaṃ, adinnādānā veramaṇi kusalaṃ. Kāmesu micchācāro kho Vaccha akusalaṃ, kāmesu micchācārā veramaṇi kusalaṃ. Musāvādo kho Vaccha akusalaṃ, musāvādā veramaṇi kusalaṃ. Pisunā vācā kho Vaccha

akusalāṃ, piṣuṇāya vācāya veramaṇi kusalaṃ. Pharusā vācā kho Vaccha akusalāṃ, pharusāya vācāya veramaṇi kusalaṃ. Samphappalāpo kho Vaccha akusalāṃ, samphappalāpā veramaṇi kusalaṃ. Abhiṇṇā kho Vaccha akusalāṃ, anabhiṇṇā kusalaṃ. Byāpādo kho Vaccha akusalāṃ, abyāpādo kusalaṃ. Micchādittṭhi kho Vaccha akusalāṃ, sammādittṭhi kusalaṃ. Iti kho Vaccha ime dasa dhammā akusalā, dasa dhammā kusalā. Yato kho Vaccha bhikkhuno taṇhā pahīnā hoti ucchinnamūlā tālavatthukatā anabhāvakatā āyatim anuppāda-dhammā, so hoti bhikkhu araham khīṇāsavo vusitavā katakaraṇiyo obitabhāro anuppattasadattho parikkhīṇabhava-saṃyojano samma-d-aññā vimutto ti.

Tiṭṭhatu bhavaṃ Gotamo, atthi pana bhoto Gotamassa ekabhikkhu pi sāvako āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharatīti. — Na kho Vaccha ekaṃ yeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyo va ye bhikkhū mama sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā viharantīti. — Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, atthi pana bhoto Gotamassa ekabhikkhunī pi sāvikā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharatīti. — Na kho Vaccha ekaṃ yeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyo va yā bhikkhuniyo mama sāvikā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharantīti. — Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, atthi pana bhoto Gotamassa ekupāsako pi sāvako gihi odātavasano brahmacārī pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tatthaparinibbāyī anāvattidhammo tasmā lokā ti. — Na kho Vaccha ekaṃ yeva satam... na pañca satāni, atha kho bhiyyo va ye upāsakā mama sāvakā gihi odātavasanaṃ brahmacārino pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ

parikkhayā opapātikā tatthaparinibbāyino anāvattidhammā tasmā lokā ti. — Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanaṃ brahmacārino, atthi pana bhoto Gotamassa ekupāsako pi sāvako gihī odātavasano kāmabhogī sāsana-karo ovādapatikaro tiṇṇavicikiccho vigatakathaṃkatho vesārajappatto aparappaccayo satthusāsane viharatīti. — Na kho Vaccha ekaṃ yeva sataṃ... na pañca satāni, atha kho bhiyyo va ye upāsakā mama sāvakā gihī odātavasanaṃ kāmabhogino sāsana-karā ovādapatikarā tiṇṇavicikicchā vigatakathaṃkathā vesārajappattā aparappaccayā satthusāsane viharantīti. — Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanaṃ brahmacārino, tiṭṭhantu upāsakā gihī odātavasanaṃ kāmabhogino, atthi pana bhoto Gotamassa ekupāsikā pi sāvikā gihī odātavasanaṃ brahmacārini pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tatthaparinibbāyini anāvattidhammā tasmā lokā ti. — Na kho Vaccha ekaṃ yeva sataṃ... na pañca satāni, atha kho bhiyyo va yā upāsikā mama sāvikā gihī odātavasanaṃ brahmacāriniyo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tatthaparinibbāyiniyo anāvattidhammā tasmā lokā ti. — Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanaṃ brahmacārino, tiṭṭhantu upāsakā gihī odātavasanaṃ kāmabhogino, tiṭṭhantu upāsikā gihī odātavasanaṃ brahmacāriniyo, atthi pana bhoto Gotamassa ekupāsikā pi sāvikā gihī odātavasanaṃ kāmabhoginī sāsana-karā ovādapatikarā tiṇṇavicikicchā vigatakathaṃkathā vesārajappattā aparappaccayā satthusāsane viharatīti. — Na kho Vaccha ekaṃ yeva sataṃ na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyo va yā upāsikā mama sāvikā gihī odātavasanaṃ kāmabhoginiyo sāsana-karā ovādapatikarā tiṇṇavicikicchā vigatakathaṃkathā vesārajappattā aparappaccayā satthusāsane viharantīti.

Sace hi bho Gotama imaṃ dhammaṃ bhavaṃ yeva Gotamo ārādhako abhaviṣṣa no ca kho bhikkhū ārādhakā

abhaviṃsu, evam-idaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṇ-c' eva Gotamo ārādhako bhikkhū ca ārādhakā, evam-idaṃ brahmacariyaṃ paripūraṃ ten' aṅgena. Sace hi bho Gotama imaṃ dhammaṃ bhavaṇ-c' eva Gotamo ārādhako abhaviṣṣa bhikkhū ca ārādhakā abhaviṃsu, no ca kho bhikkhuniyo ārādhikā abhaviṃsu, evam-idaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṇ-c' eva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā, evam-idaṃ brahmacariyaṃ paripūraṃ ten' aṅgena. Sace hi bho Gotama imaṃ dhammaṃ bhavaṇ-c' eva Gotamo ārādhako abhaviṣṣa bhikkhū ca ārādhakā abhaviṃsu bhikkhuniyo ca ārādhikā abhaviṃsu, no ca kho upāsakā gihi odātavanā brahmacārino ārādhakā abhaviṃsu, evam-idaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṇ-c' eva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihi odātavanā brahmacārino ārādhakā, evam-idaṃ brahmacariyaṃ paripūraṃ ten' aṅgena. Sace hi bho Gotama imaṃ dhammaṃ bhavaṇ-c' eva Gotamo ārādhako abhaviṣṣa bhikkhū ca ārādhakā abhaviṃsu bhikkhuniyo ca ārādhikā abhaviṃsu upāsakā ca gihi odātavanā brahmacārino ārādhakā abhaviṃsu, no ca kho upāsakā gihi odātavanā kāmabhogino ārādhakā abhaviṃsu, evam-idaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṇ-c' eva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihi odātavanā brahmacārino ārādhakā upāsakā ca gihi odātavanā kāmabhogino ārādhakā, evam-idaṃ brahmacariyaṃ paripūraṃ ten' aṅgena. Sace hi bho Gotama imaṃ dhammaṃ bhavaṇ-c' eva Gotamo ārādhako abhaviṣṣa bhikkhū ca ārādhakā abhaviṃsu bhikkhuniyo ca ārādhikā abhaviṃsu upāsakā ca gihi odātavanā brahmacārino ārādhakā abhaviṃsu upāsakā ca gihi odātavanā kāmabhogino ārādhakā abhaviṃsu, no ca kho upāsikā gihi odātavanā

brahmacāriniyo ārādhikā abhaviṃsu. evam-idam brahmacariyaṃ aparipūraṃ abhavissa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṃ -c' eva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihi odātavasanā brahmacārino ārādhakā upāsakā ca gihi odātavasanā kāmabhogino ārādhakā upāsikā ca gihi odātavasanā brahmacāriniyo ārādhikā, evam-idam brahmacariyaṃ paripūraṃ ten' aṅgena. Sace hi bho Gotama imaṃ dhammaṃ bhavaṃ -c' eva Gotamo ārādhako abhavissa bhikkhū ca ārādhakā abhaviṃsu bhikkhuniyo ca ārādhikā abhaviṃsu upāsakā ca gihi odātavasanā brahmacārino ārādhakā abhaviṃsu upāsakā ca gihi odātavasanā kāmabhogino ārādhakā abhaviṃsu upāsikā ca gihi odātavasanā brahmacāriniyo ārādhikā abhaviṃsu, no ca kho upāsikā gihi odātavasanā kāmabhoginiyo ārādhikā abhaviṃsu, evam-idam brahmacariyaṃ aparipūraṃ abhavissa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṃ -c' eva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihi odātavasanā brahmacārino ārādhakā upāsakā ca gihi odātavasanā kāmabhogino ārādhakā upāsikā ca gihi odātavasanā brahmacāriniyo ārādhikā upāsikā ca gihi odātavasanā kāmabhoginiyo ārādhikā, evam-idam brahmacariyaṃ paripūraṃ ten' aṅgena.

Seyyathā pi bho Gotama Gaṅgā nadī samuddaninnā samuddapoṇā samuddapabbhārā samuddam āhacca tiṭṭhati, evam-evāyaṃ bhoto Gotamassa parisā sagahatṭhapabbajitā nibbānaninnā nibbānapoṇā nibbānapabbhārā nibbānaṃ āhacca tiṭṭhati. Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintīti, evam-evam bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ -ca bhikkhusaṅghaṃ -ca. Labheyyāhaṃ bhoto Gotamassa santike pabbajjaṃ, labheyyaṃ upasampadaṃ-

ti. — Yo kho Vaccha aññatitthiyapubbo imasmiñ dhamma-
vinaye ākañkhati pabbajjañ ākañkhati upasampadañ, so
cattāro māse parivasati, catunnañ māsānañ accayena
āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhu-
bhāvāya; api ca m' ettha puggalavemattatā veditā ti. —
Sace bhante aññatitthiyapubbā imasmiñ dhammavinaye
ākañkhantā pabbajjañ ākañkhantā upasampadañ cattāro
māse parivasanti, catunnañ māsānañ accayena āraddhacittā
bhikkhū pabbājenti upasampādentī bhikkhubhāvāya, ahañ
cattāri vassāni parivasissāmi, catunnañ mañ vassānañ acca-
yena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhu-
bhāvāyāti. Alattha kho Vacchagotto paribbājako Bhagavato
santike pabbajjañ alattha upasampadañ.

Acirūpasampanno kho pañ' āyasmā Vacchagotto addhamā-
sūpasampanno yena Bhagavā ten' upasañkami, upasañkamitvā
Bhagavantañ abhivādetvā ekamantañ nisīdi. Ekamantañ
nisinna kho āyasmā Vacchagotto Bhagavantañ etad-avoca:
Yāvatakañ bhante sekhena nāñena sekhāya vijjāya pattabbañ
anuppattañ tañ mayā, uttariñ me Bhagavā dhammañ
desetūti. — Tena hi tvañ Vaccha dve dhamme uttariñ
bhāvehi, samathañ-ca vipassanañ-ca. Ime kho te Vaccha
dve dhammā uttariñ bhāvitā, samatho ca vipassanā ca,
anekadhātupaṭivedhāya sañvattissanti.

So tvañ Vaccha yāvad-e ākañkhissasi: anekavihitañ
iddhividhañ paccanubhaveyyañ, eko pi hutvā bahudhā assaṃ,
bahudhā pi hutvā eko assaṃ, āvibhāvañ tirobhāvañ tiro-
kuḍḍañ tiropākārañ tiropabbatañ asajjaṃāno gaccheyyaṃ
seyyathā pi ākāse, paṭhaviyā pi ummujjanimujjañ ka-
reyyaṃ seyyathā pi uḍake, uḍake pi abhijjaṃāne gaccheyyaṃ
seyyathā pi paṭhaviyañ, ākāse pi pallaṅkena kameyyaṃ
seyyathā pi pakkhī sakūṇo, ime pi candimasuriye evaṃ
mahiddhike evaṃ mahānubhāve pāṇinā parimaseyyaṃ pari-
majjeyyaṃ, yāva Brahmaloḷā pi kāyena vasañ vatteyya-
ti, tatra tatr' eva sakkhibhabbatāñ pāpuñissasi sati sati
āyatane.

So tvañ Vaccha yāvad-e ākañkhissasi: dibbāya sota-

dhātuyā visuddhāya atikkantamānusiḱāya ubho sadde suṇeyyam, dibbe ca mānuse ca, ye dūre santike cāti, tatra tatr' eva sakkhibhabbatam pāpuṇissasi sati sati āyatane.

So tvaṁ Vaccha yāvad-e ākaṅkhissasi: parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajāneyyam, sarāgaṁ vā cittaṁ sarāgaṁ cittaṁ-ti pajāneyyam, vitarāgaṁ vā cittaṁ vitarāgaṁ cittaṁ-ti pajāneyyam, sadosaṁ vā cittaṁ sadosaṁ cittaṁ-ti pajāneyyam, vitadosaṁ vā cittaṁ vitadosaṁ cittaṁ-ti pajāneyyam, samohaṁ vā cittaṁ samohaṁ cittaṁ-ti pajāneyyam, vitamohaṁ vā cittaṁ vitamohaṁ cittaṁ-ti pajāneyyam, saṅkhittaṁ vā cittaṁ saṅkhittaṁ cittaṁ-ti pajāneyyam, vikkhittaṁ vā cittaṁ vikkhittaṁ cittaṁ-ti pajāneyyam, mahaggataṁ vā cittaṁ mahaggataṁ cittaṁ-ti pajāneyyam, amahaggataṁ vā cittaṁ amahaggataṁ cittaṁ-ti pajāneyyam, sauttaraṁ vā cittaṁ sauttaraṁ cittaṁ-ti pajāneyyam, anuttaraṁ vā cittaṁ anuttaraṁ cittaṁ-ti pajāneyyam, samāhitaṁ vā cittaṁ samāhitaṁ cittaṁ-ti pajāneyyam, asamāhitaṁ vā cittaṁ asamāhitaṁ cittaṁ-ti pajāneyyam, vimuttaṁ vā cittaṁ vimuttaṁ cittaṁ-ti pajāneyyam, avimuttaṁ vā cittaṁ avimuttaṁ cittaṁ-ti pajāneyyam-ti, tatra tatr' eva sakkhibhabbatam pāpuṇissasi sati sati āyatane.

So tvaṁ Vaccha yāvad-e ākaṅkhissasi: anekavihitaṁ pubbenivāsaṁ anussareyyam, seyyathidaṁ ekam-pi jātim dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo viṣatim-pi jātiyo tiṁsam-pi jātiyo cattārissam-pi jātiyo paññāsaṁ-pi jātiyo jātisatam-pi jātisahassam-pi jātisatasahassam-pi aneke pi samvattakappe aneke pi vivattakappe aneke pi samvattavivattakappe: amutr' āsiṁ evaṁnāmo evaṁgotto evaṁvaṇṇo evaṁāhāro evaṁ sukha-dukkhapaṭisaṁvedī evaṁāyupariyanto; so tato cuto amutra uppādim, tatra p' āsiṁ evaṁnāmo evaṁgotto evaṁvaṇṇo evaṁāhāro evaṁ sukha-dukkhapaṭisaṁvedī evaṁāyupariyanto, so tato cuto idhūpapaṇṇo ti, iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussareyyam-ti, tatra tatr' eva sakkhibhabbatam pāpuṇissasi sati sati āyatane.

So tvaṃ Vaccha yāvad - e ākaṅkhissasi: dibbena cak-khunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe su-gate duggate yathākammūpage satte pajāneyyaṃ: ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upa-vādakā micchādītthikā micchādītthikammasamādānā, te kāyassa bhedaṃ param - maraṇā apāyaṃ duggatīṃ vinipātāṃ nirayaṃ upapannā, ime vā pana bhonto sattā kāyasucaritena samannā-gatā vacīsucaritena samannāgatā manosucaritena samannā-gatā ariyānaṃ anupavādakā sammādītthikā sammādītthi-kammasamādānā, te kāyassa bhedaṃ param - maraṇā sugatīṃ saggaṃ lokaṃ upapannā ti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammū-page satte pajāneyyaṃ - ti, tatra tatr' eva sakkehihhabbatāṃ pāpuṇissasi sati sati āyatane.

So tvaṃ Vaccha yāvad - e ākaṅkhissasi: āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dītthe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyan-ti, tatra tatr' eva sakkehihhabbatāṃ pāpuṇissasi sati sati āyatane ti.

Atha kho āyasmā Vacchagotto Bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanā Bhagavantaṃ abhi-vādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho āyasmā Vacchagotto eko vūpakattho appamatto ātāpi pahitatto vi-haranto nacirass' eva yass' athāya kulaputtā samma - d - eva agārasmā anagāriyaṃ pabbajanti tad - anuttaraṃ brahma-cariyapariyosānaṃ dītthe va dhamme sayāṃ abhiññā sacchi-katvā upasampajja vihāsi; kiṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ ithattāyāti abbhaññāsi. Aññataro kho pan' āyasmā Vacchagotto arahataṃ ahosi.

Tena kho pana samayena sambahulā bhikkhū Bhaga-vantaṃ dassanāya gacchanti. Addasā kho āyasmā Vaccha-gotto te bhikkhū dūrato va gacchante, disvā yena te bhikkhū ten' upasāṅkami, upasāṅkamitvā te bhikkhū etad-

avoca: Handa kahaṃ pana tumhe āyasmanto gacchathāti. — Bhagavantam kho mayaṃ āvuso dassanāya gacchāmāti. — Tena h' āyasmanto mama vacanena Bhagavato pāde sirasā vandatha: Vacchagotto bhante bhikkhu Bhagavato pāde sirasā vandati evaṃ-ca vadeti: pariciṇṇo me Bhagavā, pariciṇṇo me Sugato ti. Evam-āvuso ti kho te bhikkhū āyasmato Vacchagottassa paccassosum. Atha kho te bhikkhū yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad-avocum: Āyasmā bhante Vacchagotto Bhagavato pāde sirasā vandati evaṃ-ca vadeti: pariciṇṇo me Bhagavā, pariciṇṇo me Sugato ti. — Pubbe va me bhikkhave Vacchagotto bhikkhu cetasā ceto paricca vidito: tevijjo Vacchagotto bhikkhu mahiddhiko mahānubhāvo ti. Devatā pi me etam-attham ārocesum: tevijjo bhante Vacchagotto bhikkhu mahiddhiko mahānubhāvo ti.

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

MAHĀ-VACCHAGOTTASUTTANTAṃ TATIYAM.

74.

Evam-me sutam. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Gijjhakūṭe Sūkarakhatāyaṃ. Atha kho Dīghanakho paribbājako yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ katham sārāṇiyaṃ vitisāretvā ekamantaṃ atthāsi. Ekamantaṃ tthito kho Dīghanakho paribbājako Bhagavantam etad-avoca: Ahaṃ hi bho Gotama evaṃvādi evaṃdiṭṭhi: sabbaṃ me na khamatīti. — Yā pi kho te esā Aggivessana diṭṭhi: sabbaṃ me na khamatīti, esā pi te diṭṭhi na khamatīti. — Esā ce me bho Gotama diṭṭhi kameyya taṃ p' assa tādisam-eva, taṃ p'

vādi evaṃdiṭṭhi: sabbam me na khamatiti, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādi evaṃdiṭṭhi: ekaccam me khamati, ekaccam me na khamatiti, imehi me assa dvīhi viggaho, iti viggāhe sati vivādo, vivāde sati vighāto, vighāte sati vihesā. Iti so viggahaṇ - ca vivādaṇ - ca vighātaṇ - ca vihesaṇ - ca attani sampassamāno taṇ - c' eva diṭṭhiṃ pajahati aññaṇ - ca diṭṭhiṃ na upādiyati; evam - etāsaṃ diṭṭhinaṃ pahānaṃ hoti, evam - etāsaṃ diṭṭhinaṃ paṇinissaggo hoti. Tatr' Aggivessana ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: sabbam me na khamatiti, tattha viññū puriso iti paṭisaṅcikkhati: Yā kho me ayaṃ diṭṭhi: sabbam me na khamatiti, imaṇ - ce ahaṃ diṭṭhiṃ thāmasā parāmassa abhinivissa vohareyyam: idam - eva saccam, mogham - aññaṇ - ti, dvīhi me assa viggaho, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādi evaṃdiṭṭhi: sabbam me khamatiti, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādi evaṃdiṭṭhi: ekaccam me khamati, ekaccam me na khamatiti, imehi me assa dvīhi viggaho, iti viggāhe sati vivādo, vivāde sati vighāto, vighāte sati vihesā. Iti so viggahaṇ - ca vivādaṇ - ca vighātaṇ - ca vihesaṇ - ca attani sampassamāno taṇ - c' eva diṭṭhiṃ pajahati aññaṇ - ca diṭṭhiṃ na upādiyati; evam - etāsaṃ diṭṭhinaṃ pahānaṃ hoti, evam - etāsaṃ diṭṭhinaṃ paṇinissaggo hoti. Tatr' Aggivessana ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ekaccam me khamati, ekaccam me na khamatiti, tattha viññū puriso iti paṭisaṅcikkhati: Yā kho me ayaṃ diṭṭhi: ekaccam me khamati, ekaccam me na khamatiti, imaṇ - ce ahaṃ diṭṭhiṃ thāmasā parāmassa abhinivissa vohareyyam: idam - eva saccam, mogham - aññaṇ - ti, dvīhi me assa viggaho, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādi evaṃdiṭṭhi: sabbam me khamatiti, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādi evaṃdiṭṭhi: sabbam me na khamatiti, imehi me assa dvīhi viggaho, iti viggāhe sati vivādo, vivāde sati vighāto, vighāte sati vihesā. Iti so viggahaṇ - ca vivādaṇ - ca vighātaṇ - ca vihesaṇ - ca attani sampassamāno taṇ - c' eva diṭṭhiṃ pajahati aññaṇ - ca diṭṭhiṃ na upādiyati; evam - etāsaṃ diṭṭhinaṃ pahānaṃ hoti, evam - etāsaṃ diṭṭhinaṃ paṇinissaggo hoti.

Ayaṃ kho paṇ' Aggivessana kāyo rūpi cātummahābhūṭiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādana-parimaddana-bhedana-viddhamāsanadhammo aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassitabbo. Tass' imaṃ kāyaṃ aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassato yo kāyasmiṃ kāyachando kāyasneho kāyanvayatā sā pahiyati.

Tisso kho imā Aggivessana vedanā: sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā. Yasmiṃ Aggivessana samaye sukhāṃ vedanaṃ vedeti n' eva tasmiṃ samaye dukkhāṃ vedanaṃ vedeti na adukkhamasukhāṃ vedanaṃ vedeti, sukhāṃ yeva tasmiṃ samaye vedanaṃ vedeti. Yasmiṃ Aggivessana samaye dukkhāṃ vedanaṃ vedeti, n' eva tasmiṃ samaye sukhāṃ vedanaṃ vedeti na adukkhamasukhāṃ vedanaṃ vedeti, dukkhāṃ yeva tasmiṃ samaye vedanaṃ vedeti. Yasmiṃ Aggivessana samaye adukkhamasukhāṃ vedanaṃ vedeti, n' eva tasmiṃ samaye sukhāṃ vedanaṃ vedeti na dukkhāṃ vedanaṃ vedeti, adukkhamasukhāṃ yeva tasmiṃ samaye vedanaṃ vedeti. Sukhā pi kho Aggivessana vedanā aniccā saṅkhatā paṭicasamuppannā khayadhammā vāyadhammā virāgadhammā nirodhadhammā. Dukkhā pi kho Aggivessana vedanā aniccā saṅkhatā paṭicasamuppannā khayadhammā vāyadhammā virāgadhammā nirodhadhammā. Adukkhamasukhā pi kho Aggivessana vedanā aniccā saṅkhatā paṭicasamuppannā khayadhammā vāyadhammā virāgadhammā nirodhadhammā. Evaṃ passaṃ Aggivessana sutavā ariyasūvako sukhāya pi vedanāya nibbindati, dukkhāya pi vedanāya nibbindati, adukkhamasukhāya pi vedanāya nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttam - iti nāpaṃ hoti; khīṇā jāti, vusitaṃ brahmaçariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. Evaṃ vimuttacitto kho Aggivessana bhikkhu na kenaci saṃvadati na kenaci vivadati, yaṇ-ca loke vuttaṃ tena voharati aparāmasaṇ - ti.

Tena kho pana samayena āyasmā Sāriputto Bhagavato

piṭṭhito tṭhito hoti Bhagavantam vijaṃāno. Atha kho āyasmato Sāriputtassa etad-ahosi: Tesam tesam kira no Bhagavā dhammānam abhiññā pahānam-āha, tesam tesam kira no Sugato dhammānam abhiññā paṭinissaggam-āhāti. Itiḥ' idam āyasmato Sāriputtassa paṭisañcikkhato anupādāya āsavehi cittaṃ vimucci. Dīghanakhassa pana paribbājakassa virajam vitamalam dhammacakkhum udapādi: yaṃ kiñci samudayadhammam sabban-tam nirodhadhamman-ti. Atha kho Dīghanakho paribbājako diṭṭhadhammo pattadhammo viditadhammo pariyogālhaddhammo tiṇṇavicikiccho vigatakatham-katho vesārajappatto aparappaccayo satthusāsane Bhagavantam etad-avoca: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhinti, evam-evam bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ-ca bhikkhusaṅghaṃ-ca. Upāsakam-maṃ bhavaṃ Gotamo dhāretu ajjatagge paṇupetaṃ saraṇagatan-ti.

DĪGHANAKHASUTTANTAM CATUTTHAM.

75.

Evam-me sutam. Ekaṃ samayaṃ Bhagavā Kurusu viharati—Kammāssadhamman-nāma Kurūnaṃ nigamo—Bhāradvājagottassa brāhmaṇassa agyāgāre tiṇṇasantharake. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā pattacivaraṃ ādāya Kammāssadhammaṃ piṇḍāya pāvisi, Kammāssadhamme piṇḍāya caritvā pacchābhataṃ piṇḍapātapaṭikkanto yen' aññataro vanasaṇḍo ten' upasaṅkami divāvihārāya, tam vanasaṇḍaṃ ajjhogāhitvā aññatarasmiṃ rukkhamaṇḍe divāvihāraṃ nisīdi.

Atha kho Māgandiyo paribbājako jaṅghāvihāraṃ anu-
caṅkamamāno anuvicaramāno yena Bhāradvājagottassa brāh-
maṇassa agyāgāraṃ ten' upasaṅkami. Addasā kho Māgan-
diyo paribbājako Bhāradvājagottassa brāhmaṇassa agyāgāre
tiṇasantharakaṃ paññattaṃ, disvāna Bhāradvājagottaṃ brāh-
maṇaṃ etad-avoca: Kassa nv-ayaṃ bhoto Bhāradvājassa
agyāgāre tiṇasantharako paññatto, samaṇaseyyārūpaṃ maññe
ti. — Atthi bho Māgandiya samaṇo Gotamo Sakyaputto
Sakyakulā pabbajito, taṃ kho pana bhavantaṃ Gotamaṃ
evaṃ kalyāṇo kittisaddo abbhuggato: Iti pi so Bhagavā
aramaṇaṃ sammāsambuddho vijjācaraṇasampanno sugato loka-
vidū anuttaro purisadammasārathi satthā devamanussānaṃ
buddho bhagavā ti. Tass' esā bhoto Gotamassa seyyā
paññattā ti. — Duddiṭṭhaṃ vata bho Bhāradvāja addasāma
ye mayaṃ tassa bhoto Gotamassa bhūnahuno seyyaṃ adda-
sāmāti. — Rakkhass' etaṃ Māgandiya vācaṃ, rakkhass' etaṃ
Māgandiya vācaṃ, bahū hi tassa bhoto Gotamassa khattiya-
paṇḍitā pi brāhmaṇapaṇḍitā pi gahapatipaṇḍitā pi samaṇa-
paṇḍitā pi abhippasannā vinitā ariye ñāye dhamme kusale
ti. — Sammukhā ce pi mayaṃ bho Bhāradvāja taṃ bha-
vantaṃ Gotamaṃ passeyyāma sammukhā pi naṃ vadeyyāma:
bhūnahu samaṇo Gotamo ti, taṃ kissa hetu: evaṃ hi no
sutte ocaratīti. — Sace taṃ bhoto Māgandiyassa agaru āro-
ceyyam-etaṃ samaṇassa Gotamassāti. — Appossukko bha-
vaṃ Bhāradvājo vutto va naṃ vadeyyāti.

Assosi kho Bhagavā dibbāya sotadhātuyā visuddhāya
atikkantaṃanusikāya Bhāradvājagottassa brāhmaṇassa Mā-
gandiyeṇa paribbājakena saddhiṃ imaṃ kathāsallāpaṃ.
Atha kho Bhagavā sāyanhasamayāṃ paṭisallānā vuṭṭhito yena
Bhāradvājagottassa brāhmaṇassa agyāgāraṃ ten' upasaṅkami,
upasaṅkamitvā nisīdi paññatte va tiṇasantharake. Atha kho
Bhāradvājagotto brāhmaṇo yena Bhagavā ten' upasaṅkami,
upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ
kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ
nisinnaṃ kho Bhāradvājagottaṃ brāhmaṇaṃ Bhagavā etad-
avoca: Ahu pana te Bhāradvāja Māgandiyeṇa paribbājakena

saddhiṃ imaṃ yeva tiṇasantharakaṃ ārabha kociḍ-eva kathāsallāpo ti. Evaṃ vutte Bhāradvājo brāhmaṇo saṃviggo lomahatṭhajāto Bhagavantaṃ etad-avoca: Etad-eva kho pana mayaṃ bho Gotamassa ārocetukāmā, atha ca pana bhavaṃ Gotamo anakkhānaṃ yeva akāsiti. Ayaṃ-ca h' idañ Bhagavato Bhāradvājagottena brāhmaṇena saddhiṃ antarākathā vippakatā hoti atha Māgandiyo paribbājako jaṅghāvihāraṃ anucaṇkamamāno anuvicaramāno yena Bhāradvājagottassa brāhmaṇassa agyāgāraṃ yena Bhagavā ten' upasaṇkhami, upasaṇkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisūretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Māgandiyaṃ paribbājakaṃ Bhagavā etad-avoca:

Cakkhuṃ kho Māgandiya rūpārāmaṃ rūparataṃ rūpasammuditaṃ, taṃ Tathāgatassa dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ, tassa ca saṃvarāya dhammaṃ deseti. Idan-nu te etaṃ Māgandiya sandhāya bhāsitaṃ: bhūnahu samaṇo Gotamo ti. — Etad-eva kho pana me bho Gotama sandhāya bhāsitaṃ: bhūnahu samaṇo Gotamo ti, taṃ kissa hetu: evaṃ hi no sutte ocaratīti. — Sotaṃ kho Māgandiya saddārāmaṃ — pe — ghānaṃ kho Māgandiya gandhārāmaṃ — jivhā kho Māgandiya rasārūmā rasaratā rasasammuditā, sā Tathāgatassa dantā guttā rakkhitā saṃvutā, tassā ca saṃvarāya dhammaṃ deseti. Idan-nu te etaṃ Māgandiya sandhāya bhāsitaṃ: bhūnahu samaṇo Gotamo ti. — Etad-eva kho pana me bho Gotama sandhāya bhāsitaṃ: bhūnahu samaṇo Gotamo ti, taṃ kissa hetu: evaṃ hi no sutte ocaratīti. — Kāyo kho Māgandiya phoṭṭhabbārāmo — pe — mano kho Māgandiya dhammārāmo dhammarato dhammasammudito, so Tathāgatassa danto gutto rakkhito saṃvuto, tassa ca saṃvarāya dhammaṃ deseti. Idan-nu te etaṃ Māgandiya sandhāya bhāsitaṃ: bhūnahu samaṇo Gotamo ti. — Etad-eva kho pana me bho Gotama sandhāya bhāsitaṃ: bhūnahu samaṇo Gotamo ti, taṃ kissa hetu: evaṃ hi no sutte ocaratīti.

Taṃ kim-maññasi Māgandiya: idh' ekacco cakkhu-

viññeyyehi rūpehi paricāritapubbo assa iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, so aparena samayena rūpānaṃ yeva samudayaṃ - ca atthagamaṃ - ca assādaṃ - ca ādinavaṃ - ca nissaraṇaṃ - ca yathābhūtaṃ viditvā rūpaṭaṇhaṃ pahāya rūpaparilāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto vihareyya. Imassa pana te Māgandiya kim - assa vacaniyaṃ - ti. — Na kiñci bho Gotama. — Taṃ kim - maññasi Māgandiya: idh' ekacco sotaviññeyyehi saddehi — pe — ghānaviññeyyehi gandhehi — jivhāviññeyyehi rasehi — kāyaviññeyyehi phoṭṭhabbehi paricāritapubbo assa iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, so aparena samayena phoṭṭhabbānaṃ yeva samudayaṃ - ca atthagamaṃ - ca assādaṃ - ca ādinavaṃ - ca nissaraṇaṃ - ca yathābhūtaṃ viditvā phoṭṭhabbatāṇhaṃ pahāya phoṭṭhabbaparilāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto vihareyya. Imassa pana te Māgandiya kim - assa vacaniyaṃ - ti. — Na kiñci bho Gotama.

Ahaṃ kho pana Māgandiya pubbe agāriyabhūto samāno pañcahi kāmaguṇehi samappito samāṅgibhūto paricāresuṃ, cakkhuviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi — pe — ghānaviññeyyehi gandhehi — jivhāviññeyyehi rasehi — kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. Tassa mayhaṃ Māgandiya tayo pāsādā ahesuṃ, eko vassiko eko hemantiko eko gimhiko. So kho ahaṃ Māgandiya vassike pāsāde vassike cattāro māse nippurisehi turiyehi paricāriyamāno na hetthāpāsādaṃ orohāmi. So aparena samayena kāmānaṃ yeva samudayaṃ - ca atthagamaṃ - ca assādaṃ - ca ādinavaṃ - ca nissaraṇaṃ - ca yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmaparilāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto viharāmi. So aññe satte passāmi kāmesu avitaraṅge kāmataṇhāhi khajjamāne kāmaparilāhena pariḍayhamāne kāme paṭisevante; so tesam na pihemi, na tatttha abhiramāmi, taṃ kissa hetu: Yā h' ayaṃ Māgandiya rati aññatr' eva kāmehi aññatra akusalehi dhammehi api dibbanī

sukhaṁ samadhiggaṃyha tiṭṭhati tāya ratiyā ramamāno hīnassa na piheṃi, na tattha abhiraṃmāmi.

Seyyathā pi Māgandīya gaḥapati vā gaḥapatiputto vā aḍḍho mahaddhano mahābhogo pañcahi kāmagaṇeḥi samappito samaṅgibhūto paricāreyya, cakkhaviññeyyeḥi rūpeḥi iṭṭheḥi kanteḥi manāpeḥi piyarūpeḥi kāmūpasamhiteḥi rajanīyeḥi, sotaviññeyyeḥi saddeḥi — pe — ghānaviññeyyeḥi gandheḥi — jivhāviññeyyeḥi raseḥi — kāyaviññeyyeḥi phoṭṭhabbeḥi iṭṭheḥi kanteḥi manāpeḥi piyarūpeḥi kāmūpasamhiteḥi rajanīyeḥi. So kāyena sucariṭaṃ caritvā vācāya sucariṭaṃ caritvā manasā sucariṭaṃ caritvā kāyassa bhedeḍ paramaraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya devānaṃ Tāvātimsānaṃ saḥabyataṃ. So tattha Nandane vane accharāsaṅghaparivuto dibbeḥi pañcahi kāmagaṇeḥi samappito samaṅgibhūto paricāreyya. So passeyya gaḥapatiṃ vā gaḥapatiputtaṃ vā pañcahi kāmagaṇeḥi samappitaṃ samaṅgibhūtaṃ paricārayamānaṃ. Taṃ kim - maññasi Māgandīya api nu so devaputto Nandane vane accharāsaṅghaparivuto dibbeḥi pañcahi kāmagaṇeḥi samappito samaṅgibhūto paricārayamāno amussa gaḥapatissa vā gaḥapatiputtassa vā piheyya mānusakānaṃ vā pañcannaṃ kāmagaṇānaṃ, mānusakeḥi vā kāmehi āvaṭṭeyyāti. — No h' idaṃ bho Gotama, taṃ kissa hetu: Mānusakeḥi bho Gotama kāmehi dibbā kāmā abhikkantatarā ca paṇītatarā cāti. — Evam - eva kho ahaṃ Māgandīya pubbe agāriyabhūto samāno pañcahi kāmagaṇeḥi samappito samaṅgibhūto paricāresim, cakkhaviññeyyeḥi rūpeḥi iṭṭheḥi kanteḥi manāpeḥi piyarūpeḥi kāmūpasamhiteḥi rajanīyeḥi, sotaviññeyyeḥi saddeḥi — pe — ghānaviññeyyeḥi gandheḥi — jivhāviññeyyeḥi raseḥi — kāyaviññeyyeḥi phoṭṭhabbeḥi iṭṭheḥi kanteḥi manāpeḥi piyarūpeḥi kāmūpasamhiteḥi rajanīyeḥi. So aparena samayena kāmānaṃ yeva samudayaṃ - ca atthagamaṃ - ca assādaṃ - ca ādinavaṃ - ca nissaraṇaṃ - ca yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmapaṇilāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto viharāmi. So aññe satte passāmi kāmesu avītaraṅge kāmataṇhāhi khajjamāne kāmapaṇilāhena

pariḍayhamāne kāme paṭisevante; so tesam na pihemi, na tattha abhiramāmi, tam kissa hetu: Yā h' ayaṃ Māgandiya rati aññatr' eva kāmehi aññatra akusalehi dhammehi api dibbam sukham samadhiggayha tiṭṭhati tāya ratiyā ramamāno hinassa na pihemi, na tattha abhiramāmi.

Seyyathā pi Māgandiya kuṭṭhī puriso arugatto pakka-gatto kimihi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgarakāsuyā kāyaṃ paritāpeyya, tassa mittāmaccā nātisālohitā bhisakkaṃ sallakattaṃ upatṭhapeyyuṃ, tassa so bhisakko sallakatto bhesajjaṃ kareyya, so tam bhesajjaṃ āgamma kuṭṭhehi parimucceyya, arogo assa sukhī serī sayanivasī yenakāmaṅgamo. So aññaṃ kuṭṭhiṃ purisaṃ passeyya arugattaṃ pakkagattaṃ kimihi khajjamānaṃ nakhehi vaṇamukhāni vippatacchamānaṃ aṅgarakāsuyā kāyaṃ paritāpentaṃ. Tam kim-maññasi Māgandiya: api nu so puriso amussa kuṭṭhissa purisassa piheyya aṅgarakāsuyā vā bhesajjapaṭisevanāya vā ti. — No h' idaṃ bho Gotama, tam kissa hetu: Roge hi bho Gotama sati bhesajjena karaṇīyaṃ hoti, roge asati bhesajjena karaṇīyaṃ na hotīti. — Evameva kho ahaṃ Māgandiya pubbe agāriyabhūto samāno pañcahi kāmagaṇehi samappito samaṅgibhūto paricāresim, cakkhaviññeyyehi rūpehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi — pe — ghāaaviññeyyehi gandhehi — jivhāviññeyyehi rasehi — kāyaviññeyyehi phoṭṭhabbehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. So aparena samayena kāmānaṃ yeva samudayaṃ-ca atthagamaṃ-ca assādaṃ-ca ādinavaṃ-ca nissaraṇaṃ-ca yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmāparilāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto viharāmi. So aññe satte passāmi kāmesu avitāraḃe kāmataṇhāhi khajjamāne kāmāparilāhena pariḍayhamāne kāme paṭisevante; so tesam na pihemi, na tattha abhiramāmi, tam kissa hetu: Yā h' ayaṃ Māgandiya rati aññatr' eva kāmehi aññatra akusalehi dhammehi api dibbam sukham samadhiggayha tiṭṭhati tāya ratiyā ramamāno hinassa na pihemi, na tattha abhiramāmi.

Seyyathā pi Māgandiya kuṭṭhī puriso arugatto pakka-gatto kimihi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeyya, tassa mittāmaccā ñāṭisālohitā bhisakkaṃ sallakattaṃ upatṭhapeyyuṃ, tassa so bhisakko sallakatto bhesajjaṃ kareyya, so taṃ bhesajjaṃ āgamma kuṭṭhehi parimucceyya, arogo assa sukhī serī sayamvasī yenakāmaṅgamo; tam - enaṃ dve balavanto purisā nānā-bāhāsu gahetvā aṅgārakāsuṃ upakaḍḍheyyuṃ. Taṃ kim-maññasi Māgandiya: api nu so puriso iti c' iti c' eva kāyaṃ sannāmeyyāti. — Evaṃ bho Gotama, taṃ kissa hetu: Asu hi bho Gotama aggi dukkhasamphasso c' eva mahābhitāpo ca mahāparilāho cāti. — Taṃ kim-maññasi Māgandiya: idān' eva nu kho so aggi dukkhasamphasso c' eva mahābhitāpo ca mahāparilāho ca, udāhu pubbe pi so aggi dukkhasamphasso c' eva mahābhitāpo ca mahāparilāho cāti. — Idāni c' eva bho Gotama so aggi dukkhasamphasso c' eva mahābhitāpo ca mahāparilāho ca, pubbe pi so aggi dukkhasamphasso c' eva mahābhitāpo ca mahāparilāho ca. Asu hi ca bho Gotama kuṭṭhī puriso arugatto pakkagatto kimihi khajjamāno nakhehi vaṇamukhāni vippatacchamāno upahatin-driyo dukkhasamphasse yeva aggismiṃ sukhā - iti viparīta-saññaṃ paccalatthāti. — Evaṃ - eva kho Māgandiya atītam - pi addhānaṃ kāmā dukkhasamphassā c' eva mahābhitāpā ca mahāparilāhā ca, anāgatam - pi addhānaṃ kāmā dukkhasamphassā c' eva mahābhitāpā ca mahāparilāhā ca, etarahi pi paccuppannaṃ addhānaṃ kāmā dukkhasamphassā c' eva mahābhitāpā ca mahāparilāhā ca. Ime ca Māgandiya sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmaparilāhena pariḍayhamānā upahatin-driyā dukkhasamphasses' eva kāmesu sukham - iti viparītasāññaṃ paccalatthum.

Seyyathā pi Māgandiya kuṭṭhī puriso arugatto pakka-gatto kimihi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeti, yathā yathā kho Māgandiya asu kuṭṭhī puriso arugatto pakkagatto kimihi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeti tathā tathā 'ssa tāni vaṇamukhāni

asucitarāni c' eva honti duggandhatarāni ca pūtikatarāni ca, hoti c' eva kāci sātamatā assādamattā yadidaṃ vaṇa-mukhānaṃ kaṇḍūvanahetu; evaṃ eva kho Māgandiya sattā kāmesu avitarāgā kāmataṇhāhi khajjamānā kāmāpariḷāhena pariḍayhamānā kāme paṭisevanti, yathā yathā kho Māgandiya sattā kāmesu avitarāgā kāmataṇhāhi khajjamānā kāmāpariḷāhena pariḍayhamānā kāme paṭisevanti tathā tathā tesāṃ sattānaṃ kāmataṇhā c' eva pavaḍḍhati kāmāpariḷāhena ca pariḍayhanti, hoti c' eva kāci sātamatā assādamattā yadidaṃ pañca kāmāguṇe paṭicca.

Taṃ kim - maññasi Māgandiya: api nu te diṭṭho vā sutō vā rājā vā rājamahāmatto vā pañcahi kāmāguṇehi samappito samaṅgibhūto paricārayamāno kāmataṇhaṃ appahāya kāmāpariḷāhaṃ appaṭivīnodetvā vigatapipāso ajjhattaṃ vūpasantacitto viḥāsi vā viharati vā viharissati vā ti. — No h' idaṃ bho Gotama. — Sādhū Māgandiya; mayā pi kho etaṃ Māgandiya n' eva diṭṭhaṃ na sutam: rājā vā rājamahāmatto vā pañcahi kāmāguṇehi samappito samaṅgibhūto paricārayamāno kāmataṇhaṃ appahāya kāmāpariḷāhaṃ appaṭivīnodetvā vigatapipāso ajjhattaṃ vūpasantacitto viḥāsi vā viharati vā viharissati vā. Atha kho Māgandiya ye hi keci samaṇā vā brāhmaṇā vā vigatapipāsā ajjhattaṃ vūpasantacittā vihaṃsu vā viharanti vā viharissanti vā sabbe te kāmānaṃ yeva samudayaṃ - ca atthagamaṃ - ca assādaṃ - ca ādīnavaṃ - ca nissaraṇaṃ - ca yathābhūtaṃ vīditvā kāmataṇhaṃ pahāya kāmāpariḷāhaṃ paṭivīnodetvā vigatapipāsā ajjhattaṃ vūpasantacittā vihaṃsu vā viharanti vā viharissanti vā ti.

Atha kho Bhagavā tēyaṃ velāyaṃ imaṃ udānaṃ udānesi:

Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ,
atthaṅgiko ca maggānaṃ khemaṃ amatagāminan - ti.

Evam vutte Māgandiyo pariḷāyako Bhagavantaṃ etaḍ - avoca: Acchariyaṃ bho Gotama, abbhutaṃ bho Gotama, yāva subhāsitaṃ - c' idaṃ bhotā Gotamena:

Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhā - ti.
Mayā pi kho etaṃ bho Gotama sutāṃ pubbakānaṃ paribbā-
jakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ :

Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhā - ti,
ta - y - idaṃ bho Gotama sametiti. — Yaṃ pana te etaṃ
Māgandiya sutāṃ pubbakānaṃ paribbājakānaṃ ācariya-
pācariyānaṃ bhāsamānānaṃ :

Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhā - ti.
katamaṇ - taṃ ārogyaṃ, katamaṇ - taṃ nibbānaṇ - ti. Evaṃ
vutte Māgandiyo paribbājako sakāṇ' eva sudaṃ gattāni pā-
ṇiṇā anomajjati: Idaṇ - taṃ bho Gotama ārogyaṃ, idaṇ - taṃ
nibbānaṃ. Ahaṃ hi bho Gotama etarahi arogo sukhī, na
maṃ kiñci ābādhatiti.

Seyyathā pi Māgandiya jaccandho puriso, so na passeyya
kaṇhasukkāni rūpāni, na passeyya nilakāni rūpāni, na pas-
seyya pītakāni rūpāni, na passeyya lohitaṇṇāni rūpāni, na
passeyya mañjetthikāni rūpāni, na passeyya samavisamaṃ,
na passeyya tāraṇārūpāni, na passeyya candimasuriye.
So suṇeyya cakkhumato bhāsamānassa: chekaṃ vata
bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucin - ti,
so odātapariyesanaṃ careyya. Taṃ - en' aññataro puriso
telamasikātēna sāhulaṇṇānaṃ vañceyya: idaṇ - te ambho
purisa odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucin - ti.
So taṃ patigaṇheyya, paṭiggahetvā pārupeyya, pārupitvā
attamaṇo attamaṇavācāṃ nicchāreyya: chekaṃ vata bho
odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucin - ti. Taṃ kim-
maññasi Māgandiya: api nu so jaccandho puriso jānanto
passanto amuṃ telamasikātaṃ sāhulaṇṇānaṃ patigaṇheyya,
paṭiggahetvā pārupeyya, pārupitvā attamaṇo attamaṇavācāṃ
nicchāreyya: chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ
nimmalaṃ sucin - ti, udāhu cakkhumato saddhāyāti. — Ajā-
nanto hi bho Gotama apassanto asu jaccandho puriso amuṃ
telamasikātaṃ sāhulaṇṇānaṃ patigaṇheyya, paṭiggahetvā pāru-
peyya, pārupitvā attamaṇo attamaṇavācāṃ nicchāreyya:

chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ
sucin - ti, cakkhumato saddhāyāti. — Evam - eva kho Māgan-
diya aññatitthiyā paribbājakā andhā acakkhukā, ajanantā
ārogyaṃ apassantā nibbānaṃ atha ca paṇ' imaṃ gāthaṃ
bhāsanti:

Arogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ - ti.

Pubbakeh' esā Māgandiya arahantehi sammāsambuddhehi
gāthā bhāsita:

Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ,
atthāṅgiko ca maggānaṃ khemaṃ amatagāminan - ti.

Sā etarahi anupubbena puthujjanagatā. Ayaṃ kho pana
Māgandiya kāyo rogabhūto gaṇḍabhūto sallabhūto aghabhūto
ābādhabhūto, so tvaṃ imaṃ kāyaṃ rogabhūtaṃ gaṇḍabhūtaṃ
sallabhūtaṃ aghabhūtaṃ ābādhabhūtaṃ: Idan - taṃ bho
Gotama ārogyaṃ, idan - taṃ nibbānaṃ - ti vadesi. Taṃ hi te
Māgandiya ariyaṃ cakkhum na - tthi yena tvaṃ ariyena
cakkhunā ārogyaṃ jāneyyāsi nibbānaṃ passeyyāsi.

Evam pasanno ahaṃ bhoto Gotamassa: pahoti me
bhavaṃ Gotamo tathā dhammaṃ desetum yathā 'haṃ āro-
gyaṃ jāneyyaṃ nibbānaṃ passeyyan - ti. — Seyyathā pi
Māgandiya jaccandho puriso, so na passeyya kaṇhasukkāni
rūpāni, na passeyya nilakāni rūpāni, na passeyya pītakāni
rūpāni, na passeyya lohitaṇṇāni rūpāni, na passeyya mañjetthi-
kāni rūpāni, na passeyya samavisamaṃ, na passeyya tārakā-
rūpāni, na passeyya candimasuriye. Tassa mittāmaccā nāti-
sālohitā bhisakkaṃ sallakattaṃ upatthapeyyum, tassa so
bhisakko sallakatto bhesajjaṃ kareyya, so taṃ bhesajjaṃ
āgamma na cakkhūni uppādeyya cakkhūni visodheyya. Taṃ
kim - maññasi Māgandiya: nanu so vejjo yāvad - eva kila-
mathassa vighātassa bhāgi assāti. — Evaṃ bho Gotama. —
Evam - eva kho Māgandiya ahaṃ - c' eva te dhammaṃ deseyyaṃ:
idan - taṃ ārogyaṃ, idan - taṃ nibbānaṃ - ti, so tvaṃ ārogyaṃ
na jāneyyāsi nibbānaṃ na passeyyāsi, so mam' assa kila-
matho, sā mam' assa vihesā ti.

supāyāsā sambhavanti, evam - etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Evam pasanno aham bhoto Gotamassa: pahoti me bhavam Gotamo tathā dhammam desetuṃ yathā 'ham imambhāsanā anandho vuttāheyyan - ti. — Tena hi tvaṃ Māgandīya sappurise bhajeyyāsi; yato kho tvaṃ Māgandīya sappurise bhajissasi, tato tvaṃ Māgandīya saddhammam sossasi; yato kho tvaṃ Māgandīya saddhammam sossasi, tato tvaṃ Māgandīya dhammānuddhammam paṭipajjissasi; yato kho tvaṃ Māgandīya dhammānuddhammam paṭipajjissasi, tato tvaṃ Māgandīya sāmam yeva ñassasi sāmam dakkhisi: ime rogā gaṇḍā sallā, idha rogā gaṇḍā sallā aparisesā nirujjhanti; tassa me upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmarañam sokaparidevadukkhadomanassupāyāsā nirujjhanti, evam - etassa kevalassa dukkhakkandhassa nirodho hotīti.

Evam vutte Māgandīyo paribbājako Bhagavantaṃ etadavoca: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintīti, evam - evaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantaṃ Gotamaṃ saraṇam gacchāmi dhammaṃ - ca bhikkhusaṅghaṃ - ca. Labheyyāham bhoto Gotamassa santike pabbajjāṃ labheyyaṃ upasampadan - ti. — Yo kho Māgandīya aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati pabbajjāṃ ākaṅkhati upasampadam, so cattāro māse parivasati], catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya; api ca m' ettha puggalavemattatā viditā ti. — Sace bhante aññatitthiyapubbā imasmim dhammavinaye ākaṅkhatā pabbajjāṃ ākaṅkhatā upasampadam cattāro māse parivasanti, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya, aham cattāri vassāni parivasissāmi, catunnaṃ maṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhu-

bhāvayāti. Alattha kho Māgandiyo paribbājako Bhagavato santike pabbajjam alattha upasampadam. Acirūpasampanno kho pan' āyasmā Māgandiyo eko vūpakattho appamatto ātāpi pahitatto viharanto na cirass' eva yass' athhāya kulaputtā samma-d' eva agāasmā anagāriyam pabbajanti tad-anuttaram brahmacariyapariyosānam diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja vihāsi; khīṇā jāti, vusitam brahmacariyam, katham karanīyam nāparam itthattāyāti abbhāññasi. Aññataro kho pan' āyasmā Māgandiyo arahatam ahoṣīti.

MĀGANDIYASUTTANTAM PAÑCAMAM.

76.

Evam-me sutam. Ekam samayam Bhagavā Kosambiyam viharati Ghositārāme. Tena kho pana samayena Sandako paribbājako Pilakkhaguhāyam paṭivasati mahatiyā paribbājakaparisāya saddhim pañcamattehi paribbājakasatehi. Atha kho āyasmā Ānando sāyanhasamayam paṭisallānā vuṭṭhito bhikkhū āmantesi: Āyāma' āvuso yena Devakaṭasobbho ten' upasaṅkamissāma guhādassanāyāti. Evam-āvuso ti kho te bhikkhū āyasmato Ānandassa paccassosum. Atha kho āyasmā Ānando sambahulehi bhikkhūhi saddhim yena Devakaṭasobbho ten' upasaṅkami. Tena kho pana samayena Sandako paribbājako mahatiyā paribbājakaparisāya saddhim nisinno hoti unnādinīyā uccāsaddāya mahāsaddāya aneka-vihitam tiracchānakatham kathentiya, seyyathidam rājakatham corakatham mahāmattakatham senākatham bhayakatham yuddhakatham annakatham pānakatham vatthakatham sayanakatham mālākatham gandhakatham nātikatham yānakatham gāmakatham nigamakatham nagarakatham janapadakatham itthikatham sūrakatham visikhākatham kumbhattānakatham pūbbapetakatham nānattakatham lokakkhāyikam samuddak-

khāyikaṃ itibhavābhavakatham itī vā. Addasā kho Sandako paribbājako āyasmantaṃ Ānandaṃ dūrato va āgacchantaṃ, disvāna sakaṃ parisāṃ saṅghapesi: Appasaddā bhonto hontu, mā bhonto saddam-akattha, ayaṃ samaṇassa Gotamassa sāvako āgacchati samaṇo Ānando. Yāvataṃ kho pana samaṇassa Gotamassa sāvakaṃ Kosambiyaṃ paṭivasanti ayaṃ tesāṃ aññātaro samaṇo Ānando. Appasaddakāmā kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino, app-eva nāma appasaddaṃ parisāṃ veditvā upasaṅkami-tabbhaṃ maññeyyāti. Atha kho te paribbājakaṃ tuṃhi ahesuṃ. Atha kho āyasmā Ānando yena Sandako paribbājako ten' upasaṅkami. Atha kho Sandako paribbājako āyasmantaṃ Ānandaṃ etad-avoca: Etu kho bhavaṃ Ānando, sāgataṃ bhoto Ānandassa, cirassaṃ kho bhavaṃ Ānando imaṃ pariyāyam-akāsi yadidaṃ idh' āgamanāya; nisīdatu bhavaṃ Ānando, idam-āsanaṃ paññattan-ti. Nisīdi kho āyasmā Ānando paññatte āsane. Sandako pi kho paribbājako aññataraṃ nicaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinnaṃ kho Sandakaṃ paribbājakaṃ āyasmā Ānando etad-avoca: Kāya nu 'ttha Sandaka etarahi kathāya sannisinā, kā ca pana vo antarākathā vippakatā ti. — Tiṭṭhat' esā bho Ānanda kathā yāya mayaṃ etarahi kathāya sannisinā, n' esā bhoto Ānandassa kathā dullabhā bhavissati pacchā pi savanāya. Sādhuvata bhavantaṃ yeva Ānandaṃ paṭibhātu sake ācariyake dhammī kathā ti. — Tena hi Sandaka supāhi sādhukaṃ manasikarohi. bhāsisā-miti. Evaṃ bho ti kho Sandako paribbājako āyasmato Ānandassa paccassosi. Āyasmā Ānando etad-avoca: Cattāro 'me Sandaka tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena abrahmacariyavāsā akkhātā, cattāri ca anassā-sikāni brahmacariyāni akkhātāni, yattha viññū puriso sa-sakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya nāyaṃ dhammaṃ kusalan-ti. — Katame pana te bho Ānanda tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena cattāro abrahmacariyavāsā akkhātā yattha

viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalan - ti.

Idha Sandaka ekacco satthā evaṃvādī hoti evaṃdiṭṭhi: Na - tthi dinnaṃ na - tthi yitthaṃ na - tthi hutam, na - tthi sukaṭadukkaṭāṇaṃ kammāṇaṃ phalaṃ vipāko, na - tthi ayaṃ loko na - tthi paro loko, na - tthi mātā na - tthi pitā, na - tthi sattā opapātikā, na - tthi loke samaṇabrāhmaṇā sammaggatā sammāpatipannā ye imaṃ - ca lokaṃ paraṃ - ca lokaṃ sayāṃ abhiññā sacchikatvā pavedenti. Cātummahābhūṭiko ayaṃ puriso, yadā kālaṃ karoti paṭhavī paṭhavikāyaṃ anupeti anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti, āsandipaṇcamā purisā mataṃ ādāya gacchanti, yāv' ālāhanā padāni paññāyanti, kāpotakāni aṭṭhīni bhavanti. Bhassantāhutiyo, dattu - paññattaṃ yad - idaṃ dānaṃ. Tesāṃ tucchaṃ musā vilāpo ye keci atthikavādaṃ vadanti. Bāle ca paṇḍite ca kāyassa bhedā ucchijjanti vinassanti na honti param - maraṇā ti.

Tatra Sandaka viññū puriso iti paṭisaṅkikkhati: Ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi: Na - tthi dinnaṃ na - tthi yitthaṃ — pe — na honti param - maraṇā ti. Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ; ubho pi mayaṃ ettha samasamā sāmaññapattā, yo cāhaṃ na vadāmi: ubho kāyassa bhedā ucchijjissāma vinassissāma na bhavissāma param - maraṇā ti. Atirekaṃ kho paṇ' imassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ, yo 'haṃ puttasambādhasayanaṃ ajjhāvasanto Kāsikacandanaṃ pāccanubhonto mālāgandhavilepanaṃ dhārento jātarūpa - rajataṃ sādīyanto iminā bhotā satthārā samasamagatiko bhavissāmi abhisamparāyaṃ. So 'haṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi. So: abrahmacariyavāso ayaṃ - ti iti viditvā tasmā brahmacariyā nibbijja paṭkamati. Ayaṃ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahma -

cariyaṃ na vaseyya vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

Puna ca paraṃ Sandaka idh' ekacco satthā evaṃvādi hoti evaṃdiṭṭhi: Karato kārayato chindato chedāpayato pacato pācayato socayato kilamayato phandato phandāpayato pāṇam-atimāpayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgārikaṃ karoto paripantho tiṭṭhato para-dāraṃ gacchato musā bhaṇato, karato na kariyati pāpaṃ; khurapariyantena ce pi cakkena yo imissā paṭhaviyā pāṇe ekamaṃsakhalaṃ ekamaṃsapuñjaṃ kareyya na-tthi tatonidānaṃ pāpaṃ, na-tthi pāpassa āgamo; dakkhiṇaṃ-ce pi Gaṅgāya tiraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pācento na-tthi tatonidānaṃ pāpaṃ, na-tthi pāpassa āgamo; uttaraṃ-ce pi Gaṅgāya tiraṃ gaccheyya dadanto dāpento yajanto yājento na-tthi tatonidānaṃ puññaṃ, na-tthi puññaṃ āgamo; dānena damena saṃyamena saccavajjena na-tthi puññaṃ, na-tthi puññaṃ āgamo ti.

Tatra Sandaka viññū puriso iti paṭisaṇcikkhati: Ayaṃ kho bhavaṃ satthā evaṃvādi evaṃdiṭṭhi: Karato kārayato — pe — na-tthi puññaṃ āgamo ti. Sace imassa bhoṭo satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ; ubho pi mayaṃ ettha samasamā sāmaññaṇapattā, yo cāhaṃ na vadāmi: ubhinnaṃ kurutaṃ na kariyati pāpaṇ-ti. Atirekaṃ kho paṇ' imassa bhoṭo satthuno — pe — brahmacariyaṃ carissāmi. So: abrahmacariyavāso ayaṇ-ti iti viditvā tasmā brahmacariyā nibbija pakkamati. Ayaṃ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

Puna ca paraṃ Sandaka idh' ekacco satthā evaṃvādi hoti evaṃdiṭṭhi: Na-tthi hetu na-tthi paccayo sattānaṃ saṅkilesāya, ahetu appaccayā sattā saṅkilissanti; na-tthi hetu na-tthi paccayo sattānaṃ visuddhiyā, ahetu appaccayā sattā visujjhanti; na-tthi balaṃ na-tthi viriyaṃ na-tthi purisa-

thāmo na - tthi purisaparakkamo, sabbe sattā sabbe pānā sabbe bhūtā sabbe jīvā avasā abalā aviriyaṃ niyatisaṅgatiabhāva-parinātā chass - evābhijātisu sukhadukkhaṃ paṭisaṃvedentīti.

Tatra Sandaka viññū puriso iti paṭisaṅcikkhati: Ayaṃ kho bhavaṃ satthā evaṃvādī evaṃditthi: Na - tthi hetu, na - tthi paccayo — pe — sukhadukkhaṃ paṭisaṃvedentīti. Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ; ubho pi mayaṃ ettha samasamā sāmāññapattā, yo cāhaṃ na vadāmi: ubho ahetu appaccayā visujjhissāmāti. Atirekaṃ kho pan' imassa bhoto satthuno — pe — brahmacariyaṃ carissāmi. So: abrahmacariyavāso ayan - ti iti viditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya nāyaṃ dhammaṃ kusalaṃ.

Puna ca paraṃ Sandaka idh' ekacco satthā evaṃvādī hoti evaṃditthi: Satt' ime kāyā akatā akatavidhā animmitā animmitā vañjhā kūtattā esikatthāyi - tthitā, te na iñjanti na viparinamanti na aññamaññaṃ byābādheṃti, nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Katame satta: paṭhavikāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve, satt' ime. Ime satta kāyā akatā akatavidhā animmitā animmitā vañjhā kūtattā esikatthāyi - tthitā, te na iñjanti na viparinamanti na aññamaññaṃ byābādheṃti, nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Tattha na - tthi hantā vā ghātetā vā sotā vā sāvetā vā viññātā vā viññāpetā vā. Ye pi tiṇhena satthena sīsaṃ ehindati, na koci kañci jīvitaṃ voropeti, sattannaṃ tv - eva kāyānam - antarena satthaṃ vivaraṃ - anupatati. Cuddasa kho pan' imāni yonipamukhasatasahassāni satthi ca satāni cha ca satāni, pañca ca kammaṇo satāni pañca ca kammāni tiṇi ca kammāni kamme ca adḍhakamme ca, dvatthi paṭipadā, dvatth' antarakappā, cha - ābhijātiyo, attha purisabhūmiyo, ekūnapaññāsa ājīvasate, ekūnapaññāsa paribbājasate, ekūna-

paññāsa nāgāvāsasate, vīse indriyasate, timse nirayasate, chattiṃsa rajodhātuyo, satta saññigabbhā, satta asaññigabbhā, satta nigaṇṭhigabbhā, satta devā satta mānusa satta pesācā satta sārā satta pavuṭṭā satta papātā satta papātasatāni satta supinā satta supinasatāni, cullāsīti mahākappuno satasahassāni yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhass' antaṃ karissanti. Tattha na - tthi: iminā 'haṃ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkamā vā kammaṃ paripācassāmi paripakkamā vā kammaṃ phussa phussa byantikarissāmi, hevaṃ na - tthi. Doṇamite sukhadukkhe, pariyaṇtakāte saṃsāre na - tthi hāyanavaḍḍhane na - tthi ukkaṃsāvakaṃse. Seyyathā pi nāma suttaguḷe khitte nibbēṭhiyamānam - eva paleti, evam - evaṃ bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhass' antaṃ karissanti.

Tatra Sandaka viññū puriso iti paṭisañcikkhati: Ayaṃ kho bhavaṃ satthā evaṃvādi evaṃditṭhi: Satt' ime kāyā — pe — dukkhass' antaṃ karissanti. Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ; ubho pi mayaṃ ettha samasamā sāmāññāpattā, yo cāhaṃ na vadāmi: ubho sandhāvitvā saṃsaritvā dukkhass' antaṃ karissāmāti. Atirekaṃ kho pan' imassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ, yo 'haṃ puttasambādhasayanaṃ ajjhāvasanto Kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātārūparaḷataṃ sādiyaṇto iminā bhotā satthārā samasamagatiko bhavissāmi abhisamparāyaṃ. So 'haṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi. So: abrahmacariyavāso ayaṇ - ti iti viditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena catuttho abrahmacariyavāso akkhāto yathā viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādhēyya nāyaṃ dhammaṃ kusalaṃ.

Ime kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsā akkhātā

yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalan - ti. — Acchariyaṃ bho Ānanda, abbhutaṃ bho Ānanda, yāvañ - c' idaṃ tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsā va samānā abrahmacariyavāsā ti akkhātā yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalan. Katamāni pana tāni bho Ānanda tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalan - ti.

Idha Sandaka ekacce satthā sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti: carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitan - ti. So suññaṃ - pi agāraṃ pavisati, piṇḍam - pi na labhati, kukkuro pi ḍasati, caṇḍena pi hatthinaṃ samāgacchati, caṇḍena pi assena samāgacchati, caṇḍena pi goṇena samāgacchati, itthiyā pi purisassa pi nāmaṃ - pi gottam - pi pucchati, gāmassa pi nigamassa pi nāmaṃ - pi maggam - pi pucchati. So: kim - idaṃ - ti puṭṭho samāno: suññaṃ me agāraṃ pavisitabbaṃ ahosi, tena pāvisim; piṇḍam - me aladdhabbaṃ ahosi, tena nālattham; kukkurena ḍasitabbaṃ ahosi, ten' amhi datṭho; caṇḍena hatthinaṃ samāgantabbaṃ ahosi, tena samāgamaṃ; caṇḍena assena samāgantabbaṃ ahosi, tena samāgamaṃ; caṇḍena goṇena samāgantabbaṃ ahosi, tena samāgamaṃ; itthiyā pi purisassa pi nāmaṃ - pi gottam - pi pucchitabbaṃ ahosi, tenāpucchim; gāmassa pi nigamassa pi nāmaṃ - pi maggam - pi pucchitabbaṃ ahosi, tenāpucchin - ti. Tatra Sandaka viññū puriso iti paṭisañcikkhati: Ayaṃ kho bhavaṃ satthā sabbaññū sabbadassāvī — pe — tenāpucchin - ti. So: anassāsikaṃ idaṃ brahmacariyaṃ - ti iti viditvā tasmā brahmacariyā nibbijja pakkamati. Idaṃ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamam anassāsikaṃ brahmacariyaṃ akkhā-

taṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

Puna ca paraṃ Sandaka idh' ekacco satthā anussaviko hoti anussavasacco, so anussavena itihītihaparamparāya piṭakasampadāya dhammaṃ deseti. Anussavikassa kho pana Sandaka satthuno anussavasaccassa sussatam - pi hoti dussatam - pi hoti, tathā pi hoti aññathā pi hoti. Tatra Sandaka viññū puriso iti paṭisañcikkhati: Ayaṃ kho bhavaṃ satthā anussaviko anussavasacco, so anussavena itihītihaparamparāya piṭakasampadāya dhammaṃ deseti; anussavikassa kho pana satthuno anussavasaccassa sussatam - pi hoti dussatam - pi hoti, tathā pi hoti aññathā pi hoti. So: anassāsikaṃ idaṃ brahmacariyaṃ - ti iti viditvā tasmā brahmacariyā nibbijja pakkamati. Idaṃ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyaṃ anassāsikaṃ brahmacariyaṃ akkhātaṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

Puna ca paraṃ Sandaka idh' ekacco satthā takki hoti vīmaṃsī, so takkapariyāhataṃ vīmaṃsānucaritaṃ sāyaṃpaṭi-bhānaṃ dhammaṃ deseti. Takkissa kho pana Sandaka satthuno vīmaṃsissa sutakkitam - pi hoti duttakkitam - pi hoti, tathā pi hoti aññathā pi hoti. Tatra Sandaka viññū puriso iti paṭisañcikkhati: Ayaṃ kho bhavaṃ satthā takki vīmaṃsī, so takkapariyāhataṃ vīmaṃsānucaritaṃ sāyaṃpaṭi-bhānaṃ dhammaṃ deseti; takkissa kho pana satthuno vīmaṃsissa sutakkitam - pi hoti duttakkitam - pi hoti, tathā pi hoti aññathā pi hoti. So: anassāsikaṃ idaṃ brahmacariyaṃ - ti iti viditvā tasmā brahmacariyā nibbijja pakkamati. Idaṃ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyaṃ anassāsikaṃ brahmacariyaṃ akkhātaṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

Puna ca paraṃ Sandaka idh' ekacco satthā mando hoti momuho, so mandattā momuhattā tathā tathā paññaṃ

puttho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ: evaṃ pi me no, tathā pi me no, aññathā pi me no, no ti pi me no, no no ti pi me no ti. Tatra Sandaka viññū puriso iti paṭisaṅcikkhati: Ayaṃ kho bhavaṃ satthā mando momuho — pe — no no ti pi me no ti. So: anassāsikaṃ idaṃ brahmacariyaṃ ti iti viditvā tasmā brahmacariyā nibbija pakkamati. Idaṃ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena catutthaṃ anassāsikaṃ brahmacariyaṃ akkhātāṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya nāyaṃ dhammaṃ kusalaṃ.

Imāni kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya nāyaṃ dhammaṃ kusalaṃ ti. — Acchariyaṃ bho Ānanda, abbhutaṃ bho Ānanda, yāvaṃ 'c' idaṃ tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikān' eva brahmacariyāni anassāsikāni brahmacariyāni ti akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya nāyaṃ dhammaṃ kusalaṃ. So pana bho Ānanda satthā kiṃvādī kimakkhāyi yattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya vasanto ca ārādheyya nāyaṃ dhammaṃ kusalaṃ ti.

Idha Sandaka Tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ — pe — sayāṃ abhiññā sacchikatvā pavedeti — pe — brahmacariyaṃ pakāseti. Taṃ dhammaṃ supāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto — yattha Kandarakasuttaṃ evaṃ vitthāretabbaṃ —. So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbhalikaraṇe vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savičāraṃ vivēkajaṃ pītisukkaṃ paṭhamāṃ jhānaṃ upasampajja viharati. Yasmiṃ kho Sandaka satthari sāvako eva rūpaṃ ulāraṃ viśesaṃ adhigacchati,

tattha viññū puriso sasakkaṁ brahmacariyaṁ vaseyya vasanto ca ārādheyya ñāyaṁ dhammaṁ kusalaṁ. Puna ca paraṁ Sandaka bhikkhu vitakkavicārānaṁ vūpasamā — pe — dutiyaṁ jhānaṁ — tatiyaṁ jhānaṁ — catutthaṁ jhānaṁ upasampajja viharati. Yasmiṁ kho Sandaka satthari sāvako — pe — ñāyaṁ dhammaṁ kusalaṁ.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñhite ānejjappatte pubbenivāsānussatiñāṇāya cittaṁ abhininnāmeti. So anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ ekampi jātiṁ dve pi jātiyo — pe — iti sākāraṁ sa-uddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati. Yasmiṁ kho Sandaka satthari sāvako — pe — ñāyaṁ dhammaṁ kusalaṁ. So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñhite ānejjappatte sattānaṁ cutūpapātāñāṇāya cittaṁ abhininnāmeti. So dibbena cak-khunā visuddhena atikkantamānusakena satte passati cava-māne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate — pe — yathākammūpage satte pajānāti. Yasmiṁ kho Sandaka satthari sāvako — pe — ñāyaṁ dhammaṁ kusalaṁ. So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñhite ānejjappatte āsavānaṁ khayañāṇāya cittaṁ abhininnāmeti. So: idaṁ dukkhaṁ — ti yathābhūtaṁ pajānāti — pe — ayaṁ āsavanirodhagāmini paṭipadā ti yathābhūtaṁ pajānāti. Tassa evaṁ jānato evaṁ passato kāmāsavā pi cittaṁ vimuccati, bhavāsavā pi cittaṁ vimuccati, avijjāsavā pi cittaṁ vimuccati; vimuttasmiṁ vimuttam — iti ñānaṁ hoti; khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇiyaṁ nāparaṁ itthattāyāti pajānāti. Yasmiṁ kho Sandaka satthari sāvako evarūpaṁ ulāraṁ viśesaṁ adhigacchati, tattha viññū puriso sasakkaṁ brahmacariyaṁ vaseyya vasanto ca ārādheyya ñāyaṁ dhammaṁ kusalaṁ — ti.

Yo pana so bho Ānanda bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇiyo ohitabhāro anuppattasadattho parikkhīṇabhavasāmyojano samma-d-aññā vimutto, paribhuṇ-

jeyya so kāme ti. — Yo so Sandaka bhikkhu araham khināsavo vusitavā katakaraṇiyo ohitabhāro anuppattasadattho parikkhinābhavasamyojano samma-d-aññā vimutto, abhabbo so pañca ṭhānāni ajjhācaritum: abhabbo khināsavo bhikkhu sañcicca paṇaṃ jivitā voropetum, abhabbo khināsavo bhikkhu adinnaṃ theyyasaṅkhātāṃ ādātum, abhabbo khināsavo bhikkhu methunaṃ dhammaṃ patisevitum, abhabbo khināsavo bhikkhu sampajānamusā bhāsītum, abhabbo khināsavo bhikkhu sannidhikāraṃ kāme paribhujitum seyyathā pi pubbe agāriyabhūto. Yo so Sandaka bhikkhu araham khināsavo vusitavā katakaraṇiyo ohitabhāro anuppattasadattho parikkhinābhavasamyojano samma-d-aññā vimutto, abhabbo so imāni pañca ṭhānāni ajjhācaritum ti.

Yo pana so bho Ānanda bhikkhu araham khināsavo vusitavā katakaraṇiyo ohitabhāro anuppattasadattho parikkhinābhavasamyojano samma-d-aññā vimutto, tassa carato c' eva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ nānadassanaṃ paccupaṭṭhitaṃ: khinā me āsavā ti. — Tena hi Sandaka upamaṇ-te karissāmi, upamāya p' idh' ekacce viññū purisā bhāsitaṃ atthaṃ ājānanti. Seyyathā pi Sandaka purisassa hatthapādā chinnā, tassa carato c' eva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ chinnā va hatthapādā, api ca kho naṃ paccavekkhamāno jānāti: chinnā me hatthapādā ti, evam-eva kho Sandaka yo so bhikkhu araham khināsavo vusitavā katakaraṇiyo ohitabhāro anuppattasadattho parikkhinābhavasamyojano samma-d-aññā vimutto, tassa carato c' eva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ khinā va āsavā, api ca kho naṃ paccavekkhamāno jānāti: khinā me āsavā ti.

Kiva bahukā pana bho Ānanda imasmiṃ dhammavinaye niyyātāro ti: — Na kho Sandaka ekaṃ yeva satāṃ na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyo va ye imasmiṃ dhammavinaye niyyātāro ti. — Acchariyaṃ bho Ānanda, abbhutaṃ bho Ānanda, na ca nāma sadhammokkaṃsanā bhavissati na paradhammavambhanā, āyatane ca dhammadesanā tāva

'bahukā ca niyyātāro paññāyissanti, ime pan' ājīvikā putta-
matāya puttā, attānañ-c' eva ukkamisenti pare ca vambhenti,
tayo c' eva niyyātāro paññāpentī, seyyathidam Nandam
Vaccham, Kisam Saṅkiccam, Makkhalim Gosālan-ti.

Atha kho Sandako paribbājako sakaṃ parisam āman-
tesi: Carantu bhonto, samaṇe Gotame brahmacariyavāso, na
dāni sukaram amhehi lābhasakkārasiloke pariccajitun-ti.
Itih' idam Sandako paribbājako sakaṃ parisam uyyojesi
Bhagavati brahmacariye ti.

SANDAKASUTTANTAM CHATṬHAM.

VARIOUS READINGS.

A denotes the Copenhagen MS.; M, the Phayre MS. of India Office; C, the commentary of Buddhaghosa (Bu.); ZZ, parallel passages from the other Nikāya MSS. in the Copenhagen collection; by DN., MN., SN., AN., the four Nikāyas are meant. A first and second — occasionally a third — reading is marked a, b, c. Conjectures are indicated by an asterisk. If a reading occurs more than once in the same sutta, it is only mentioned at the first place. "Throughout" refers to the sutta, "always", or "constantly", and the like, to the whole Nikāya.

1.

P. 1¹ evaṃ me M always.—⁴ paccassosum-bhagavā AZZ.—⁵ desissāmi M here and mostly elsewhere (-essāmi and -issāmi A with about equal frequency, also DN., AN.; -iss- SN. exclusively; both forms are acknowledged by native grammarians).—¹² pathavito M partly.—¹⁴ pathavi me M, afterwards āpaṃ me, tejaṃ me, etc. P. 2¹² brahmasmiṃ for -maṇi M.—¹⁹ -bhakinnāṃ for -kinṇe A at the first place, otherwise -kinṇ- (in Singh. MSS. -kinṇ- is more frequent than -kinṇ-, the Burmese, as far as I know, always write -kinṇ-; Bu., though he mentions no difference of reading, explains both forms: subhena okinnā vikiṇṇā, subhena sarīrappabhāvaṇṇena ekaghaṇā . . ti Subhakinnā).—²⁷ Abhibhuto A at the first place. P. 4⁶ Subscription: Puthujjāhavasena pathamayabhumiparicchedo M, Assutavantaṇṇaputhujjānābhavaseti (sic) pathamakabhūmiparicchedo A.—¹⁰ mā maṇṇati A throughout except at l. 20 at the last two places, where it reads vā maṇṇi (mā maṇṇi M, mā maṇṇi once; mā maṇṇi ti, maṇṇatitī maṇṇi va, [na] maṇṇi va na vattābbo C).—^{11, 21} (*mā abhinandī) mā bhinandati M, vā abhinandati A (C is silent).—^{12, 21} aparinnēyyāṃ A (C =M).—²³ Subscription: Sekhavasena dutiyanayabhumiparicchedo

M, Sekhābhavivaddhavaseti (sic) dutiyakabhūmiparicchēdo A.—
³⁴ Subscription: Khīṇāsavavasena tatiyanayabhumiparicchēdo M, Khīṇāsavāhapaṭhamakanaye tatiyakabhūmiparicchēdi (sic) A. P. 5⁹
 Subscription: Khīṇāsavavasena catutthanayabhumiparicchēdo M, Khīṇāsavāhadutiyakanaye cattārivānakabhūmiparicchēdi (sic) A.—
²¹ Subscription: Khīṇāsavavasena pañcamanayabhumiparicchēdo M, Khīṇāsavāhatatiyakānaye pañcavānakabhūmiparicchēdi (sic) A.—
³³ Subscription: Khīṇāsavavasena chaṭṭhanayabhumiparicchēdo M, Khīṇāsavāhacatutthakanaye cha-apānakabhūmiparicchēdi (sic) A. P. 6^{1.6} parināṭantaṃ M.—⁶ Subscription: Sattbuvasena sattama-
 naya- M, Satthārahapaṭhamakanaye satta-apānakabhūmiparicchēdi (sic) A.—²³ Subscription: Satthbuvasena aṭṭhamanaya- M, Satthā-
 rahadutiyakanaye aṭṭhāvānakabhūmiparicchēdo (sic) A.

2.

P. 7⁶ khayāṃ vadāmi for: khayō hoti M.—^{6.7} manasikāro A (-raṃ MC).—²⁶ yassāti ye assa C. P. 8¹⁷ vā assa M.—¹⁹ attanā vā me att, sañjānāmiṭṭi assa M, and similarly in the following clauses.—²³ vādo M (vadatīti vado, vacīkammaṣṣa kārako ti vut-
 taṃ hoti C; cf. p. 258).—²⁴ kammānaṃ om. C, cf. l. c.—²⁸ -kan-
 tāro C.—³⁰ jarāya mar- M almost always, also Vin. i, p. 34 (jarāmarāṇa AZZ mostly, jarāmarāṇehi occasionally, rarely jarāya marāṇa, which may nevertheless be preferable in this phrase). P. 9¹⁷ c' eva for ca A.—²⁵ -saṃvaraṃ A here.—
²⁶ yaṃ hi 'ssāti-ādimhi yaṃ cakkhundriyasamvaraṃ assa bhik-
 khuno asaṃvutassa athaketvā apidahitvā viharantassāti evaṃ-
 attho vedittabbo; atha vā yekārassa yaṃ-ti ādeso, hikāro ca padapūraṇo, ye assāti attho C.—²⁷ -saṃvara-(a)saṃvutassa A throughout except here, M once (-saṃvara- or -saṃvarā AN. VI. vi. 4; the readings of Bu., I think, were those of the text).—
²⁸ evaṃ-sa te ti evaṃ assa te C, cf. Bālāvatāro p. 7. P. 10¹ samvara- AM, also AN. l. c.—⁷ -sarisaṃva- M here, elsewhere sarisapa.—¹⁷ (paṭisallān- A mostly, also DN., -llān- corr. to -llān- M almost constantly, paṭisallān- SN. throughout, AN. mostly, A not unfrequently, -llān- AZZ rarely).—²⁰ -byāpajjh- AZZ al-
 ways, M often, but mostly corrected to -bajjh.—²⁹ (tipp- AM, AZZ invariably in this phrase; bahalatṭhena tibbā C, but in the AN. commentary Bu. says, Tippānan-ti bahalānaṃ, tāpanavasena vā tippānaṃ; cf. Mil. p. 148, l. 16).—³⁰ adhivāsika- A (-vāsaka- MCZZ). P. 11¹ -kadhānaṃ or -kādhānaṃ ZZ (AMC agree).—
¹⁶ uppanna-upp- M.—²⁴ -parināmaṃ A (-miṃ MC, AZZ almost always).—³³ yato ca kho A (C=M). P. 12⁵ vivattayi AM (vāv- C, ZZ almost invariably).

3.

P. 12¹⁶ me is wanting here in MC, and in A there is a slip extending from *atthi me tumhesu* l. 15 to *-dāyādā* l. 20; at l. 21 it is likewise wanting in A, but MC agree in adding it.—¹⁸ *ādiyā*, -o M.—²⁵ me (MC) om. A, at p. 13³¹ it is wanting in AC.—³¹ *chattaniya* M, and *chatt-* constantly for *chadd-* (C=A). P. 13¹ *-pattā* A (-*paretā* MC).—⁷ me for *kho* M.—¹⁴ *aparibhuñ-jitvā* and *paribhuñjitvā* M except at l. 24; — *iminā* va M; — *-balyena* C.—²³ *paṭivinodetvā* M.—²⁸ Cf. Mil. p. 242.—³⁰ *salle-khatāya* A (C=M).—³⁴ *vatvā* ca M (C=A).—³⁷ *bhikkhave* MC. P. 14⁵ *āgacchāma* M.—¹³ Before *idh' āvuso* M adds, from ll. 2-3. *Kittāvata . . nānusiikkhanti*; cf. AN. X. vi. 6.—¹⁷ *thān-* M.—²⁴ *therā āvuso* M, *therāvuso* A at p. 15¹².—³⁷ ca om. M. P. 15⁴ *honti* om. A.—³⁵ *palāso* M almost always, *palāso* A with a single exception, *ZZ* vary (the word is wanting, I believe, in SN.).

4.

P. 16¹⁶ *Jānussoṇi* M (-*nussoṇi* AC, *ZZ* mostly, M partly).—¹⁸ *sārāṇiyam* M always, occasionally corrected to *-iy-* (*sārāṇi-* A *ZZ* with scarcely an exception).—²⁰ *bhagavantam* Gotamam A here and elsewhere frequently, partly also *ZZ*, M at a few places; the other cases are not confounded: *bhavam* Gotamo, *bhoto* Gotamassa, etc.—²¹ *anāgāriyam* M here and often elsewhere, but more frequently like A.—²⁸ *mama* ca M.—²⁹ *hi kho bho* M; — *araññavanapattthāni* M, *araññe-vānapattthānīti* *araññāni* ca *vanapattthāni* ca C, *araññe-* also at sutta 150, and AN. X. x. 9 in text and com., cf. *araññevanam* DN. 3; still M may perhaps be right. P. 17² *hi* om. M.—¹⁴ *-mantā sandosa-* A (C=M).—¹⁹ *aññataro* M.—²⁰ *-kammataṃ* M.—²¹ *palloman-ti pannalomam*, *soṭṭhibhāvan-ti* *attho* C.—²⁵ *-jivā sand-* A.—³⁰ *-jivitaṃ* A.—³⁴ *-rāgā sand-* AMa. P. 18⁶ *kappā sand-* A.—¹¹ *mettacittatam* M.—²⁴ *uddhata-avup-* M; — *-cittā sand-* A.—²⁹ *-cittatam* M.—³² *vicikicchā* MCa; — *kaṅkhā-vicikicchā-* M.—³⁴ *vicī-* M. P. 19³ *-kkaṃsanak-* M; — *-vamh-* AbC, A or Ab mostly, also *ZZ*.—¹⁰ *-kaṃsanatam* M.—²³ *-nikāmayamānā sand-* A. P. 20¹⁹ *elamug-* M, *elamūg-* A, *ZZ* mostly; *elamugā* ti *elamukhā*, *khakārassa* *gākāro kato*, *lālāmukhā* ti *vuttam* *hoti*, . . *elamugā* ti *pi pātho*, *elamukā* ti *pi keci* *paṭhanti*, *apare* *elamukhā* ti *pi*, *sabbattha* *elamukhā* ti *attho* C.—²⁶ AM add the subscription *Soḷasapariyāyam*; *Soḷasapattthānārammanapariggaho* C.—¹⁹ *rattisu* M, A once.—³¹⁻² *nā-māham* *bhay-* M (C=A).—³⁷ *tatra* me A, *tattha* ca me MC; — *migo* AMa (*mago* MbC). P. 21¹ *pannasaddam* (meaning *-sadam*?) C (= *pannakacavaram*), *pannakasaputam* M; — *pāṭeti* A (*ereti* MC).—² *etad* *abosi* for *evam* *hoti* M; — *taṃ* om. M.—⁶ *-to* *tathā-*

bhūto A.—²¹ rattin-ti M.—²⁷ lokānukampakāya AC, AZZ always, except DN.—³⁶ pathamajjhānam, etc. AC, AZZ always, except SN. P. 22⁸ sato sampajāno AMZZ occasionally.—⁷ adukkhamasukkham M constantly (adukkham as- AZZ in this phrase).—¹⁰ āneña- or ānaña- M always, cf. Vin. iii, p. 4 (ZZ=A).—¹⁴ vīsam pi M constantly; — timsam pi A often (timsam pi MZZ); — cattālis- M, AZZ occasionally.—¹⁵ sataṃ pi jātiyo sahaṣṣaṃ pi j. sata-sahaṣṣaṃ pi j. M at two places.—¹⁹ uppādiṃ C, AZZ almost always (udapādiṃ M always; upapādiṃ or rather upāpādiṃ might be expected, but it occurs nowhere).—²⁰ tatrāp' āsiṃ M mostly, AZZ have both readings.—²⁴⁻⁵ vigatā and vigato AZZ frequently, but vih- is the reading of Bu.—³¹ uppaj- AZZ with scarcely an exception, as well as other Singh. MSS.; likewise uppanna for upapanna, except in idhūpāpanna and similar cases. P. 23²³ vimuttasmiṃ vimutt' amhīti M invariably.—³⁷ rūpā vatāyaṃ M. P. 24³ nikkuj- AZZ and the Singh. generally in this phrase, with very few exceptions, as Suttanip. p. 55 in the Copenhagen MS. (nikkuj- M always).—⁵ dakkhaṇṭhi M constantly.—⁹ ajjatagge ti ajjataṃ ādiṃ katvā ti evam-ettha attho veditabbo; ajjatan-ti ajjabhāvaṃ; ajjadagge ti vā pāṭho, dakāro padasandhikaro, aḷḷa aggaṃ katvā ti attho C.

5.

P. 24¹⁷ saṅgaṇo M (C=A).—²⁵ yāyan-ti pi pāṭho C.—²⁸ ti akkhāyati M at the first four places.—³¹ puriso yeva akkh. A here. P. 25⁸ moggalān- M always.—²² rajāpathe ti rajapathe, ayam-eva vā pāṭho C (M or Ma have partly so).—²³ naṃ and sā wanting in M.—²⁹ so sadoso so A here.—³⁶ apariyonaddhā Mb. P. 26¹ sā om. M.—¹⁻² parisuddhā assa Ma here.—¹⁶ saṅkiliṭṭhā assa malaggāhitā M (parisuddhā and saṅkiliṭṭhā are perhaps right in these two cases).—²⁶ na anu- A here. P. 27³ ayam kho āvuso M.—⁸ kho om. M.—¹⁰ aṅgaṇan-ti M.—¹² vatāhaṃ āp- M; — na c' eva maṃ A (C=M). P. 28⁶ purakkhitvā M (C=A).—⁷ no aññaṃ A here.—¹⁸ nāñño A here. P. 29¹⁶ garuṃ kar- M.—¹⁷ anaññaṃ A here.—²⁷ upāsikāyo M, Ab here. P. 30¹⁹ suyyanti MC; — araṇṇako M (C=A).—²⁰ cāriko A here.—²¹ n' eva sakkaronti A here, na c' eva sakk. na ca M here, cf. l. 37.—²² hi 'ssa M (C=A).—²⁷ rajayitvā A (rac-MC).—²⁹ jaṇṇaṃ jaṇṇaṃ A Ma; jaṇṇajaṇṇaṃ viyāti makkha-makkhaṃ viya manāpamanāpaṃ viya, api ca vattamkāpannākāraṃ (sic) viyāti pi vuttam hoti, vattukā (sic, vadhukā?) hi jaṇi ti vuccati, tassā niyamānapannākāraṃ jaṇṇaṃ., jaṇṇajaṇṇaṃ vyā pīti vā pāṭho C.—³⁰ avāpuritvā AC.—³¹ paṭikulatā and appaṭikulatā M.—³⁷ na c' eva sakk. na g. M. P. 31⁶ nimantaniko M.—¹¹ vicinitakālakaṃ M (C=A).—²⁹ pubbaṇha- AM

here and mostly, cf. my Pali Misc. p. 80; — pattacivaram-ādāya M almost constantly, A rarely, ZZ not very often.—³⁰⁻¹ Sāmiti A, Samiti M (Sāmiti C).—³¹ taccheti M here.—³² ājīvaka- M (C=A).—³⁷ suddhā sāre Ma, suddhāya sāre Mb; cf. p. 488. P. 32² parivittakko hoti M.—⁶ maññe maññāya M (C=A).—⁷ asaddhā M.—⁸ sathā Ma always.—⁹ -ṭabbhino MC.—²³ paṇṇa-vanto M.—²⁴ pivanti MC.—²⁵ c' eva, ca om. M; — sabrahmacārī M; sabrahmacārīti rassam-pi vaṭṭati dīgham-pi, rasse sati Sāriputtassa upari hoti, dīghe sati sabrahmacārīnam C.—²⁶ vuṭṭhap-, patitṭhap- M.—²⁷ daharo vā AM (without vā AZZ mostly); — yuvā vā Mb; — maṇḍana-jātiko M partly, also DN.; — sīsanbhāto M.—²⁸ pāvaddhikamālaṃ A, vassikimālaṃ AN. VIII. vi. 1; — tiamuttaka- A, adhimuttaka- M (atim- AN. l. c.).

6.

The beginning of this sutta is identical with AN. X. viii. 1 (marked B). P. 33⁷ anumatt- MC (anu- A constantly, also SN.); — -dassāvino B.—⁹ manāpo ca M; — garu ca B (elsewhere AN. has, piyo ca hoti m. ca g. ca bh. ca, constantly and very often); — bhāvanīyo M (-īyo ABC).—²⁰ ye maṃ M (ye me AB).—²⁵⁻²⁸ abhi-bhuyya not repeated in AMa (B=Mb).—³¹ abhicet- AM always, ZZ mostly (ābhi- Ba, C mostly, ZZ partly).—³⁴ passitvā A (elsewhere ph-, cf. p. 477 et seq.), phussitvā M, rarely phusitvā; kāyena phussitvā ti nāmakāyena phusitvā, pāpūnitvā adhigantvā ti vuttam hoti C (phassitvā ZZ mostly, phusitvā partly, passitvā very rarely). P. 34¹⁵⁻¹⁶ (paṭhaviyā and next paṭhaviyaṃ AMZZ almost invariably).—¹⁶ abhiññāno AMb (-o or -e ZZ).—¹⁷ caṅkameyyaṃ Mb (ZZ=AMa).—¹⁹ parāmasēyyaṃ M constantly (parimas- A always in this phrase, also ZZ with very few exceptions; the reading is rather uncertain, and M may perhaps be right).—²³ santike vā ti AZZ occasionally; in a different phrase without ti the right reading is santike vā, cf. p. 139, l. 2, etc. P. 35³⁷ abhiññā M (-āya AC, at p. 40, l. 5 AMC, abhiññā AMZZ commonly).

7.

P. 36¹⁸ (*dūratta-) dūratta- AMC.—²⁴ mañjetṭhikāya A here.—³⁰ māyā c. upakleso A. P. 37⁹ yato ca kho A (C=M).—²⁸ yatodhi kho M, yatocadbiko A (yathodhi kho C, explained by sakasakaodhivasena, and with the remark added, yatodhi kho ti pi pāho; cf. Suttanip. 3 v. 26, Jāt. 408 v. 6, 509 v. 23, 535 v. 21).—³⁰ smīti A here.—³¹ pāmojjaṃ M, A once.—³² pamoditassa M here. P. 38¹⁴ accchudakaṃ M (C=A).—²¹ catutthaṃ M almost always (-im AZZ).—²² (read sabbattatāva; sabbattha- M

constantly, AZZ rarely, C refers to Visuddhimaggo; cf. Childers).—³¹ atth' idam A, C has both readings, AN. III. vii. 6 agrees with M. P. 39⁶ Bahu- M throughout, A partly (Bāhu- C).—⁸ (*mokkhasammata) lokasammata A, lokasammata va Ma, lokkhasammata va Mb; lokasammata (sic) ti lūkhabhāvasammata (sic, mukha-?), cōkkhabhāvaṃ (sic, mokkha-?) visuddhabhāvaṃ detitī evaṃ sammata ti vuttaṃ hoti; lokasammata (or lokā-, lokam-, lokya-, the letter is illegible) ti pi pāṭho, tass' attho: setṭhaṃ lokaṅgamāyāti (sic, lokam gamayatitī?) evaṃ sammata ti C. The first reading of Bu. is certainly not lokasammata, but the text is so corrupt at this place, that it is difficult to say what he wrote.—⁹ puññasammata . . bahujaṇassa wanting in A (C=M).—¹⁰⁻¹¹ pāpakammaṃ kataṃ pav- M.—¹³ avikkak- corrected to adhikkak- M, āvi- and avi- C, acittakaṇ- ca A (nahānasambhāravasena laddhāvohāraṃ ekaṃ titthaṃ C);—Sundarikāmaḥi M.—¹⁴ Sarasvatīṃ M (C=A).—¹⁵ (*pakkhanno) pakkhanto A, pakkhando M, pakkhanto ti avisanto (pavisanto?) C (these are common errors for pakkhanno).—¹³⁻²⁵ The division of these lines into stanzas is that of A; M makes the third verse end with uposatho sadā, the fourth with khemataṃ, and couples the last three lines to one verse. It escaped my attention that the fourth line is vaitāliya. We had better, perhaps, distribute the whole into four stanzas, the first and the last being of three hemistichs each. The eighth hemistich is in my opinion scarcely of equal age with the rest.—³¹ evaṃ-eva M.—³³ labheyyāmaṃ A. P. 40⁷ abhiññāsi M (abbha- AZZ, also M mostly);—kho āyasmā M here (aññatāro kho pana is the reading of DN. and MN.; SN., AN., Vin. have a. ca pana; a. ca kho pana is of rare occurrence, cf. Suttanip. p. 15).—⁹ Vatthasuttaṃ C (commonly quoted by this name).

8.

P. 40¹² (sāyanha- A not unfrequently, SN. always, M rarely).—²² yathā c' etā A throughout. P. 42³ vo om. A (C=M).—⁸ -cārino M.—⁹ -vādino M.—¹¹⁻¹² It is somewhat uncertain, whether piṣuṇā vācā and pharusā vācā are or are not compounds. A has -āvācam, -āvācāya, -āvāco in 35 cases out of 69, ZZ vary as much; M always, with a single exception, writes -āvāc-, which the corrector occasionally changes to -āvāc-, in the acc. partly to -am vācam. I incline to the opinion that the correct form is -āvāc-. The same uncertainty prevails in the case of -gāmiṇi paṭipadā (cf. p. 47).—¹⁴ -lāpino M.—¹⁸ -diṭṭhikā M at both places.—^{27,8} -samādhino M.—³² atthānamiddhapariyutṭhitā for vigatathānamiddhā M here.—³⁴ vicikicchā M throughout, A twice.—³⁶ akoḍhanā M. P. 43⁴ anussuki A occasionally (aniss- ZZ mostly, M constantly).—¹¹ subbac- A almost always, MZZ mostly.—

^{16.17} anuttāpī A here, anottappī or anuttappī and ottappī M, partly corrected to -ttapī, -ttappī A at sutta 110 (-ttāpī CZZ).—²⁴ asandiṭṭhī aparāmāsī A here and at l. 33.—²⁷⁻⁸ anuviddhiyamānāsu A, anuviddhiyanā M.—^{35.37} assa tassa for tassāsa M.—³⁶ vā for pi M. P. 44⁴⁻⁵ abrahmacariyā veramaṇī for brahmacariyam M, also at p. 45, l. 14.—¹⁵ -nānassa, -vimuttassa A here.—¹⁹ anupanāhitā M at both places.—²⁰ Instead of anissā M has anissuko, anissutākī (meaning anissukitā).—²¹ macchariyassa AM, here corrected in M.—²² amāyāvitā M at both places.—²⁶ otappam M, A here.—²⁸ upatṭhitasatī for -satī A at both places. P. 45³ palippalipanno A, palipāpali- C partly (explained by gambhīrakaddame nimuggo, . . palipan-ti pañca kāmagonā, . . pañcakāmagonapalipe palipanno). P. 46⁶ vo for kho M (kho A constantly in this phrase except at p. 118, it is wanting in ZZ).—¹⁸ AM add an index stanza: Catuttārisa (catucattālisā M) padā vuttā sandhiyo (? -iyā A, saddhim changed to saddhimyā M) pañca desitā (pañcahi desito M), Sallekho nāma suttanto (suttanto Sall. nāma A) gambhīro sāgarūpamo.

9.

P. 46²¹ uju- A throughout, AZZ also in other compounds mostly, a reminiscence probably from verse (uju- MC); -gat' assa M throughout, A at the first three places (-gatā 'ssa C).—²⁷ hi āvuso M. P. 47^{3.5} saddhamman-ti and -mūlan-ti AM here and afterwards often; according to the scholiast all these are kathetukamyatāpucchā, asked by the speaker himself.—²⁵ antamkaro A throughout the sutta, and elsewhere mostly (antakaro C, M always except at p. 483, l. 7).—²⁸ sādhu āvuso A here (C=M).—³⁰ āpucch- Ma, A mostly; -cchimsu A except at the first three places.—³³ siyāvuso A mostly, siyā pan' āvuso partly (siyā āvuso AMC here, M throughout).—³⁵ (-gāmini-paṭipadañ-ca AM throughout; in other phrases -gāminin paṭipadam, -gāminiya paṭipadāya are as frequent; cf. p. 73). P. 48⁸ -paṭipadā ti M throughout, A mostly.—⁶ (tatiyo AM, ZZ almost always, -iyā once or twice); — catuttham MZZ always (cf. p. 261, l. 8; the readings of A at this place, tatiyo and catuttho, are no doubt those of Bu., but they are scarcely ever met with elsewhere).—³² byādhi pi dukkhā wanting in M, at p. 185, l. 4 in AM, at sutta 141 in A at least, likewise at DN. 22 according to Burmese authority; it is added at SN. LV. 11, Vin. i, p. 10; in all the other passages referring to jāti, jarā, maraṇam, the MSS. are generally consistent in either adding or omitting byādhi.—³²⁻³ appiyehi sampayogo dukkho, piyehi vippayogo dukkho is substituted for sokaparideva-pāyāsā at SN. l. c., DN. 22 (Burm. MSS.), Vin. i, p. 10 (AM agree here).—³⁴

-kkhandhā pi M and all the Burmese authorities known to me, also Vin. I. c.—³⁶ ponobbhav- M constantly, also Vin. I. c. (ponobhav- AZZ; ponabbhav- is quoted in the AN. commentary, but it is not found in the Copenhagen MS. of the text). P. 49⁷ ayam vuccat' āvuso dukkhanirodhagāmini-paṭipadā is added after -samādhī in Mac, wanting in AMb.—²⁸ katamañ-c' āvuso maraṇaṃ AM, also SN. XII. 2, but wanting at SN. XII. 27, 28; the phrase was wrongly inserted, I think, from a similar but not identical passage at sutta 141 and elsewhere.—²⁵ (maccu-maraṇaṃ-ti maccusañkhātāṃ maraṇaṃ, tena samucchadamaraṇādini nisedheti; Kālo ti Antako, tassa kiriya ti kālakiriya C).—²⁶ -va-rassa M (ZZ=AC); — after nikkhepo M adds jīvitindriyassa upacchedo (wanting in ACZZ). P. 50⁹ A before ayam-eva inserts katamā jāti-nīpaṭipadā, but only here.—³⁷ cattār' imāni M. P. 51¹ upādānāni M.—¹⁷ poṭṭhabb- A almost always. P. 53¹² vuccati āvuso M here; — cattāri mahābh- C. P. 54⁷ katamo pan' āvuso saṅkhāro Ma (cf. p. 55, I. 8).

10.

For this sutta I have had at my command, besides AMC, first the Copenhagen MS. no. XI (marked B), and next the Mahāsatipatthānasutta of DN. (D.=B), which but for an addition towards the end agrees verbatim with our text, and which I have been able to collate with two printed editions, Colombo 1872 and Rangoon 1233 (E, O). To several passages there are parallels at suttas 13 (F), 119 (G), and AN.VI.iii.9 (H). P. 55²⁷ Kurusu MO.—²⁶ Kammāsa- EMO; -dammañ AEM, -damañ O (Kammāssadh- ZZ mostly, Kammass- occasionally; Kammāssa- and Kammāsa-, -dh- and -d- C, Bu, seems to have read Kammāsa-dhammañ). Cf. p. 501. P. 56¹ sokaparidevānañ O, M constantly (-pariddavānañ BE, AZZ always in this phrase; sokapariddavānañ-ti (sic) sokassa ca paridevassa ca C. I now think that Bu. read -paridev-, and that the Singh. reading is a reminiscence from verse, where that substitute is frequently used for metrical reasons, cf. ujjugatā, n. on p. 46, I. 21).—¹⁰ Subscriptions to the paragraphs are given in BCEMO; here: Uddesavārakathā CO, Uddesavāraṃ BE; M has no subscription here.—¹¹ kathañ-ca pana O throughout, M once.—¹³ ābhūjītvā Ma, -ñcitvā O (-ujītvā Mb constantly, AZZ mostly, cf. Lal. Vist. p. 325).—¹⁵ sato va pass- O, M always, cf. Vin. iii, p. 70 (without va AZZ always).—²³⁻⁴ añj- ABD, acch- Ma (añch- EMbO, cf. añch' āyāme Dhātumañj. v. 12, Sanskrit añch-, āchi āyāme Westergaard's Rad. p. 347).—³³ paṭisati- MO.—³⁴ pi om. M here, evam-pi kho O, A at the first three places, M occasionally (evam-pi Bu.).—³⁵ Subscription: Ānāpānappabbañ CO, Ānāpānasatikāṇḍaṃ BE (also afterwards

-kaṇḍam for -pabbam), Assāsapabbam M.—³⁶⁻⁷ gacchanto 'mhi O. P. 57⁴ Subscription: Īriyāpathapabbam BCEMO.—⁷ sammijj- AZZ always with a single exception, also Lal. Vist. p. 297 (samiñj- O, M constantly, as well as other Burmese MSS., with rare exceptions, as Jāt. ii, p. 380; the form is corrupted from sam- añc-, cf. Oldenberg, Kuhn's Zeitschr. XXV, p. 324).—¹² Subscription: Catusampajāññapabbam BCE, Sampajāññapabbam MO.—¹⁴ padatalā A; — pūram BEMO.—¹⁶ nhāru O, M always; — atthi DEMO (-i AZZ almost always).—¹⁸ O adds matthaluṅgam after karisaṃ.—¹⁹ khelo ABEHM (-lo AZZ mostly, cf. kheṭṭa-simhāṇikā-Mahāvastu p. 28).—²⁰ -ghāṇikā B, M mostly; — matthaluṅgam is added after muttam at Khuddakapāṭha p. 3, cf. Mil. pp. 26, 28, and the addition is necessary to make up what is called in later writings the dvattimsākāra, but it is wanting in the Nikāyas, also in the text of Buddhaghosa, who in the com. on sutta 28 remarks, matthaluṅgam pana na idha pālīṃ ārūham.—²¹ mūtoli AG, putoli M, toli O, mutoli AE, mūtoli B (mutoli C).—³⁴ Subscription: Paṭikkūlamānasikārapabbam BCEO, Paṭikulapabbam M.—³⁷ vāyodhātu without ti A, G here. P. 58² catumahā- O, M always; — paṭibhaj- B, vibhaj- MO.—¹¹ jātakam DH, -jātitaṃ A (-jātaṃ BEFGMO).—¹⁸ evaṃ anatito M, ADO once (etaṃ an- BEH, ZZ mostly).—¹⁵ BE, which have no abridgements, add subscriptions to the subdivisions of this paragraph: Paṭhamasivathikam, etc.—¹⁸ (The readings of M at pp. 88-9 are marked N); for supāṇehi vā kh. MNO substitute, kaṇkehi vā kh. sunakkehi vā kh. byag- ghehi vā kh. dīpihi vā kh. (A constantly as in the text).—¹⁹ pānakehi kh. D.—²⁴ atthisaṅkh- BCE (atthika- AGMO, DH once).—²⁶ nimamsa- MNO; -makkhitaṃ ABDEFH (-itaṃ CGMO; read nimmaṃsaṃ loh-? cf. p. 364, l. 17, where MC read so; the error would naturally arise from -maṃsaloh- at the foregoing and following lines).—²⁸ -saṃbandhanāni ACa.—²⁹ After pā- datthikam M adds a. goppatthikam, NO a. goppakattthikam.—³⁰ urutthikam a. kaṭṭhikam MNO; — for aññena piṭṭhikaṇṭakam M substitutes, a. phāsukatthikam a. piṭṭhikam a. khandha- tthikam a. bāhutthikam a. aṃsatthikam a. givatthikam a. ha- nutthikam a. kaṇṇatthikam a. dantatthikam; NO have the same reading with omission of a. bāhutthikam a. aṃsatthikam and a. kaṇṇatthikam, and with hanukatthikam for hanutthikam.—³⁶ saṅkhavāṇnapaṭibhāgāni MNO.—³⁷ puñjakatāni BD, puñjanikāni EG; — FN add atthikāni before terov-, ANa omit it at the second place, GH transpose terov- and atthikāni (BDEMO as in the text, also Bu.); — pūtikāni BH. P. 59⁹ evaṃ pi kho M almost throughout.—¹⁰ Subscription: Sivathikāpabbam C, Nava- mānā Sivathikam — Kāyānupassanāsatiṭṭhānā BE, Navasivathikā- pabbam — Kāyānupassanāsatiṭṭhānam M, likewise O with Cuddasakāyānupassanā instead of kāy.—¹² vā vedanam vediya- māno O throughout.—²⁸ Subscription: Vedanānupassanā CO. MB

add -satipatthānaṃ, -nā, Navavedanānupassanā E. P. 60⁶ Subscription: Cittānupassanā CO, -nāsati patthānaṃ MB, Evaṃ soḷasa-vidhena Cittānupassanā vuttā E.—¹² machand- M constantly.—³⁶ Subscription: Nivaraṇapabbhaṃ CMO, -niddesaṃ for -pabbhaṃ BE, P. 61¹ pañcasu upād- MO.—¹⁰ Subscription: Khandhapabbhaṃ CMO, -niddesaṃ BE.—¹⁷ saññoj- BDEM.—³¹ Subscription: Āyatana-pabbhaṃ CMO, -niddesaṃ BE.—³³ satta bojji- D, O once. P. 62³ bhāvanāya pāri- BEO, ZZ occasionally.—¹⁷ Subscription: Bojjihaṅgapabbhaṃ CMO, -niddesaṃ BE.—³⁴ After pajānāti M interpolates a passage of some length, borrowed from the Mahā-satipatthānasutta of DN.—³³ Subscription: Catusaccapabbhaṃ C, Saccapabbhaṃ O, Dhammānupassanāsati patthānā BE; M has none.—³⁴ bhikkhave bhikkhu A at the first three places. P. 63² chab-bassāni A (cha v- BDEMO).—⁹⁻¹⁰ ekam māsaṃ M, B once, ekamāsaṃ O.—¹⁰ aḍḍha- DM, ajjha- O; —māsaṃ yo O.—²³ Here and at the end of every following vagga except the last two, an uddānaṃ in verse is added, generally corrupt in both MSS. and with great discrepancies.

II.

P. 64¹ samanebhi M except once; — aññehīti Ma at the first two places, C has aññe hi, aññehīti, aññe ti, Bu. is silent; cf. DN. 16 ed. Child. p. 59, AN. IV. xxiv. 9. This passage is often quoted, generally with the reading aññe.—¹³ (paṇa no) paṇā M, paneso A.—^{20.21} so (AMC) should perhaps be yo, cf. yāni at l. 22.—²⁴ adhippāyoso M, adhippayogo C (adhippāyo A always, -ppāyāso or -ppāyoso SN. and AN. mostly, cf. p. 84).—²⁷ puthu M, A once.—²⁸ ekāvuso M.—³⁴ sā nittā after na is wanting in M here and at two places farther down. P. 65¹⁸ -ditthi M.—²⁶ savupādānā A.—²⁷ jarā M, cf. n. on p. 8, l. 30. P. 66⁶ paññap- M or Mb. P. 67¹² svākhyāt- M mostly.—¹⁵ ime kho bh. M (C=A).—²³ -am -idaṃ for -añ -c' idaṃ A throughout.—³¹ yato kho A (C=M, but A may be right). P. 68³ Culla- C almost always.

12.

P. 68⁵ aparapure M, amarapure A (avarapure ti purassa avare, pacchimadisāyan-ti attho C).—⁷ parisati M (parisatin-ti parisamajjhe C; -satim AZZ almost always).—^{7.15} evaṃ A (in spite of esā vācā at l. 30, A is probably right, cf. p. 227 and a few other parallels).—⁸ uttari man- AZZ almost constantly, M or Ma always, but comp. uttariū-ca or uttarim vā man- SN., AN.; manussadhammo nāma dasa kusalakammāpathā. tato uttarim, or manussadhammato upari C (-dhammā AZZ invariably,

also M or Mb, *uttari manushyadharmāt Lal. Vist.* pp. 309, 310; cf. *Vin. i.*, p. 9, *Jāt. i.*, p. 389, etc. The scribes confounded this phrase with the compound *uttarimanussadhammo* p. 472, *Vin. i.*, p. 97, etc.).—¹¹ *khv-assa M.*—¹² *na niyyāti A* throughout, cf. *Jāt. i.*, p. 389 (Bu. confirms the reading of M, comp. also l. 31 et seq. and p. 72, l. 9).—¹⁴ *Vesāliyam AM.*—²⁹ *kodhano h' eso Sār- M.* cf. *Jāt. l. c.*—³⁰ *kho for so Mb* (a conjecture, it seems, and perhaps a good one). P. 69¹⁴ -*yam-pi A* only here, cf. n. on p. 34, l. 15.—¹⁶ *caṅkamati Mb* (*kamati AMac.*)—¹⁷ *pāpinā parāmas- M.* see n. on p. 34, l. 19.—³⁴ *thān- and athān- M* except at p. 70, l. 2. P. 70⁷ -*gāmini A* (-*gāminin-ti C.*)—⁹⁻¹⁰ Bu. seems to read -*dhātum -dhātum lokam.* P. 71¹¹ *abhiññāya A, M* once. P. 72¹ *paṭivediss-, -vodiss-, -vādess- A* (-*codess-MC*, also *AN. IV. i. 8.*)—² *etam-aham M* throughout.—⁶ *pan' ete M* (*AN. l. c.=A*).—⁹ (**so na niyyāti*) *so niyyāti AM*, cf. p. 68, l. 12.—¹⁹⁻²⁰ *catumahā- Ma.*—²⁴⁻³² -*kamitvā A*, also *DN. 16 ed. Child.* p. 28, *AN. VIII. vii. 6.*—²⁶ *samāpaṇṇapubbā AN. l. c.* (*samā-pajjita- AMC*, also at *sutta 127* and *DN. l. c.*; it is, however, an unlikely form in *Nikāya* style). P. 73⁶ *abhinibbija abhinibbija M* (*C=A*, cf. p. 104).—¹⁹ *pettivis- A* partly (*pitti- M, ZZ* mostly, other MSS. rarely, *C* has both readings).—²⁰ -*gāminiñ- ca maggaṃ A* mostly, *Mb* throughout. P. 74⁶ *iriyayi A* partly.—¹¹ *ekanta-dukkhāṃ tibbāṃ kaṭukaṃ vedanaṃ M*, and so throughout -*aṃ vedanaṃ* (*C=A. tippā ti bahalā*, cf. p. 10, l. 29).—¹² *pūr' aṅgārānaṃ om. M* (*C=A*, cf. *pūrā aṅg-* p. 365; *SN.* has *puṇṇā* for *pūrā*).—¹⁹ *papatitaṃ M, Mb* at p. 75, l. 6 (*C=A*, cf. however p. 365, l. 23).—³² -*yoniyaṃ A* at the first two places. P. 75²⁶ *chāyāyaṃ A* here.—³³ *imam-eva M* here. P. 76⁶ *suphassita- A, phussita- M* (*Ma* perhaps *phass-*; *phass- C, phuss- and phass- AZZ*).—²⁷⁻⁸ *accho-dikā sātodikā sītodikā AZZ* always (cf. *DN. 16 ed. Child.* p. 43), *setodakā for sītodakā setakā M* constantly; cf. *acchodakāṃ Lal. Vist.* p. 311.—²⁸ *supatitthā M* (*sūpa- and supa- AZZ*, cf. *S. sūpa-tittha*).—²⁹ *dibbo Ma, tiro A*, cf. p. 366.—³¹ *tam-ena A* here and often elsewhere (*tam-enaṃ* and *tam-ena ZZ*).—³⁵⁻⁶ *ogāhitvā ca nhāyitvā M.*—³⁶ *ca* at the first place is wanting in *A*. P. 77²⁴ (**caritā*) *caritvā AM.*—²⁵⁻²⁶ -*o sudam MC*, also *Jāt. i.*, p. 390.—²⁸ *tatra sudam me A* (*C=M*). To the following text or parts of it there are many parallels, comp. pp. 156, 238, 307, 342, also *sutta 94*, and it recurs more than once in *DN.* and *AN.*—²⁹ *hatthāval- A* here and mostly elsewhere (*hatthāp- M* constantly, *ZZ* with few exceptions, also *C*, and *Bu.* seems*to have read so; *Lal. Vist.* has *hastapralehaka* p. 312, *hastāvalehaka* p. 323); — *bhaddantiko M* always.—³⁰ *uddissakataṃ M* constantly; — *nimantanāṃ M, ZZ* partly.—³¹ *kumbhi- M, ZZ* partly; — *khalopi- A* here (cf. *Mil.* p. 107), *kalopi M* always, *ZZ* partly, *kal-, kal-, khal- C* (=ukkhali *pacchi vā*).—³⁴ *pāyantiyā M* here.—³⁷ -*lopiko vā AZZ* partly, also at the next line.

P. 78⁷ daddala-, daddalla-, gaddula- A partly; daddālan-ti (sic) cammakārehi cammāṃ likhitvā chaḍḍitakasatāṃ C; cf. gardula-Lal. Vist. pp. 259, 323.—¹⁰-āhāro vā A here and at p. 308, l. 5 (vā is wanting at all the other places).—¹²(ajinaṃ-pi AM, ajinan-ti C; probably the right reading, though all the other authorities have ajināni pi); — (ajinakkkhipan-ti tad-eva (ajinaṃ) majjhe phālitaṃ, sakhuran-ti pi vadanti C).—¹⁶-pakkhakan-ti C, -pakkhikam-pi ZZ once or twice.—¹⁹-rohanā-M, ZZ partly.—²⁹pamajj-M.—³²jegucchiyasmim C.—³⁴udakabind-AM (udabi-C four times).—³⁵āpādesin-ti M, āpādesuṃ and āpāden-ti (sic) C.

P. 79¹ ajjhogahetvā A constantly, also ZZ with scarcely an exception, -gāhetvā M mostly (-gāhitvā M occasionally, cf. Mil. p. 87).—⁵sampatāmi M (C=A).—¹⁵-gopālā A; — catukkuṇḍigo A, -guṇḍiko C, -kkuṇḍiko M, also AN. V. xvi. 2 (-kuṇḍiko DN.24); — tāni wanting in M here.—¹⁸-dinnaṃ M.—¹⁹-vikata- Ma, -vikaṭi- Mb (C=A).—²²bhimsanakasmiṃ A (cf. Vin. iii, p. 8; bhimsanakatasmiṃ-ti bhimsanakabhāve ti attho, ekassa takārassa lopo dāṭṭhabbo, bhimsanakattasmiṃ yeva vā pātho, bhimsanakatāya iti vā vattabbe līṅgavipallāso kato ti C).—²⁵-raṭṭhakā MC (not Bu., who explains it as a substantive; cf. Mil. p. 396, Jāt. i, p. 390, AN. III. iv. 5. Rattisu -ṭṭhakāsu Vin. iii, pp. 31, 288 is scarcely correct, Udāna 9 has -ṭṭhake in the same phrase); — rattim om. M.—²⁹sotatto=sutatto C; — so sino c' eva M, so sito A, sosino=sutinto C (cf. Jāt. i, p. 390; the metre requires amendment, possibly sa u tatto sa u sino).—³²upaniḍhāya AM (upadhāya C, cf. Cariyāp. v. 357 (iii. 14 v. 1) = Jāt. i, p. 47); — gomaṇḍalā ti gopāladārakā C, gāmaṇḍalā Cariyāp. l. c., cf. at sutta 93 gāmaṇḍalarūpo=gāmadārakarūpo.—³⁵uppādetthā AC.

P. 80¹ Cf. Lal. Vist. p. 319 et seq.—⁴-pi panti A, also at p. 81, l. 1, meaning perhaps pi pipanti.—⁶āhari A here, ahāritā M here, cf. p. 81, l. 3.—¹⁰-kasimā-A constantly. The following passage, ll. 10-33, recurs at suttas 36 (p. 245), 85, 100 (marked H, I, J).—¹¹asitika- A, M always, asitika- HJ, āsitika- I (āsītika- C, cf. āsitika- Lal. Vist. pp. 319, 321); — vā om. HJ.—¹²kāla- HIJ (kāla- AMC).—¹³appahār- AHJ, M occasionally.—¹⁵vaṭṭhanā- I, vadḍhanā- J, ovadḍhanā- H; -āvali C.—¹⁸pāsu- IJ.—²⁰akkhikūṭesu IJ.—²²tittaka- HIJ; -lāpu AH.—^{25, 26}parāmas- H, M here.—²⁷tāva-ssu J, evaṃ su A here (yāva-ssu is confirmed by C).—²⁹apakuṇḍo J, upakuṇḍo I, avakuṇḍo va and avakuṇḍam C; — patāmi H (papat- AMCIJ).—³⁰imam-eva HIJ (probably an error occasioned by other passages, cf. pp. 57, 276, etc.; Bu. notices this variety of reading, at least as regards sutta 36).—^{31, 32}anumajj- H.

P. 81⁹ evāssu Mb here and afterwards.—³¹na aj- A, n' aj- Ma.—³⁷pan' eso A throughout.

P. 82¹ asaṃvasitapu- A.—³puna āg- M.—¹²upapajjeyyam M (vaseyyam A, āvas- would seem preferable).—¹⁶va for vā AMh, at l. 20 AM, cf. p. 343, l. 29.—¹⁸aggipāri- M

(C=A).—²⁴ kālak- M (kā- also C, but from a slip in the MS. the explanation is wanting, cf. n. on p. 163, l. 28).—³¹ āsītiko M here, AZZ rarely.—³³ gatiyā ca satiyā ca t̥hitiyā ca A (C=M).—³⁵ (dāhadhammo=dāhadhanuṃ gahetvā t̥hito C, cf. *Pali Misc.* p. 60); —katup- MC.—³⁷ A after -gatimanto adds, evaṃ adhi-mattamatimanto. P. 83⁸ paṭipucch- M.—⁷ -dinn- M at the first two places (-ṇ- AZZ almost always); —yevāssa Mb.—¹² harissatha M.—¹⁴ kho pan' etaṃ A, cf. p. 21, l. 25, etc.—¹⁵ sathā Ma.—²⁰ bijayamāno M, vījamāno C, cf. p. 501, l. 1 (the phrase piṭṭhito t̥hito hoti is occasionally corrupted to piṭṭhito piṭṭhito hoti, cf. DN. 16 ed. Child, p. 2, l. 8).—²² api hi me M.—²⁵ tve A, tveva MC (t' eva is by far the best authenticated form in A and AN., it is exclusively used in SN.; in DN. I have noticed eight cases against six; cf. n. on Mil. p. 114, l. 11).

13.

P. 84⁸ yena aññ- M.—¹⁰ paññap Mb here, in the sequel M. —¹⁵ adhippāyoso corrected to -ppa- M, cf. n. on p. 64, l. 24.—²¹ abhijāniss- AM here, cf. p. 85, l. 10 (ājān- ZZ always in this phrase, also A elsewhere).—²⁸ -imhā Ma throughout.—³³ tehi wanting in A.—³⁵ M substitutes amhe for kho, and omits it at the next line. P. 85¹⁵ evaṃ hi pu- M.—³⁰ The following passage as far as p. 88, l. 28 is repeated at p. 92, and the readings of AM respectively are almost always the same at both places.—³¹ jivitaṃ M.—³² saṅkhāya . . vāṇijjāya M (C=A).—³⁵ -phassena M here; —for rissamāno (AC) M has dissamāno (corr. to iri-yamāno and isamāno) mīliyamāno (corr. to miyamāno).—³⁶ -pā-sāya dayhamāno A at the second place; —ayaṃ bhikkhave M here, also C, in AZZ pi is in such cases far more frequently added than omitted at the first place, cf. p. 56, l. 34. P. 86³ urattālaṃ Ma.—¹⁰ daheyya na udakaṃ vāheyya M.—¹³ appiā dāyādā vā AM here, without vā M at the second place.—¹⁵ me for no A, C reads and explains yam pi me . . tam pi no (=amhakaṃ).—¹⁹ gahapatayo Mb.—²³ vivadāpannā M.—²⁹ ubhato-byulham M, -vūlham C. P. 87¹ khippamānesu A, M here.—² satthi A here; —pakkattiyā (sic) ti kaṭṭagomayena (read kaṭṭhita-) C, M at both places substitutes chakapaṇākāya; —ali-vag- and abhimag- A, abhi- and ahi- C.—⁹ kammakāraṇā Ma here, ZZ occasionally. To the following passage there are several parallels in MN. and AN., comp. also Mil. pp. 197, 290, 358.—¹³ biṇṇa- A here (biṇ- AZZ almost always).—¹⁶ kahāpanikāṃ M; —kharāpaticcha- M.—¹⁷ palikha- A here (paligha-ZZ, very rarely pari- or -vattakam); —piṭham pi ZZ partly.—²⁶ ayaṃ pi M.—²⁹ kho om. M. P. 88⁹ -kālikā n' acc. M.—¹⁵ āsitikāṃ Mb.—⁸ -dantaṃ -kesaṃ MC.—¹⁹ -litasiro C. -litaṃsiro

A; — gattaṃ M, tilakāhataṃ C.—²¹ pi wanting in M here.—²⁴ sayamānaṃ Ma., seyyamānaṃ Mb.—³⁶ supānehi A; the various readings to this passage were given in the notes on p. 58. P. 89³⁷ pi ceteti M throughout. P. 90¹ (abyābajjh- M, cf. n. on p. 10, l. 20; this context proves it to derive from byābādha). —²⁴ vedanaṃ M or Mb, A at the first and the last place.

14.

P. 91⁸ evaṃ pāhaṃ M.—²⁷ na hoti M (C=A).—³⁰ -vatti Ma, -vaṭṭhi A here, in the sequel anāva kāmesu (-vaṭṭhi MbC).—³⁴ aññaṃ vā M throughout. P. 92⁴ hosi C, na hoti M.—⁵ -gamin A here.—²⁸ ayaṃ pi Mb.—²⁸ niganth- Mb.—²⁹ tibbā Mb.—³⁰ khvāhaṃ M.—³¹ -passe Mb, cf. SN. IV. 23 (ed. Feer p. 121), XXI. 87.—³⁶ Nāta- M always, except Nāta- here (Nātha- and Nāta- AZZ).—³⁷ The following passage recurs several times at sutta 101 (B). P. 93² atthi vo A, bho for vo M; — pāpakam- M.—⁴ For pan' ettha read pan' attha?—⁶ -bhāvo, -bhāve B, pāta- byantikataṃ in the place of tapasā by. navānaṃ M.—⁷ akaraṇaṃ A, B partly, -ṇe once.—⁹ -nakkhay- M.—¹¹ amha Mb.—^{13,15} ahu- vāmh' eva, akaramh' eva M.—¹⁴ va for na M, nā nāhuv- B.—¹⁶ na om. M, A here, na kar- and nā nākar- B.—²⁶ kim-pana for iti kira A. P. 94¹ h' āvuso M throughout.—¹⁰ vā wanting in M, at l. 35 in A, at l. 19 in AM with vā added in A after Bimbisāro.—²⁴ -sukhaṃ paṭi- M.

15.

P. 95⁷ Susum- M.—¹⁹ yasagato A at the first two places.—²⁸ -sāmantā or -sāmanta- A throughout, -sāmantā M at the first two places.—³⁰ codito M here. P. 96¹ codakaṃ paccā- A once. —⁶ sampādayati A at the first two places (C=M).—¹⁴ -ggāhī Mb at first.—³⁵ na-ppaṭi- M partly. P. 97^{6,7} The first na is wanting in A here, both in M, also in the repetition; at p. 98, l. 12 AM are correct, at p. 99, l. 26 both omit the first na and M doubles the second.—¹⁹ -mānitabbaṃ M, -sāsitaṃ A. (-mini- tabbaṃ C).—²¹⁻² pañāssaṃ, pāssaṃ Mb.—³⁶ nicchāretā ti M. P. 98¹² sampādeyyaṃ A (-yeyyaṃ also at SN. XXXIV. 23).—³³ -mujjena and -mojjena AM. P. 99¹⁰ A here adds na after kodhana. P. 100¹⁵ udakapatte M (C=A).

16.

The beginning of this sutta has a parallel at AN. X. ii. 4 (B). — P. 106⁶ vinibaddh- AZZ always (C=M).—⁶⁻⁷ so cati imasmim A,

so cahi imasmiñ M (so vat' imasmiñ B).—⁸ thānañ M.—²⁸ kāmesu B (kāme AMC). P. 102⁴ phassa- ABC (passa- M, Bu.). —²¹ samucchinnā ABM here, cf. p. 103.—³⁵ na anattamano M; — na āhata- B.—³⁶ na khilaj- M. P. 104¹ abhinibbidāya M, A here (-bbhid- C, AZZ almost always, Bu. read so, cf. Vin. iii, p. 4).—⁸ -bbijj- M, cf. p. 73, l. 6 (-bbhijj- A mostly, ZZ always). —⁹ -tuṇḍena A here.

17.

P. 105⁶ ye ca kho ime M throughout.—¹³ ca for c' eva A here and afterwards mostly. P. 106³⁴ pakkamitabbam M, at p. 107, l. 13 Mb, what Bu. read is uncertain, -tabbo is probably correct, cf. p. 401, l. 25, Khuddakap. p. 14, l. 2, Vin. i, p. 103, l. 31, etc. P. 107²⁸ pakkamitabbo M, at p. 108, l. 8 Ma.

18.

P. 108²⁰ jaṅgha- M always (-ghā- ACZZ).—²⁴ (olubha AM, ZZ always, but at this place Bu. had a different reading, perhaps olamba, C makes him say, daṇḍam olambho (sic) ti daṇḍam olambitvā, gopāladārako viya daṇḍam purato ṭhapetvā daṇḍam matthake hatthe patitṭhāpetvā piṭṭhipāṇim hanukena uppīletvā ekamantañ atṭhāsi).—³¹ -sentāti A, at p. 109, l. 23 AM. P. 109¹ nilloletvā AC, nillāretvā M here; — nalāṭena nalāṭikañ SN. IV. 21 (ed. Feer p. 118).—² daṇḍam olubbhāti daṇḍam uppīletvā, daṇḍam olubbhāti (sic, -la-?) pi vā pāṭho, gaṭetvā pakkāmiti attho C.—¹⁴ mayā for mama M.—²⁵ okappetvā M here.—³² -gavantañ should probably be -gavā.—³⁶ ajjhosetabbam AC. P. 110⁴ tuvañtvañ AM, tvañ tvañ ti evaṃ pavattañ tuvañtvañ C, cf. Pali Misc. p. 64.—⁶ vatvā ca M.—¹² bhagavato M, A once or twice. —¹⁹ -kaccāyañ- M (C=A). P. 111¹¹ mañña corr. to maññatha M (maññetha A, ZZ at a few places, also maññatha, maññātha, maññeyyātha; I should prefer maññatañ).—¹² h' wanting in M here.—¹⁴ dhammasāmi M.—¹⁵ (ahosi AM and several parallels, hoti A at sutta 133); — AN. reads, yañ tumhe Bh. yeva upasañkamitvā.—¹⁶ -puccheyyāma M; — SN. reads, yathā vo, except once; cf. l. 31 where Bu., who is silent here, certainly read no. —¹⁷ -eyyāmāti Ma.—²¹ AN. reads, yañ mayāñ Bh. yeva upasañkamitvā.—²⁶ agarūñ M.—²⁷ katvā AM (agarukaritvā CZZ).—³⁶ c' uppajjati A, cf. Mil. p. 51, l. 14. P. 112¹⁵ paññap- M partly; — thāñ- M. P. 113¹² yañ instead of idañ AM here.—²⁷ -imhā Ma. P. 114⁷ evaṃ eva ca nañ M.—^{10, 14} labbhet' eva M (sā-yetha labhat' eva sādurasāñ AN.V. xx. 4).—¹⁶ tveva A, tve changed to tveva C.

19.

P. 114²⁵ dvedhā MaC.—²⁸ ekam bh- C; — ca for cāyam A here.—²⁸⁻⁹ nekkhama- or nikkhama- M often. P. 115¹² pajaham-eva corr. to pajāham-eva (sic) A here, pajaham-eva M, pajāhām-eva corr. to pajāhām-eva C (=pajahim-eva); — vino-dam-eva M (C=A, explained by niharim-eva).—¹⁸ byantam-eva ca nam M (C=A).—²² -carati A, also -careyyam, and -carayato once; — nahi for nati M, byanti and namati A, nati changed to na C. P. 116¹³ kilamante for kilante Mb, A once.—¹⁶ (*ūhaniti) ūhatiti A, ugghātiti M, udaghaniti C; the reading is uncertain. P. 117²⁶ yvāyam for yvāssa Mb; — sotthiko C.—²⁶⁻⁷ Bu. gives a various reading to pitigamaniyo, but C only repeats the word; pītingam- A at the last two places.—²⁷ kumaggam M.—²⁸ okañ-caram A here, afterwards -cār-, okka- M (okacaram Ma here, C throughout); — okkacārik- M, okacarikañ and -cariyā A partly (okacārik- C throughout). P. 118²⁰ (yam bh. AM, cf. p. 46).

20.

P. 119¹³⁻⁴ ekodibhāvam M, partly corr. so -dibhoti.—¹⁴ (*palag-) phalag- AMC.—¹⁶ abhinīhaneyya om. M (C=A); — -nivāreyya A (C=M); — -nivatteyya M (C=A). P. 120¹⁸ -saññhānam M (C=A).—²⁴ sanikam M, AC partly; altogether there is equal authority for san- and san.—²⁷ thito M.—³⁰ oja-rikam and sukhumam are not repeated in A.—³⁶ dantebhi M always (-ehi AC always, but M is right, I ought to have written, as Bu. reads, dante 'bhidantam-ādhāya). P. 121⁶ gale vā for the first gahetvā M (elsewhere M agrees with A, cf. p. 242, l. 32 and sutta 85). P. 122² yam sa vit- A.—³ vitakkissati M.—⁴ vivattayi M, cf. p. 12.—⁸ -saññhāna- AMC, cf. p. 120, l. 18.

21.

P. 122¹² -phaggañ- MC, Aa mostly.—¹⁶ tena M. P. 123^{2,6} -tesīti Mb and M (C=A).—^{19,21} bhante ti M.—²⁵ tatra pi M, Aa mostly. P. 124^{18,25} me om. M.—¹⁹ catumahā- MC; — -ratho sudanto assa thito M.—²² -khināhatthēna M.—²³ pi wanting in M at both places.—^{26,36} tumhe hi M. once corr. to t. pi.—³¹ manusso for puriso M.—³² ojahanāniyo tā chetvā ba- M. P. 125⁵ I should here prefer abbhuggato hoti.—¹⁴ mayham- ev' M.—¹⁸ bho for he AC; — Kāliti . . ayye ti M.—¹⁹ no for na A here; — khv' ayye kiñcīti M.—³⁰ pāpadāsi MC; — bhakutim C, bhāk- M.—³⁶ divātaram yeva M (C=A), cf. l. 36. P. 126⁴ sīsam dvedhā bhindi Ma, sīsam te bhindissāmīti Mb.—⁵ Payoga-

siddhi quotes, either from memory or from some unknown text, bhinnena sisenā paggharantena lohiteṇa paṭivissake ujjhāpesi; C confirms the reading of AM as regards the last two words.—⁸ nāma om. A.—⁹ -maṇā maṇ M.—⁹⁻¹⁰ sīsaṇ dvidhā bhinditaṃ ti Ma, Mb as above.—¹¹ -gaṇcehi M.—¹² M before anivātā adds, asoratā V. g. (borrowed, perhaps, from the com., where caṇḍi is explained by asoratā).—¹⁵ naṃ for na A (naṃ manāpā would seem preferable).—¹⁷ kho om. M.—²⁴ yeva garuṃ M.—²⁵⁻²⁸ db. yeva apac. mānento pūjento M (borrowing, it seems, from DN. 26, C=A).—²⁶ M after bhikkhave adds, evaṃ sikkhitabbhaṃ. P. 127² tatra pi vo bh. M.—¹² vikhaneyya M.—¹⁸ apaṭhaviṃ A.—³¹ mañjetthiṃ M.—³² rūpaṃ pātu M, A once.—³⁴ rūpaṇi M here (we should, perhaps, read so throughout). P. 128¹⁰ nu kho so M here.—¹⁸ Gaṅgānūdisamena Mb.—²² chinnapassarā corr. to -sassarā A here, afterwards chinnassar- (C=M); — -bhabbhar- Mb, -sambhar- Ma (C=A).—²⁶ sassaram Ma.—²⁷ bhabbharam Ma.—³² amuṃ for asu M. P. 129¹⁶ okkant- M (oka- AC), cf. p. 186, l. 13, p. 189, l. 26; — padus- AM, pados- C, cf. ll. cc.—¹⁷ -karo ti AM.

22.

Comp. p. 256, SN. XXI. 85, Vin. ii, pp. 25-6 and iv, pp. 133-5. P. 130³ gandha- M.—⁹ uppannaṃ hoti A here.—¹⁶ evaṃ kho and evaṇ-ca kho for evaṃ byā kho SN. l. c.; evaṃ vyā kho ti evaṃ viya kho C.—¹⁷ atha (wanting in Ma) te pi kho for atha kho te M.—²⁰ mā hevaṃ M once, māvuso . . evaṃ avaca SN.—²² -yen' and -yena āvuso M.—²⁵ Cf. pp. 364-7, where the last three similes are wanting; — -kankhal- AN.V. viii. 6 in text and com.—³² tathēva taṃ SN.—³⁸ parāmāsā M (-massa A always, M partly, also SN. l. c.; parāmāsā ti diṭṭhāparāmāsena C here, at sutta 136 parāmassāti with the same explanation; parāmāsā is not unlikely to be the reading of Bu., and we ought perhaps to read so).—³⁴ tathā 'han-taṃ instead of evaṃ . . āvuso SN. l. c. P. 131¹ atha kho te bhikkhū M.—⁷ -mhā Ma.—²⁰ A here repeats mā . . avaca.—³⁷ āmantestī M. P. 132¹² (kassa kho AMC, cf. p. 258, l. 18).—¹⁴ A repeats antarāyikā before vuttā here and afterwards.—²³ (khan- AM throughout).—²⁶ usiminkato AM (-i- C, cf. p. 258, l. 27). P. 133¹⁰ sādhu sādhu bh. sādhu M.—¹² kho for vo M.—¹⁹ taṇ-ca hi A.—³⁶ paṇiṇi-vattitvā M. P. 134²⁷ jāneyy- A.—²⁸ (*vo) vā M, ce A.—²⁹ paṇāsu Mb; — vyattā C.—³⁶ na-tthi c' assa M, cf. p. 135, l. 3.—³⁷ santāriṇi A, ZZ mostly; — aparā paraṃ AMa, ZZ mostly, cf. DN. 16 ed. Child. p. 14; orā paraṃ Vin. i, p. 230. P. 135¹ ca om. M.—⁹ tassa om. Ma, tassa purisassa Mb.—¹⁰ bahupakāro M (bahuk- AZZ always).—¹³ uccāpetvā M.—²¹ ussāretvā M; —

(*uplāpetvā) upalāp- A, opilāp- M.—²⁵ A after bhikkhave adds dhammañ, M desitañ (read dhammañ desitañ?).—³⁴ yañ pi tañ M. P. 136¹ thass- M.—³ -tavā kho A.—²⁰ ahu MC. P. 137¹ nāma-ssu, na-ssu M; the com. on Suttanip. 20 v. 4 from a similar text quotes, na bhavissāmi nāma so, vinassissāmi nāma so.—¹⁷ tañ ca M.—²⁵ y' assa M, yañsañ, yasa, yañ A partly. P. 138⁶ -labbhiyamāno A, also SN., AN.—³ na ca kho for nanāyañ M.—¹⁰ kevalo hi bhante parip- M. P. 139¹² pi nibbindati M.—²¹ -bhāvañkat- M almost constantly, -bhāvañgat- rarely and mostly corrected to -kat-. P. 140⁵ (ettha satto ti pi tathāgato ti adhippeto uttamapuggalo khīṇāsavo ti pi C; it here rather retains the original sense of 'such a one', cf. Suttanip. 30 vv. 13-24, and the other significations of tathāgata may have proceeded from texts like these).—⁶ -vijjo M, -vajjo A (-vejjo C repeatedly).—¹⁰ cāhañ AaM (yathā vāhañ bh. na iti yen' ev' ākārena ahañ na satta- vināsako C).—¹¹ (cāhañ AM; yathā vāhañ na vadāmiti yena vā- kārena (sic, yena c' ākārena or yen' ev' ākārena?) ahañ satta- vināsañ na paññāpemi, idañ vuttañ hoti: yathā vāhañ na sattavināsako yathā ca na sattavināsañ paññāpemi, etc. C).—¹⁶ M after roseti adds vihesenti, likewise at l. 25 viheseyyūñ (C=A).—²³ tatra A here, cf. l. 32.—²⁴ sakkārā M.—³¹ (*tum- hākañ) tumhehi M, tumhe pi A.—³² (*no) me AM, cf. p. 273, l. 27. P. 141⁸⁻⁹ dah- M.—¹¹ evañ bh- AC (not Bu.).

23.

P. 142²⁰ dhūpāy- AZZ always, but Bu. explains it from dhūma.—³⁰ cañka- M.—³¹ -vāro bh. M here. P. 143¹⁴ yathā ca te M.—³⁵ kā abhikkhañā M. P. 144¹ imassa catumahā- M (catumahābh- or cā- M always).—² kāyass' etañ M (C=A).—⁵ -vicāreti M (which I ought to have adopted).—¹² -khañā ti M.

24.

P. 145¹⁴ -bhūmik- M, A except here, -bhūvakā C (-bhūmak- AN.VI.v.12). P. 146² -tāñi- A a few times at first, -tāñi- corr. to -tāñi- M.—¹⁰ anumassa anumassa M (C=A).—¹¹ eva nāma M. —¹² mayañ pi M.—¹³ samāgamañ gaccheyyāma M.—³⁷ ahosi M (C=A). P. 147⁹ (-vihārañ AMZZ; -vihāre DN. 16, p. 44 is probably an error).—¹⁹ idañ āvuso ti M.—³⁷ Part of the following text is quoted by Oldenberg, Buddha p. 436. P. 148²⁶ paññap- M.—²⁷ paññapeyya at the second place M throughout. —³³ ce M.—³⁵ ten' āvuso A.—³⁶ pi idh' M, ZZ occasionally. P. 149³ -peyya Mb, also -pesi at l. 23.—⁶ nissajjeyya M here, afterwards nissajjeyya (read nissajjeyya? cf. l. 26).—¹⁴ -dvārañ

gatañ A.—²³ kho 'hañ M.—²⁶ nissajjim M.—³⁶ -ttham A at the first three places (-ā ti nissakkavacanam -etañ C). P. 150¹⁷ celpaḍa-kena Mb (C=AMa).—²⁷ vo for bho M.—³⁰ -bhāyeyya Mb (-seyya AMaCZZ). P. 151⁴ ubho pi M.

25.

P. 151²² -isum M mostly; — tatra M occasionally.—²⁴ amukas- M, at p. 156, l. 4 and afterwards it agrees with A. P. 152¹¹ -gamimsu and -gamañsu AM. P. 153² mucchitā A throughout.—¹⁵ sathā su Ma, sathā-ssu Mb.—¹⁶ -manto su and -mantā su Ma, -mantāssu Mb, -mantā su A except here, -mantā ti -mantā viya C; — parajānā M, here corrected, parijānā A once, parajānā ti yakkhā ime na migajātā ti C.—¹⁹ -vākurañhi Ma (-ka- AMbC); — sampadesaṃ A (C=M).—²³ addasañsu M. P. 155³⁰ c' ettha A.—³⁴ -nānam -etañ M.—³⁶ tattha M here and afterwards. P. 156⁷ tathūpamañ C repeatedly.—²² Cf. p. 78.

26.

P. 160^{21, 23} āvuso om. A.—²³ dhammi(m) M, AZZ mostly, but dhammikañ katham is not unfrequent, though the other cases are always contracted.—²⁴ Dhamma- corr. to Damma- M (C=A). P. 161¹⁰ sukkhāpayamāno Ma (pubbāp- AMbC, ZZ always except at SN. I, 20, ed. Feer pp. 8, 10; pubbāp- is the reading of Bu.: pubbāpayamāno ti pubbabbhāvañ gamayamāno, nirūḍakāni kurumāno sukkhāpayamāno ti attho).—²⁵ Bu. mentions two other readings, kāya n' -ettha and kāya no 'ttha, the latter of which, like kāya nu 'ttha, he explains to mean, katamāya nu kathāya sannisinā bhavatha.—²⁸ atha kho AM (without kho CZZ, also A elsewhere).—³² dhammiyā kathā vā corr. to dhammi-kathā vā M (C=A).—³⁴⁻⁵ anariyā ca p. ariyā ca p. A, but the reading of M is that of Bu. (uddesañnukkamañ bhinditvā). P. 162⁵ dāsi- Mb.—⁶ -gavassa- M always.—⁸ gadhit- M always; cf. Mil. p. 401.—⁹ ajjhāp- M partly, DN. and SN. always, I believe, cf. Mil. l. c. (ajjhōp- MN. and AN. almost constantly, and this is the reading of Bu., who explains it by adhi-opanna; ajjhāp- has a different sense and requires an accusative).—²⁷ A here has a gap extending from h' ete to jānañ passañ p. 164, l. 10; Turnour's MS., from which Oldenberg, Buddha pp. 427-9, quotes a fragment of this sutta, has no doubt the same defect. P. 163²⁷ The following passage as far as p. 167, l. 8 is repeated at suttas 36, 85, 100 (A* M* mark the readings of AM at the four places); cf. Lal. Vist. p. 306 et seq.—²⁸ (susukālakaso ti sutthu kālakaso C; Kacc. ed. Senart p. 328 explains it otherwise

and is confirmed by Lal. Vist. p. 258: *ciṇu: kṛṣṇakeṇa*, but on account of the plural at p. 463 I ought to have written, with Bu., *susukāḷakeso*.—²⁰ *pitūnaṃ* M always.—³² *kusalaṃ* g- M*, A once. P. 164⁴ *otṭhappa-* A partly.—⁵ *lapitālap-* A partly (*-talāp-* M*C).—¹⁴ *sampajja viharāmiti paved-* M* or Mb*, also at p. 165, l. 34. A only here.—³⁰ *ahaṃ* wanting in AM here.—³² *-sīti* A, *-dhīti* M, cf. p. 166, l. 14 (*ahaṃ*.. *pavedemīti* AM at the other three places). P. 165⁵ *tvaṃ* at both places A partly; also at p. 166, l. 25.—⁸ *saṃāno attano antev-* M* or Mb*; — *maṃ* wanting in A at two places; — *attanā* M* or Mb*, cf. Mil. p. 235.—¹⁴ *nibbija* M*, A partly; *pakkāmaṃ* Ma*, A partly, *apakkāmaṃ* Mb*, cf. pp. 247, 515-21; Bu. seems to read *nibbija pakk-*, and the reading of the text is perhaps a reminiscence from *nibbijaṇṇema Suttanip.* 28 v. 24.—¹⁸ *āvuso Rāma* M*.—³³ *Rāma* M*.—³⁶⁻³⁷ *atthi* for *ahosi* M (not M*). P. 166¹¹ *Rāma* M*.—¹³⁻⁴ *āvuso imaṃ*, or *ahaṃ āvuso imaṃ*.. *pavedesīti*, or *ahaṃ āvuso Rāmo imaṃ*.. *-demīti* A (once as in the text), *āvuso ahaṃ* (or *ahaṃ āvuso*, each reading twice) *imaṃ*.. *-demīti* M*.—²³⁻²⁴ *abhiññāsi* M*.—³⁷ *acelā*, *āvelā* for *Uruvelā* A at two places; — *senānigamo ti senāya nigamo*..., *Senānigamo ti pi pātho*, *Senāni nāma Sujātāya pitā*, *tassa gāmo ti attho* C (the reading *Senānigamo*, *Jāt.* i, p. 68, is unknown to Bu.); cf. Lal. Vist. p. 311. P. 167² *sandantaṃ* corr. to *sandatiṃ* M*, *sandati* A partly (from l. 5); — *setudak-* or *setavāluk-* for *setak-* M partly.—²⁸ (*vimutti* AMC, AZZ almost constantly in this phrase; Oldenberg l. c. quotes *cetovimutti*, cf. Vin. i, p. 11).—³⁰ To the following text there are several parallels extending as far as p. 173: *sutta* 85 (marked B), Vin. i, pp. 4-10 (N); or stopping at p. 169: DN. 14 (D, somewhat differently arranged), SN. VI. 1 (E). M* means the readings of M at both places, M² at the second.—³¹ *myāyaṃ* EN, M here (me *ayaṃ* ABD).—³⁵ *-samud-* ADE, AZZM often (*-sammud-* Bu.).—³⁵ *idappaccayatā paṭiccasamuppādo* form a dvandva compound according to Bu.—³⁶ *suddhasaṃ* N here. P. 168³ *gāthāyo* ENM or Mb; — *paṭihamasu* AZZ almost always.—⁵ Bu. seems to read *pakāsitaṃ*.—⁶ *-buddho* ABMa*.—⁷ *-gāmi* NM* (once corrected; *-gāmiṇ-* ti C).—⁸ *dakkhanti* NM*; — *tamokh-* NM² (*-kkh-* also C); — *āvutā* N, *āvutā* and *āvutā* M.—¹⁹ DEN, M here, after *karitvā* add, *dakkhiṇaṃ* (*-ṇa* M) *jānumaṇḍalaṃ* (*jānu-* DN) *paṭhaviyaṃ* (*path-* M, *puthu-* D) *nihantvā*; the phrase is wanting in ABM², and the omission may be peculiar to this Nikāya.—²² *assavantā* ABCDE (a very common error, cf. Pali Misc. p. 70, where Dh. p. 387 is meant).—²⁵ Comp. Lal. Vist. p. 517; D omits the first stanza, and like N makes Brahma repeat his demand a second and third time.—²⁷ *avāpur'* AE (*apāp-* also C).—²⁹ *selo* ABCDE. P. 169¹ E omits this verse, but it is found at SN. XI. 17, with the reading *utthāhi*, and so has C.—³ *desetu* NM*.—⁹ *mutin-* AE; — *dvākāre* and *duviññāpaye* wanting in AB

at both places, also in E according to Burm. authority, Ma omits the former here, both at ll. 20-1 (not M²).—¹⁰ dāssāvino NM* (not E in the Copenhagen MS.).—¹³ -vaḍḍhāni NM (not M²); — anuggatāni C.—¹⁷ udakaṃ accugg- CE, M here; — thitāni N, thit- and thitāni M, tthanti Ba, thanti D (tittthanti ABbCE; read thanti?).—²² disvāna for atha kho EN.—²³ ajjhabh- N.—²⁴ apārūtāse tesāṃ B; — Brahme om. NM* (rightly, but cf. Lal. Vist. pp. 520-1).—³⁴ byatto NC, AM once. P. 170³⁻¹⁵ avoca M, also N has a sing. (-cuṃ AB, cf. p. 210, l. 10, p. 497, l. 15, etc.). —²³ bahūpakārā NM² (C=ABMZZ); — kho ime M here.—³² pakkamāṃ A.—³³ ājivak- A twice, also M², partly corrected. P. 171³ Cf. Dh. v. 353.—⁷ Cf. Lal. Vist. pp. 526-7; Mil. p. 235.—¹² andhibh- M*; — (*āhañchaṃ) āgacchaṃ C, āhaccaṃ A, agajūṃ B, āhañcūṃ Alwis, Buddh. Nirw. p. 133, āhañhi N, āhañña and abañci M; cfr. Pali Misc. p. 74; — -dudrabh- NM*.—¹³ arahāsi B, arahasi anantajino ti anantajino ti (read si) bhavitum yutto C.—¹⁶ hupeyya pā āvuso and hupeyyā pāvuso M, hupeyya āvuso N. bhaveyya (sic) p' āvuso ti āvuso evaṃ-pi nāma bhaveyya C (huveyya p' āvuso also quoted in the com. on Suttanip. 12 v. 5 and Alwis, Introd. p. 48).—¹⁷ okappetvā A; M² adds, jivhaṃ nillāletvā, cf. p. 109.—²² ayaṃ kho āv- M*.—³⁴ -tthātabbāṃ B.—²⁶ bhikkhave pañcavaggiye bhikkhū NM².—³⁰ paññap- M*; — upatthap- M².—³¹ āvusavādena AC.—³⁴ -caratha N, M here; — ahaṃ for arahaṃ Ma here, cf. Jāt. i, p. 82. P. 172⁸ cariyāya N (iriy- ABCM*).—¹⁴⁻⁵ n' āvatto. B partly, also M².—²⁹ B (not M²) before evaṃ adds, Tatiyaṃ-pi kho ahaṃ... viharissathāti. —³¹ vabbhāvitacimetanti corr. to vambhāvitametanti B, pabbhāvitametanti M, bhāsitametanti corr. to pabbhāvitametanti M², bhāsitam- (MSS. also abbhāsīt-, abbhāvit-) N, evarūpaṃ pabbhācitam-etan-ti etaṃ evarūpaṃ vākyabhedan-ti attho C. I preferred the reading of A under an impression that vi-abhi-ā-CI might possibly mean 'to disburden one's mind, to pronounce one's self', but with no great confidence in either the reading or my understanding of it. P. 173⁴ chabbaggā A, -ggiyā M (here with eva added), -ggā corr. to -ggiyā M² (-ggo B).—¹² -gaminsu C.—¹⁹ (*no) me A, nesaṃ M.—³¹ migo Ma, A here (mago MbC); — bandho M.—³³ ca pana ludde yenaṃ. na M.—³⁵⁻⁶ ye hi keci M. P. 174⁷ ye keci M. P. 175¹² Pāsārāsī-suttaṃ chaṭṭhaṃ, Ariyapariyesanā ti pi etass' eva nāmaṃ C.

27.

P. 175¹⁵ vaḷabhi- C, vaḷavābhi- M always.—¹⁷ (Pilotikā ti evaṃ itthilingavohārasena laddhanāmaṃ paribhājakaṃ C).—¹⁹⁻²⁰ ito 'ham-bho AN. V. xx. 4.—³² maññe ti Ma, AN. l. c.—

^{23.27} ko ca wanting in M (AC=AN).—³⁰ abhippasanno hotiti ko cāham bho samaṇe G. evaṃ abhippasanno ti M. P. 176⁷ A similar passage occurs at sutta 89 (B, M²).—⁸ rūpe te bhindantā MM².—²¹ kuto tassa M here, kuto vādam BM². P. 177¹³ -am yeva M, without yeva BM².—¹⁴ pabbājeti upasampādeti A; — tattha for tathā AM.—¹⁵ pabbajitā AMM²; — (*eke) eko A, wanting in MBM² (elsewhere in the sing. always eko vūpa-kattho).—²⁰ anassāma for panass- B, byapanass- MM².—^{21.2} samaṇā 'mhāti... brāhmaṇā 'mhāti Mb²; — -imhā, 'mhā M²; B partly, AMa once.—³⁷ eva ca nāma Aa, cf. p. 146, l. 11, p. 228, l. 17. P. 178⁶ Pilotika A.—¹⁹ -pādā M.—²² (nisev- AMC. read nives-?).—²⁴ -kalārikā M (C=A).—³⁰ -kānerukā M (C=A).—³⁶ tiṭṭhantaṃ M.—³⁷ ayañ-ca so A, ayañ-eva so M (ayañ va so explained by ayañ-eva so C). P. 179⁷⁻⁸ According to Bu. the comma should be put, not before kevala-, but after parisuddham; comp. however l. 14 and especially p. 213, l. 3.—²⁸ anācārī M always (ārā- ACZZ, Bu.).—³⁴ samaggarāmo ti pi pāli C. P. 180¹¹ -kumārikā- M or Mb, -kumāri- M or Ma partly (C=A).—¹³ dāsī- Mb always.—¹⁴ -gavassa- M always.—¹⁶ -pahina- M always, partly corrected.—¹⁸ -sāviyogā M always.—¹⁹ Bu. no doubt read -bandha-: Bandho ti rajjubandhanādihi bandhanaṃ, and cf. pp. 115, 449, but AMZZ always have -bandhana- in this compound; — -mosā and -māsā A partly.—²⁰ -hāriyena A occasionally.—^{21.25} so yena M always, also DN., A scarcely ever; — yena ca for yen' eva M mostly, also at l. 22. P. 181³⁰ -gataṃ- AC, but explained by ārañj-.

28.

P. 184²⁶ jaṅgalānaṃ M, paṇḍalānaṃ A (-gam- C, ZZ mostly; cf. Jāt. 451 v. 3).—²⁸ mahattena Ma (C=AMb). P. 185⁴ Cf. notes on p. 48.—³⁴ khy- assa M. P. 186⁴ vimuccati for adhim- AZZ almost always (C=M).—¹¹ -pame ovāde M; cf. p. 129, l. 15.—¹³ okkant- M here, A at p. 189.—¹⁴ sāsaṇaṃ-karo M. P. 187¹⁷ Cf. AN.VII.vii. 2.—¹⁸ oggacch- M (C=A).—³³ addha- M.—³⁴ jāṇukam- M.—³⁶ -pabbāṃ A. P. 188⁷ -tapati A, also at sutta 140; cf. p. 422, l. 18; — jariyati A, jirayati M, janiyati A at s. 140, cf. p. 422 (jiriyati C).—⁸ asitaṃ pītaṃ, etc. M (C=A).—¹⁷ dahati M.—¹⁸ janapadapadesam- pi ḍ. wanting in A.—¹⁹ pathantaṃ M (C=A).—²² -dadallena A, -uḷena M (-uḷena C, cf. AN.VII. v. 6).—³⁰ iti yaṃ M, s. 140, ti yaṃ A. iti cā yaṃ A at p. 422, l. 31, yaṃ without iti M at that place (I now consider iti yaṃ the right reading). P. 189⁵ ossāvane A, osavane M (ossavane C twice). P. 190¹⁶ mattikañ-ca p. tiṇaṃ-ca p. M, and thus quoted in the com. on Suttanip. 2 v. 2

(C=A).—¹⁷ tveva MC.—²¹ āpathaṃ A twice, āpātaṃ A twice, M once; — gacch- AM once or twice (āgacch- ZZ and other MSS. almost always).—³⁵ evaṃ hi kira imesaṃ M. P. 191³⁷ -hatthi-padasuttaṃ A, C once.

29.

P. 192¹² asmi lābhasakkārasilokavā M, also at p. 200, l. 11. —²² tathā pāyaṃ M, also at the following sutta (cf. upāta for ūhata Therag. ed. Oldenberg v. 675), tathā bhayaṃ, tathā ayaṃ, tathā vāyaṃ, tathāyaṃ A. cf. p. 198, l. 27, where A has the right reading. P. 194³² pakkamanto M here and afterwards, A once.—³⁶ A has a gap from na majjati (cf. l. 16) to -silokena at p. 196, l. 14. P. 196²⁹⁻³⁰ asamaya- M. P. 197³³ Bu. seems to read, etaṃ sāraṃ etaṃ pariyosānaṃ.

30.

P. 198³ Piṅgalikoccho A (-la- MC, A once).—¹⁰ -kambalo M and the Burmese generally, A here, cf. p. 250 and sutta 77 (-lī C, and the Singhalese mostly); — Belatṭhi- AZZ always (Belatṭha- M always, also C, explained by -tṭhassa).—¹¹⁻² abhiññaṃsu . . na abhiññaṃsu M.—²⁷ tathā pāyaṃ M, cf. p. 192, l. 22.—³¹ pakkamanto M throughout, A at the first four places.—³³ seyyathā vā Ma. P. 200³ kulaputto for puggalo M here.—¹¹ Cf. p. 192, l. 12.—¹⁹ (pakkamanto AM here and afterwards, except A at p. 201, l. 33, and it may be right in these cases). P. 205⁸ kho wanting in nearly all the parallels; M abridges.—¹⁴ Opama-dhammavaggo tatiyo M.

31.

P. 205¹⁵ Nāṭike Ma, Nāṭike Mb (Nādi- AC, DN., AN., Nāti- SN. once, otherwise Nāti-, and so has Vin.).—¹⁷ Kimil- M.—²¹ mā mahāsamāṇa M (C=A).—²⁵⁻⁶ āvuso . . mā vāresi M. P. 206³ pañña- M.—⁴ -tṭhap- M.—⁵ kho bhagavā om. M, also A except here; perhaps wrongly inserted from the different phrase at p. 109, l. 5, etc.—²⁹ kāyo C, and Bu. seems to have read so. P. 207²¹ sac' assa M.—²² (hatthavikārenāti hatthasaññāya, te kira . . aññaṃ bhikkhūṃ hatthavikārena āmantenti C); — -vilaṅghakena A always, C here, Vin. i, p. 157, etc. (-laṅghakena M, C at sutta 125; from vilagna, I suppose).—²²⁻³ upatṭhapema A at sutta 128, utṭhapema C, upatṭhāpeti (cf. l. 21) AMa (upatṭhāpema Mb, Vin. i,

p. 352).—²⁴ -rattikaṃ AM, cf. s. 128 and Vin. i. c.—²⁹ Bu. read alamariyaviseso (=ariyabhāvakaraṇasamattho viseso) except at p. 209, l. 19; AM add āṇadassana throughout, except A at p. 209, l. 16.—³¹ yāvad-eva M, AZZ always (yāvad-e ti yāvad-eva C, cf. pp. 482, 494). P. 209²⁴ honti wanting in AM; cf. p. 160, l. 10, p. 175, l. 4, etc.—²⁶ imamhā M.—³⁰ M repeats phāsuvi-hāro before na.—³⁶ (*anusamīyāyivā) anusamsāvetvā AbMb, -sam-sācetvā Aa, -samsāmetvā C (=anugantvā), anuyāsi Ma; the reading is uncertain. P. 210³ -imhā M.—⁵ pakāsetti M.—¹³ Parajāno ti tass' eva yakkhassa nāmaṃ C, cf. p. 153, l. 16.—¹⁶ suladdhā A mostly.—²⁵ cātumahār- M always.—²⁷ -vattidevā M (-vatti d. ZZ oftener than -vattino d.).—³² M after khaṇena adds, tena layena, cf. Vin. i, p. 12; — samviditā M.—³³ evam - etaṃ D. not repeated in A. P. 211¹⁰⁻⁷ sabbe pi ce M except once.—³⁰ yāva ete M.

32.

P. 212²⁰ āyasmanto for amū M.—²¹ ten' upasaṅkamanti dh-Mb.—³⁰ -do svāgataṃ M, cf. pp. 216, 514 (svāgataṃ M always). P. 213³ (sāthā sabyañjanā M always, also A except once or twice, -ā -ā or -am -am ZZ, also Vin., see ii, p. 363).—⁴ -rūp' assa Ma.—⁷ appabandhehi C, anuppabandh- M. P. 214²⁶ dhammiyā Ma.—²⁷ pavattinī M (C=A). P. 215³ -tikasam- M.—⁸ -naṃ karaṇḍako A (ZZ=M). P. 216⁵ sampavāyanti A here.—¹⁸ bahussuto hoti AMb (from l. 8), cf. l. 35 and the following parallels. P. 219³² me anu- M.—³⁴ bhikkhū for āyasmanto M.

33.

P. 220³ -te ti kho te A.—⁵ The following passage recurs at AN. XI. ii. 7; iii. 1 (B).—⁶ -kātuṃ MC.—⁸ asādikaṃ M, asūt- C; — sādeta M or Mb, sāto Ma partly, sāto or sāveta A (sātetā BC, cf. Pali Misc. p. 64).—¹¹ -nāyikā A partly. P. 221²⁴ kv-attho B here.—³¹ pāmojjaṃ M here. P. 222³ abhihaṭaṃ and -haṭuṃ M.—⁴ -kkhārena B.—¹¹ -tṭhap- M partly.

34.

P. 225³ Ukkā- and Ukka- C, Ukkāvalāyaṃ A (-cel- Bu.).—⁶ -pekkhitvā C, A partly.—¹⁰ āmaṇḍalim katvā C.—¹⁸⁻²⁰ na tesam ye... -rattaṃ hitāya sukhāya A.—²⁷ -gāvo Ma, -gāvo and -gāve C (read -gave? cf. p. 226, l. 16).—³¹ kisābalake M (C=A, but Bu. rather seems to read kisā-). P. 226^{11, 16} te om. AMa,—

¹⁵ gamissati for gatā A (C=M).—¹⁶ -gāvo Ma. P. 227⁶ vatvā ca M.—⁸ paramloko A.—¹³ bhotha A; — pattetha M, patthethāti . . patt' atthāti pi pāṭho C.

35.

P. 227¹⁷ Nigaṇṭhiputto C throughout, also A from p. 229, l. 18, at first corrected to -ṭha-; cf. p. 237.—²¹ api ca M.—²⁴ thunāṃ pāḥam M, also at p. 233.—²⁵ so pi . . -raddho M at both places. P. 228⁷ -bhāgi M mostly, here corrected to -gā.—⁸ (-vessana AMZZ and other MSS.; cf. Kacc. ed. Senart p. 154, where Mason reads -ana).—¹³ viññāṇaṃ anattaṃ AM here, A also at p. 230.—¹⁹ sam-āgamaṃ gacch- M.—²⁵ abhikk. bh. L. not repeated in A.—²⁶ For the following passage cf. p. 374.—²⁷ ssa me om. M.—³³ -kāro M almost always. P. 229¹ thālaṃ M (vālaṃ AC, =surā-parissāvanathavikāṃ); — nicchaveyya and nicchāveṣsāmi A (meaning -cchāt-), niccoteyya and niccotissāmi M (nicchād- C); in a similar context SN. XXI. 102 and AN. VI. v. 11 have nicchedeti and nipphoṭeti.—⁴ ogāhetvā M, ogahetvā A almost always (ogāhitvā AM at p. 76, l. 35); — sāna- M, -dhopikāṃ A (saṇadhovikāṃ C).—⁶ kiḷassāmi M (meaning kiḷess-?).—⁸ tatth' M.—¹³ so or yo is added in AM after -putto (C as in the text, and Bu. no doubt read so).—²⁰ so om. M.—²¹ esa A (C=M).—²⁶ kiñcid- AMC (kañcid-eva desaṃ ZZ mostly, A at sutta 144; cf. p. 251, l. 25). P. 230¹ (yadākaṅkhasi=yadi āk. or yaṃ āk. C).—¹⁶ pi wanting in Mb, vā in Ma.—²³ hi kho bho M (C=A). P. 231¹⁻² mud-dhābhisittassa M.—⁵ Vedehi- Mb.—¹⁶⁻⁷ vattitum-arahatīti M.—²⁷ kho for koci M.—²⁹ muddhaṃ phāl- A.—³⁰ (ayasāṃ AM, DN.; elsewhere āyas-).—³⁵ phāliss- M.—³⁶ S. -putto ca M. P. 232¹ -ṇagavesi C throughout.—⁷ manasikarohi wanting in A throughout; at ll. 25, 30 Aggivessana is repeated, and this is perhaps correct, cf. pp. 376-7.—¹¹⁻¹⁷ tassaṃ (once changed to tissāṃ) -āyaṃ M. P. 233¹⁴ M adds, Taṃ kim-maññasi A.: Nanu tvaṃ evaṃ sante dukkhaṃ allīno . . attā ti samanupassasīti. Kim hi no siyā bho G., evaṃ-etaṃ bho Gotamāti.—¹⁸ ujunavaṃ A, also AN. IV. xx. 6, vjukaṃ navāṃ SN. XXI. 95, XXXIV. 232; — akakkukaj- A, akukkaj- C, SN. once, akukkujjakaj- M, akukkuccakaj- AN. l. c. (in text and com., and at that place Bu. read so, but not here); — mūlaṃ AM here (mūle ZZ almost always).—¹⁹ chinditvā A (chetvā MZZ).—²⁶ api ca Mb, cf. p. 227.—³² pana Aggi- M.—³³ nalāṭa-mukkhāni M (-mukkāni?).—³⁴ -saṅgā nibhinditvā M.—³⁸ sedā C, cf. l. 29; — iti so M. P. 234³ Dumukh- M (C=A).—¹⁸ pubbe va A, cf. SN. IV. 24 —³⁰ kānici not repeated in M and cancelled by the corrector; — sabbāni tāni M (I ought to have written so; it is the reading of the Copenhagen MS. at SN. l. c., Feer p. 123 omits tāni).—³⁰ ca om. A.—³⁶ n' eso me attā M partly. P.

235¹² idha M.—²⁷ tīhi 'nuttar- A. P. 236³ hatthim pabbinnam MC.—⁵ The second clause, Siyā hi bho G. jalantaṃ . . , is the third in A (C=M).—¹⁸ yena wanting in A.—³⁰ tappetvā sampavāretvā MaC.—³¹ onittapattapānin-ti pi pāṭho C.—³⁴ puññaṃ-ca om. A (C=M);— puññaṃhi A, -amhi C (explained by vipākkakhan-dhānaṃ parivāro) -maha ca Ma, -mahīṇ-ca Mb.

36.

P. 237⁷ nivāsetvā for sunivattho hoti A.—⁹ Nigaṇṭhi- A.—²⁶⁻⁷ urukkhambho Mb, uruthambho Ma, urakkh- A here (ūrukkh- C).—²⁷ (*phal-) phāl- AM.—²⁹⁻³⁰ kāyavasam A, khayamvayam C. P. 238⁸ cittavaso kāyo A;— cittavasena A.—¹⁸ Paccho Kiccho A; Saṃkiccho AM (Vaccho Kiso MC; -kicco C; cf. p. 524).—¹⁴ Cf. p. 77.—³³ imam for imehi A;— balaṃ wanting in AC. P. 239² -yāti M (C=A).—²⁹ na for no M;— ca āpajjati M. P. 240⁶ ca hoti bh. M.—¹² na hi M.—²⁹ For the following passage as far as p. 247, l. 16, comp. suttas 85 and 100 (BD, NO); cf. Lal. Vist. pp. 309-311;— upamāyo Oa, cf. Kacc. ed. Senart p. 154.—³¹ allakattṭhaṃ Ob;— sassinehaṃ B.—³³ dhātum for pātu MNO.—³⁵ -manthanto B, -matthanto MNO.—³⁶ h' etaṃ DNa. P. 241³ kāyena c' eva cittena ca MNO, partly by second hand.—⁵ -sineho A here.—⁷ tippā (changed to tibbā) kharā MNO.—⁸ te nānadass-ABD partly.—³⁶ kāyena hi kho kā- D, kāyehi na kho A, kāyena — pe — kā- B, MNO as at l. 3.—²⁷ vūpakattṭhā ABDMaN (I ought no doubt here to have written, kāyena hi kho kāmehi vūpakattṭhā). P. 242²⁴ Cf. note on p. 120, l. 36.—²⁵ -nigaph-BDM partly;— -nipī- B.—³⁸ kho for kho me all the MSS. occasionally. P. 243¹ dukkhapa- B.—⁵ appāna- Mb; -kaṃ yeva jh. MO; cf. Lal. Vist. p. 314 et seq.—⁶ -ruddhim AMONa.—⁸ -rundesu D, also B except here;— nikkhantānaṃ B.—²³ ūhanti A, gahananti and vāhananti B, ohananti Oa, uhananti MbOb, duhananti Na, upahananti Ma (also SN. XXXIV. 86), dupahananti Nb (ūhananti D, also A elsewhere). P. 244¹ sīsavedhaṃ changed to -veṭam N, -vedaṃ Ob, sīsatham Ma, -veṭhanā C, -vekham D, sīsacekam B (-veṭham AMbOa).—¹⁵ -vikattanena B, ZZ mostly.—²⁸ dāho D.—²⁹ -bāhusu D. P. 245⁵ tv-ev' eso C; cf. Jāt. i, p. 67.—¹³ ajjukam B, apidukkhām D, ajjajjitam Ma, ajjajjaddhakam Mb, ajajjitam Mc (Mb adds āhārupacchedāya), ajjadatam Na, ajajjitam āhārupacchedāya Nb, āhārupacchedāya Oa, ajajji Ob (ajjaddhukam A, ajjaddhukan-ti abhojanam C; the Burmese readings may represent *ajjaddhikam, cf. S. jagdhi, but ajjaddhu is used elsewhere).—¹⁵ mam' assa MNO.—¹⁸ thokathokam B.—¹⁹ kālayūsam for kājāy- BD.—²⁶ For this passage cf. notes on p. 80. P. 246¹⁷ maggura- AB, A also at sutta 80 (cf. Abhidh.), otherwise I have only met with

maṅg-; maṅguracchavīti maṅguramacchachavi C.—²² vediy- D; —
etaparamam MaNaOa.—²²⁻³ na ito B.—²⁵ vediy- BNO, vediyanti
D.—³⁵ -hāritā M, -haratā D, -haratī B, -haratā A, -haritthā C
(-haritā NO).—³⁶ -sārī DNO, -sārīm C, -sirīm B (-sārī AM); —
es' eva MO, eveva B, eso maggo N (eso va AD). P. 247⁷
-mānapatta- MN.—¹⁰ me for mam BMOB (mam ADNOa).—¹²
pañcavaggiyā bh. NOB, M once.—¹² kho for the first no Nb; —
tam kho no Ob.—¹⁴ kho for me A; — nibbija ACMNO (nibbija
BD, cf. p. 165, l. 14).—¹⁷ āharitvā DMNO, āhārīto A (āhāretvā
B).—³⁶ Cf. pp. 22-3. P. 249²⁴ desitā A.—³⁵ ekam-eva ārabha
A.—³⁰ sannisāremi M, sannisidāpemi A (sannisād- C).—³¹ nicca-
kappam not repeated in AM (C as in the text).—³² tathāgata
for yathā tam A here.—³³ -ti kho pana M; — bhavam bho Gotamo
A; — supittā C, suvittā A.—³³⁻⁴ abhijānāmi 'ham A (C=M; this
passage is quoted at several places, partly with the reading
-jānāmi kho panāham).—³⁶ okkamittā A; — evam A, evam tam
Mb.—³⁷ kho om. A. P. 250² yathā ca sammūho A, yathā tam
s. ca M.—⁴ bho Gotamāti A.—⁶ A before yassa inserts, Kathaṇ-
ca A. sammūho hoti.—⁷ te ought perhaps to be added before or
after appahinā and pahinā; cf. pp. 331, 464.—¹³ ye om. M here.
—¹⁶ -kacchinno M constantly (-kācch- A always).—²⁷ -bhitattā A
here.—²⁸ aññena A.—³⁰ patvā- AMac here, M at p. 251 (pā-
ZZMb, A mostly).—³⁴ Makkhali AM; — Ajita A.—³⁵ (-kambalam
AM, cf. p. 198, l. 10).

37.

P. 251²⁵ (*kañci) kiñci MC, kicce A; a very frequent error,
cf. p. 229, l. 36, p. 266, l. 28, etc.—³⁰ na ca kiñci C, also A
except here. P. 252⁷ eva A.—¹⁹ parivāreti AC.—²² paṭipā-
MO.—³² vo for te Mb. P. 253⁴ devā vijinimsu A.—⁵ devāsura
for tam M.—⁷ pana om. M.—⁷⁻⁸ ekasataniyyuham atthi M, ekāsa-
nam niyyusataṃ A (read ekasatam niyyūhasatam? Cf. p. 398, l. 5,
SN. IV. 25).—¹⁰ kho for no M.—¹⁵ purekkhitvā M.—¹⁸ ottappa-
mānā AM.—¹⁹ sakasakam A.—²⁰ ottappati M (-tapa- AZZ, the
Singh. mostly).—²⁸ sobhati M.—³⁰ (ditthā AM, cf. datthā AN. IV.
iii. 4).—³¹ M after bho inserts yathāvatato; something seems to
be wanting, but this supplement is scarcely correct.—³⁴ Sakko
for yakkho AC.—³⁶ abhisankhāresi M (C=A). P. 254² -cittā
ahesuṃ A (C=M).—⁹ vo for te M. P. 255⁸ so Bh. satthā
om. A; — mēso C.—⁹ lābhā vata mārīsa suladdham mārīsa M.
—¹⁰ ahū A (C=M); — so om. C.—¹⁶ ālu nam űeva A, ahureñña-
tarassa Ma, ahureññataraññatarassa Mb; a quotation in the com.
on sutta 23 has, ahu tam yeva . . abhāsittthāti. The phrase ahu
tam yeva may possibly mean 'some time ago'; there is no

parallel, and C is silent.—¹⁷ abhāsītā Ma, -sittā Mb (abhāsithātī A and the quotation mentioned just now; read bhāsītā?). P. 256⁶ abhāsithā A, -sittā Mb (bhāsītā Ma).

38.

P. 256³¹ yena āvuso M. P. 257⁵ masā M, cf. p. 130, l. 33. —⁸ atha kho te bhikkhū yena M. P. 258¹⁶ Cf. p. 8, l. 24; the omission of attā is confirmed by C, and Bu. seems to read as in the text; — vade A; — vadeyyo AC.—¹⁷ kammānam wanting in A (C=M).—¹⁸ kassa kho Mac (C=AMB, cf. p. 132, l. 12).—²⁶ n' ayaṃ A.—²⁷ usminkato M.—³⁴ kho wanting in A. P. 259⁵ sādhu sādhu bh. sādhu M.—¹³ yaṃ yad-AMB partly.—¹⁴ viññāṇaṃ viññāṇaṃ tveva saṅkhyāṃ M, also at l. 33, and so throughout -aṃ tveva saṅkhyāṃ.—²⁵ jalati aggi tveva saṅkhyāṃ M. P. 260⁷ Cf. Jāt. iv, p. 267, l. 1.—¹¹ no sūti MbC, A here; — kaṅkhatō M.—¹⁷⁻²² Tadāhār- . . evaṃ-bhante om. A.—²³ nibbicik- M.—³⁴ (dhanāy- AM, Ma at the second place seems to have vanāy-; vanāyethātī dhanāṃ viya icchantā gedhaṃ āpajjeyyātha C; vanāy- is quoted in the com. on sutta 22 and also occurs at SN. XXII. 2); — api nu me tumhe M. P. 261⁸ tatiyo A, cf. p. 48, l. 6. P. 262³⁷ iti om. M. P. 265¹ -mhā M or Ma.—⁷ paṭidhāv- M.—²¹ no om. M.—²⁸ vadeyyāthātī Mb. —³⁵ Cf. Mil. p. 123; gabbhavokk- A here, gabbhassa okkanti and avakkanti C.—³⁶ A quotation in the AN. com. inserts kamesaṃ tippanā before idha, and has gabbhassa avakkanti. P. 266³ yato kho M.—⁸ garubbhāraṃ M, Aa here.—¹⁴ vaṃkaṃ AC (kīlāpanakāni bhavanti seyyathidāṃ . . dhanukaṃ tehi kīlāti AN. X. x. 9).—¹⁵ cingū- A.—^{23,24} rūpe om. AMa, also at p. 270.—²⁷ -virodhasamā- Ma, A once, cf. p. 270, l. 13 (-virodhan-ti C).—²⁸ (*kañci) kiñci AM throughout, cf. p. 251, l. 25. P. 267¹³ Cf. p. 179 et seq. P. 270¹⁴ vediyati A here.—²⁷ pana om. A. P. 271¹ -paṭivi- A, -vi- and -paṭi- C.—² muttan-ti Ma.

39.

P. 271¹¹ puṭṭhā samaṇā 'mhā samaṇā 'mhā ti M.—¹⁵ sandhā for saccā A, avañjhā M, cf. p. 281.—¹⁷ -parikkhāre A, cf. l. c. and p. 33.—¹⁹ sa-udayā A (-drayā MC; I ought to have followed A, though it is rarely written so; the error arose from dukkhu-draya, etc.).—²⁹ (*sati) ssati AM throughout. P. 272¹ na-echiddavā A throughout. P. 273¹⁹ 'mhā Mb, A partly, samā Ma, A omits it at the first two places.—²³ -taññū C, A here; — āhariss- A.—²⁷ na v-uppād- A (na upp- MZZ, A partly); — yatrā M.—³⁷ -dhiss- A. P. 275⁸ There are parallels to these

similes at suttas 2, 10, 13 of DN. (marked BDE, cf. Grimblot pp. 137-52).—^{9,13} sampajjeyyū, -jjimsu M.—¹¹ dārabh- M; — kho om. M.—¹³ so 'haṃ BDE, so kho ahaṃ M.—¹⁶ -gaccheyya AM (-gacche BDE, C twice).—¹⁷ na chā-M.—²⁶ bandho M.—²⁷ abbhayena M (meaning abhayena); — koci A here (kiñci MCBDE, perhaps also Bu.; if so, this confusion of vyaya and vayas is old).—²⁹ tamhā bandhā M here.—³⁰ na c' atthi kiñci E.—³⁵ bhuñj- ABDE (bhuñj- MC).—³⁷ vimutto M. P. 276⁴⁻⁸ BDE differ from our text.—¹⁵ evam-eva kho bh. BDEa.—²⁰ There are many parallels to the following text, especially in DN.—²¹ -sanneti, -sanneyya M or Mb.—²³ apphutaṃ M (-taṃ AZZ).—²⁶ -deyya A, -teyya or -deyya ZZ partly; — saḥassa changed to saḥāssa A, sā h' assa ZZ once, sā 'yaṃ nhān- M; — sineh- ZZ once or twice.—²⁷ puṭṭhā AC, ZZ with few exceptions (phuṭā M, puṭā or phuṭā ZZ partly; phuṭṭha or puṭṭha for phuṭā is a very frequent error in Singh. MSS., cf. Dh. v. 218, Suttanip. p. 122, etc.); — pagghariṇi M. P. 277¹ -todako Ca, ZZ partly; — udakassa M, ZZ partly.—⁴ na om. M, ZZ mostly, devo na ca A, na kālena or na sammā ZZ partly.—⁵ anuppajjeyya A (-veccheyya ZZ), nānuppavaccheyya MCB (read, devo ca k. k. s. dh. nānuppavecccheyya?).—²⁰ Cf. p. 169.—²³ ca aggā M, ZZ once.—^{23,24} -santāni A, ZZ mostly, -sandāni Ma (-sann- Mb, ZZ twice).—²⁴ ayaṃ for nāssa A, nāyaṃ ZZ once (read nāssam?).—³⁷ assa om. M, also at the next line. P. 278²⁰ The following similes recur at sutta 77 (B) and DN. 2, 10 (DE).—²² so puriso M.—²⁴ āgacchīm ADE once, āgacch- and āgacch- M (-ñch- B twice, ADE once). P. 279¹² pi for p' assu M, also at s. 77; DE here differ.—³⁴ sippika- M.—³⁵ sakkara- A. P. 280² A after bhikkhu adds, āsavānaṃ kh. cittaṃ abhininnāmeti so.—⁹ ti for iti M (C=A).—¹⁰ sotthi- AMa.

40.

P. 281⁶ puṭṭhā samaṇā samaṇā 'mhā ti M, cf. p. 271.—¹⁰ avañjhā for saccā M, cf. l. c.—¹⁴ -udrāyā M, -udayā A, cf. l. c.—¹⁹ palā- M.—²¹ macchariyassa macch- AMb.—²³ (-diṭṭhissa AM here, afterwards -ikassa; ZZ have both forms).—²⁸ mataṛaj- A, mataj- M, (mataj- C); — ubhodhāraṃ M.—³⁴ -rohanassa M (C=A).—³⁵ -rohanamatt- M. P. 282⁵ -jjhāyik- M partly.—⁶ jaṭilassa Mb here, A once.—¹⁵ -kattāṃ c' eva M, also at l. 35, -kamattem-eva A here.—²⁸ -rohanassa Mb.—³⁵ jaṭilamatt- A. P. 283⁵ -diṭṭhikaṃ M here.—¹⁷ āpāyikaṭṭhān- A here.—¹⁹ -eh' imehi M.—³⁰ vimuttam-att. samanup. wanting in M, also the corresponding phrase at l. 22.—³⁷ -dikā A, at the first place also Ma; — setodakā for setakā M, cf. p. 76, l. 28. P. 284^{13,18} tam-ahaṃ for ajjh. vūp. M.

41.

P. 285³ mahā for Kosalanāṃ A, cf. p. 400.—⁴ The following text is nearly identical with the next sutta, the readings of which are marked B and O.—⁵ Sākya- Mb constantly. P. 286¹⁰ There are in MN. and AN. several parallels to what follows as far as p. 288, l. 34;—tividhā ZZ partly (-aṃ ABMO).—¹⁵ luddo dāruṇo loh- MO.—¹⁶ sabbapānabh- MO, ZZ partly.—¹⁸ taṃ om. ABZZ, cf. p. 287, l. 31.—¹⁹⁻²⁰ mātāpitarakkh- wanting in AB, in Ma once, in ZZ almost always, likewise at p. 287.—²¹ mālagula- and mālagula- M (O abridges; -guṇa- ABCZZ).—²⁵ sabhaggato MO.—²⁶ parisaggato M, A once.—²⁷ etaṃ bho corr. to ehi bho M, hambho and ehimbho ZZ once or twice, cf. p. 288, l. 5 (evaṃ bho ABCZZ, read eh' ambho?).—²⁸ so āha ajānaṃ vā ahaṃ jān- M, with ahaṃ for āha in the sequel, likewise at p. 288.—³¹ kiṇcakkh- Mb, ZZ rarely.—³⁴ bhedakā M (meaning -o?).—³⁵ -karāṇi- AB, ZZ partly.—³⁶ kaṇḍakā changed to gaṇḍ- for and- MO (C=ABZZ). P. 287³ -vatīvāc- ZZ partly;—bhāsitaṃ hoti Mb, also at p. 288, and so the AN. parallels.—⁷ iti for idha B.—⁸ abhihiṭṭā AB (-ātā MC, ZZ with a single exception).—⁹ vatā all the MSS., except A at both places and B once;—mam' MO.—¹² -ditṭhiko kho M here, AN. at both places.—¹⁴ sukataḍḍakaṭ- M.—¹⁵ paraloko BM, ZZ occasionally.—³¹ taṃ wanting in B, in ZZ partly.—³² Several MSS. have adinnāṃ for nādinnaṃ, and they do not all add na before ādātā.—³⁶ -su cār. anāpanno M, -su cār. anāpajjitā (corr. to n' āpajjitā) O, -su cār. na āpajjitā ZZ once. P. 288³ ehi bho M, ZZ once corr. from evam- bho. P. 289² -sālānaṃ vā AO throughout, B mostly.—¹⁹ Subhānaṃ devānaṃ om. ABO (C=M).—²¹ -kiṇṇakānaṃ A, cf. p. 2, l. 19.—²³ -niṭṭhakānaṃ A. P. 290¹⁰ -petāṃ BaMO, ZZ occasionally.

42.

For the readings see the notes on sutta 41.

43.

P. 292³ -koṭṭhiko M, A once (-koṭṭhito ZZ, rarely -koddhito, -koṭṭito).—⁸ duppaṇṇo not repeated in Ma, and so in the sequel the repetitions are mostly omitted in M or Ma, occasionally in A or Aa.—¹⁰ kiṇ- ca na M.—¹⁵ sādhu āv- A.—¹⁸ āvuso Sāriputta p. A here.—³⁰ labhetha M partly.—³⁴ yā A, also at p. 293, l. 25.—³⁵ c' āvuso AM at both places (h' āvuso C). P. 293¹⁶ nilam- pi C.—¹⁷ lohitam- pi A.—³⁰ nissattatṭhena āvuso A here.—³⁷ abhiññāttā parinñāttā M (C=A). P. 294¹² pañcal' M.—²⁷

vuccati M.—²⁸ katiāṅgak- M.—³⁰⁻¹ vitakkā ca vattanti vicārā ca A (C=M). P. 295¹¹ -bhontīti AM, at l. 17 AMa.—²³⁻⁴ āyūṃ pan' M, āyūṃ pan' A.—²⁷ āyūṃ AM here.—²⁸ pana for kho M (a few parallels have ca pana).—³¹ tena āvuso .. karissāma A; —pimidh' A, midh' M, cf. p. 148.—³⁵ āyūṃ Ma, -ū C; —ca om. M.—³⁶ te ca A (cf. p. 299, l. 32), kate (ye te Mb?) ca no āvuso M; —te ca ved- A. P. 296¹ te ca āy- A, ye te āy- M; —te ca ved- A.—² bhavissanti M (abhaviṃsu also at p. 492 and SN. XXI. 59, 60).—¹¹ There is a parallel at SN. XL. 6 (B).—¹⁴ -saṅkhāro niruddho, etc. B.—¹⁷ avippabhin- Ma, paribh- Mb, pana bhinnāni B, bhiṇṇāni A (viparibh- C); —yo ca khvāyaṃ B.—²⁰ na parikkh- M.—²³ nesaṃ M (tesaṃ AB). P. 297² pubbe va AC; —khārā M (C=A).—⁹ Comp. SN. XL. 7 (B).—¹¹ -tthā M throughout, nānāttā C, A once.—¹²⁻¹⁴ yā cāyaṃ .. anim. cetov. om. B.—¹⁴ kho om. B.—¹⁶ atthi pana āvuso B. P. 298¹² akuppā va M.—¹⁴ kiñcanaṃ B (no AMC).—²⁸ avoca M.

44.

P. 299⁷ To parts of this text there are parallels at sutta 109 (B), SN. XXI. 82 (D), XL. 3 (E), AN. IV. xx. 10 (F).—¹³ sādhu A.—³³ te ca A; —atth' añña- D here. P. 300¹ nāpi MC, namidaṃ aññ- A.—⁴ panāyye Mb.—²² vā attānaṃ .. vā rūpaṃ etc. ABM mostly (vā om. CDEF). P. 301⁴ tihi kho A (C=M).—⁷ -kkhandhena M or Ma (-e Bu.).—¹¹⁻¹² katame dhammā M.—¹⁶ ettha M.—²⁸ ime for cetasikā etc A, cf. SN. XL. 6. P. 302²⁸ imāvuso M.—³⁴ asātaṃ om. A. P. 303² vedanā kiṃsukhā kiṃdukkhā M, ved. kiṃsukhā kiṃdukkhā kiṃsukhā A.—³⁴ kudā su M; —nāma 'haṃ A. P. 304¹ pihapaccayā M, pihapp- C.—²⁰ accarāvuso A, accayāsi āv. M (accasārā ti C, cf. SN. XI. 24).—²² The parallels have nearly all -cariyaṃ vussati.—²³ ca om. A. ca pana ZZ, cf. p. 113.—²⁴⁻³⁶ paṭipucch- ZZ.—³⁵ maṃ ce pi MZZ, also A except here.—³⁶ evaṃ ahaṃ pi evam-etaṃ by- M (C=A). P. 305² eva tassa M; —evam-etaṃ dh- A.

45.

P. 305²¹ kho om. M.—²⁵ paññap- M.—²⁹ tippā (tibbā Mb) kharā kaṭ- M; cf. p. 241, l. 7.—³² kamehi for ime hi A, also at p. 307, l. 17. P. 306⁵ devatā byādhitā ubbiggā sant- M.—⁶ kho taṃ M.—⁸ -vanappatisu M.—¹⁰ gileyya godhā vā khādeyya M.—¹¹ vanadāho vā dah- M.—¹² -cikāyo M; —udrah- A (udāh- here), udah-, uṭṭhah-, uddhah- M, udraheyyun- ti khādeyyuṃ C (udra- bhāsaṇe, Dhātum).—¹³ gileyya na godhā khādeyya M.—¹⁴ mago vā AM; —kammikā vā M.—¹⁵ bijāṃ va Ab; —pana tassa for

pan'assa A.—¹⁶ -vaddham A, abhivutṭham corr. to abhipavutṭham M; — sammā M.—¹⁷ sā 'yaṃ māl- Mb.—¹⁸ -nisedheyya A.—²³ -seyyuṃ M, at l. 36 AM.—^{24.37} nāma taṃ AMA.—²⁹ viṭapiṃ C, -paṃ M.—³⁰ oghaṃ A (C=M). P. 307³ yāvahaṃ changed to yaṃ vā 'haṃ M (perhaps we should read, ayaṃ h' ahaṃ, cf. p. 305, l. 32).—⁴ sant' eke M.—⁷ kiṃ nām' ete A here.—²³ Cf. pp. 77, 238; puggalo is added after ekacco in most parallels, as pp. 342, 412, etc., but it is rightly omitted here, cf. p. 308, ll. 21, 34.—³⁶ addha- M. P. 308¹³ After kappeti the DN. parallels add, phalakaseyyam-pi kappeti, etc.; M interpolates this passage, but it stands in the middle of the word kaṇṭakāpassa...-yiko.—²³ -khadoman- AMC (cf. the next sutta; dukkhaṃ dom-also ZZ).

46.

P. 309²⁵ yebhūyena or -ūyena M always.—³¹ maññe- for pacce- M. P. 310^{24.8} jānāti, jānanto M here, not at p. 311. P. 311⁶ yad-idaṃ A almost throughout, M twice.—⁸ kho bhikkhave A here.—²³ A omits Tatra...-suno (p. 312, l. 21). P. 312^{26.35} na pariv- A. P. 313⁴ dukkha- Ma at first a few times. P. 315³⁴ -kalāpu A here, M at l. 37, -kalāpu changed to -kalāpu C.—³⁶ -paṭikulo M.—³⁷ piv- M. P. 316² pivitvā M; — (nigacche-AMCZZ invariably; read nigañch-?).—⁴ paṭi- A partly.—¹⁶ pi for hi M throughout.—²⁵ paṇḍukaro- M.—²⁷ c' eva for hi kho A here. P. 317¹¹ abbhussukk- AZZ mostly.—¹² abbhahaccāti abbhahavā C (abhihih-AMZZ); — bhāsate ca tapate ca C, M at l. 15, ZZ mostly, bhāsat' eva tapat' eva occasionally.—¹⁴ aññe va A.—¹⁵ -maṇā corr. to -maṇo A, -maṇo corr. to -maṇe M, (puṭhu)samaṇa-brāhmaṇā (sic) parappavāde ti puṭhūnaṃ samaṇabrāhmaṇasāṅkhātānaṃ paresaṃ vāde C (such a compound as -maṇaparapp- is in my opinion not quite in keeping with the Nikāya idiom, and it was unknown to the two correctors. AN. V. xx. 4 has, aññesaṃ puṭhusamaṇabrāhmaṇappavādānaṃ).

47.

P. 317²⁵ aṇā- A, M once; — -nante kāyassa T. samantesāṇa sammā- A.—²⁶ -pāyanti A, -pāyataṃ M. P. 318²⁹ ṇattijjh- A once, nāta- corr. to nātta- M, ṇattajjhāpanno...ti...nāttaṃ (S. *jāṇṭyaṃ) paṇṇātabhāvaṃ pākātabhāvaṃ ajjhāpanno nu kho...C (Dh. v. 72 is probably alluded to); — naṃ nātta- A, -esati digharattāṃ ajjhāpanno ayaṃ āyasmā nātta- M.—³⁰ -jjanti n' assa M.—³² yasappatto Mb here and afterwards, except at l. 36 (we ought perhaps to read, nātta' ajjhāpanno...yasam-patto, and, nāttajjhā-

panno hoti yasappatto). P. 319³ na for nāyam-āyasmā M here. —¹¹ pi for hi M. —¹⁴ ye idh' M at both places. —¹⁵ bhantena for tam tena A (tam is confirmed by the com., but it may be an old error for te); — tenāvaj- M. —¹⁶ kho om. M. —³¹ etaṃpatho, etaṃgocaro Mb (C=A Ma). —³² evaṃ mādisaṃ kho M. —³⁴ paṇītaṃ paṇītaṃ M (C=A). —³⁵ kho om. A. —³⁷ abhiññā AC here. P. 320¹³ nīṭṭhaṃ gamaṃ A. —¹⁸ paṭiṭṭhā AM (-ṭṭhītā ZZ). —²² (dhammatā = -tāya C). —²⁵ Vīmaṃsasuttaṃ A.

48.

P. 321³ kho wanting in M, so in A. —⁹ satthā vo āyas- M. —¹² satthā āyas- M. —²⁸ bhikkhave om. A. P. 322⁵ cha ime A (C=M). —²¹ bhuñj- AC. —³³ -ghātaniyaṃ C, -ghātaniyaṃ M. P. 323⁸ pajāneyyaṃ M, A once. —¹⁹ M before mukh- adds aṇṇa-maṇṇaṃ. P. 324³⁰ (*-bañ-ca) -bhañ-ca MC, -hi ca A; — apaviñāti A, vacchakaṃ apacinati M, apaloketi C. P. 325⁶ atthikavā corr. to atthiṃk- M. —⁷ sabbam cetasā M, cf. Vin. i, p. 103, sabbamcetaso = sabbacittena C (sabbacetaso A ZZ constantly; in the AN. com. this phrase is quoted to prove cetaso = cetasā). —³⁰ Kosambakasuttaṃ C.

49.

Comp. SN. VI. 4 (B), also Jāt. 405. P. 326⁵ -ṭṭhāya AM here. —²⁹ ca wanting in M at these five places. —³⁰ ca for tathā M, vata B. —³⁴ anvāvasitvā AM, ajjhāvasitvā C (-visitvā Mb once, cfr. pp. 334-6). —³⁵ Bakabrahmā for brahmā M. P. 327² sajjitā A, sajjitā M, saccitā and sañchitā C (sañj- ZZ mostly, -itā occasionally; cf. Grimblot p. 24). —³ kho ye bh. M. —⁴ āpogar- C (the other words are not mentioned). —⁹ ahesuṃ ye pana M. —¹⁰ -ppasamsakā M partly. —¹⁶ na tyāham for tan-tāham A here. —¹⁸ upātivattito ti pi pātho C. —³⁰ paṭipa- MC. —²¹ pi om. A. — -kappapāte MC, -kappapātaṃ A. —²⁵ -vattito M here. —²⁶ brahmaparisam M, C has both readings; — sannipatitan-ti M. —²⁹ tyāham A. —³² vasaṃg- M. —³⁷ pi for hi M. P. 328^{2,3} kevaliṃ, -lin-ti A here. —¹⁰ āyūṃ Ma, āyūn-ti C. —¹¹ ca pan' aṇṇaṃ for vā aṇṇaṃ M. —¹² vā pan' aṇṇaṃ M. —³⁰ evaṃ M. —²⁵ cutiñ-ca AM (jutīñ-cāti ānubhāvañ-ca C). —³¹ vicaranti for parihaaranti C; — disā bhanti is the reading of Bu., disābhanti seems preferable. The metre requires either parihaaranti or disābhanti to be struck out. Cf. Jāt. i, p. 132, ii, p. 313, AN. III. viii. 10, X. iii. 9. —³² loke Ab, also AN. II. cc. —³³ parovar- C. —³⁵ agatiñ-ca paj. gatiñ-ca A here. P. 329² aṇṇo kāyo tam tvaṃ .. tam ahaṃ M (for tattiha read te?). —³ ssaro M. —⁴ ito for yato M. —⁶ pamuttā M.

—⁹ -pphalo M.—¹³ paṭhavittena A here, pathavijjhena corr. to -vatthena M (-vattena C; -attam for -ttam also in isattam, pakkhattam, itthattam, DN., AN., cf. Grimblot p. 247).—¹⁴ nā-hosim A, nāp' ahoṣi Mb.—¹⁵ paṭhavam-me ti A.—¹⁸ tejo A.—²⁴ -ajjhena corr. to -aṭṭhena M.—³⁰ ahoṣiti M at the second place.—³⁵ -tiṭṭhena M. P. 330¹ abhibhūṭṭhena M.—² carahi for ca hi M throughout.—⁴ pi sahasi A, visayhasi C.—⁹ kho aham M.—¹⁰ -khārāmi for -khāsim M.—¹¹ sussanti M.—¹³ cāham A (C=M). —¹⁴ (*kañci) kiñci AMC; — -diyan-ti A (C=M).—¹⁸ na ca vata M.—²⁰ Sakkap- A.—²² -samudit- AM.—²⁷ gedham-Ma, roddham-Mb (gedhi A constantly, gedha ZZ); — agamāsi, agamaṃsu for akāsi, akaṃsu M.—³³ gedhitacittā Ma, roddhitacittā Mb.—³⁴ ye pana M. P. 331⁹ mārisāti A, omitting mā paraṃ ovaḍāhiti.—¹⁴ desessati M.—¹⁶ samapabrāhmaṇā wanting in A, in M placed after samānā.—¹⁸ -buddho ti M.—²⁶ pi hi M.—³¹ anolapanatāyāti anullapanatāya C.—³⁴ -nika- and -nika- C, -niya- M, -nisuttaṃ A.

50.

P. 332⁷ garubbhāro viya M (C=A).—⁹ viharāṃ pavisitvā wanting in A (C=M); — paññattāsane M.—¹⁰ manasākāsi M (C=A).—²⁰ pana ayaṃ M or Ma.—²² etasmiṃ kho tyāham for evaṃ-pi . . pāpima A.—²⁴ tassa for tuyham hi pāpima A.—³⁰ ayaṃ maṃ M. P. 333⁵ etthāpi M.—⁹ ahoṣi M (C=A); — samayena pāpima A.—¹² Vidhūra- M almost throughout, A has both readings.—¹⁴ tesu na ca for nāssu 'dha M.—¹⁷ Vidhuro, Sañjivo not repeated in M (C=A); — tveva A.—²⁰ -pubbam pi M.—²¹ addasaṃsu M.—²³ araṇṇasmiṃ M here.—²⁴ tesam M here. —²⁶ -ko kāl- M.—³¹ tāni cīvarāni A (C=M).—³⁶ paṭi- M. P. 334¹ hoti for ti Mb; — eva for etaṃ A.—³ Dus- or Duss- M.—⁵ agatim A.—⁶ anvāvas- Mb.—¹⁰ yathā nesam A here, further on yathā taṃ, and so has M partly, yathā naṃ D. m. ti yathā ete-sam . . C; — okār- A.—¹⁴ anvāyittā A.—¹⁶ kaṇhā M (kiṇhā AZZ). —¹⁷ samā A, also M except at l. 22.—¹⁸ avajjh- M.—¹⁹ -sakkāya A; — maggaya- M (C=A).—²⁰⁻¹ evaṃ c' ime M.—²² pajjhāyino A here at the second place. P. 335³⁴ agatim A or Au, Cb. P. 336⁴ te wanting in AM here, cf. l. 9.—²² asubhānupassino Mb (C=A).—²³ paṭikula- M; — -rati- M, A once (-rata- C).—³⁵ bhindi Ma, te bhindissāmi Mb, vobhikkhu A (vobhindi C, cf. p. 126). P. 337³ cāyaṃ AMbC.—⁴ -lokanā C.—¹⁰ hadayantaṃ corr. to -yante M; — atha kho tvaṃ jān- M.—¹¹ vassasatasahassam tamhi nir- M.—¹³ apaciṃ A.—¹⁸ The verses recur at Therag. v. 1187 et seq.—²¹ iti so nirayo Ma.—²⁴ kaṇham A except twice, Ma at the first two places.—²⁵ -tthāyino A.—³⁰ yo va Ma, yo ca Mb.—³⁵ -balena pakkhandho M (meaning pakkhanno?) P. 338³ Vejajanta- M.—⁴ Vāsava for āvuso M here.—⁵ vyākāsi A.

—⁸ -dhammāya A (C=M).—¹⁰ The following lines recur at SN. VI. 5; -so sā dīṭṭhi SN., Therag.; — ahu M.—¹³ yā 'yaṃ me M.—¹⁸ Mahāneruselakutaṃ M; — apassasi AC (explained by phusi), apassayi (or aphassayi?) M.—²² ca for ve M; — bāla AM (-am Therag.); — dah- M.—²³ va for ca A; — āsajjanam AMb throughout (-jjana Ma); — u for sa M.—²⁴ tvaṃ AM.—²⁶ Māra M; — (-jjana is confirmed by the Singh. MSS. at SN. IV. 18, v. 1).—²⁷ kinti mañ- M.—²⁸ karoto te nijiyati M, karoto casati A; — vi-rattāya A, visattāya M (cf. Therag.).—³⁰ (*aghaṭṭesi) asuddhesi A, asajjesi M, atajjesi Therag.

51.

P. 339³ Peso Ma, Peyo Mb.—³¹ hi for pana M.—³² santa-for santata- Ma (C=AMb).—³⁴ paṭṭhita- A, supaṭṭhita- M (supaṭṭhita- C, sūpa- and supa- ZZ). P. 340¹¹ -paridevānaṃ M, cf. p. 56.—¹² nāyassādhig M.—¹⁵ -passino M throughout.—²⁴ gahaṇ- AM; — -añ-h' M mostly.—³¹ -thā ca vāc- Mb (C=AMa). P. 341² Parallels extending to p. 349, l. 3 are found at sutta 94 (B), AN. IV. xx. 8(E); an abridgement occurs at pp. 411-2.—⁵⁻⁸ pana is wanting at p. 411, also at DN. 33.—⁶ idha pana ME here.—⁶ -rantapo ca hoti E.—⁹ na attap- AM once or twice.—¹⁵ yo 'yaṃ A.—³⁶ -kāmaṃ -kkulaṃ M. P. 342¹⁴ yāvāss- Mb.—¹⁵ vibhajissāmi M.—¹⁶ āgamiṣṣa M; — the passage ettāvātā . . tena hi bhikkhave (l. 20) is wanting in A, C agrees with M.—¹⁸ Instead of yaṃ, M, here the only authority, seems to have yaṃhi, but the word is next to illegible.—²³ kathaṇ- ca bh. E throughout.—²⁴ Comp. p. 77, etc.—³³ pivati M. P. 343²³ sākuṇiko M.—²⁴ coraghātako goghātako bandh- M.—³⁰ -ābhisitto C.—³¹ na-garaṃ E.—³³ miga- A.—³⁵ haritupalittāya M. P. 344² mahesi ABMb (-i MaE).—⁴ juhanti AE, juhati M (jū-B); — avasesen' eva A.—⁸ M after yaṇṇatthāya add, ettakā assā h. y.—⁹ dabbā ME (dabbhā AB).—¹¹ rodamānā M.—¹⁷ yo AE here. P. 345⁴ Cf. p. 179 et seq.—¹⁰ paṭivirato M.—¹⁸ nāmutra A.—²³ bhāsitā hoti A. P. 346¹¹⁻² yatodhik- A here. P. 349⁶ -suttaṃ M mostly, C always, A rarely in this paṇṇāsa.

52.

This sutta is identical with AN. XI. ii. 6 (B). P. 349⁸ Beḷu- C, Veḷu- M, Velu- A once.—¹⁶ mayāṃ ayaṃ- MB.—¹⁹ -ko yena M.—²⁵ eko dhammo B mostly; — samma d-akkhātō B.—²⁶ yaṭhā A at the first three places, B twice.—²⁷⁻⁸ ca for vā M here. P. 350² vā for c' eva and ca B throughout.—¹⁴ -cetasi-kaṃ AB partly. P. 352²⁷ ayaṃ pi kho M (C=AB).—³⁰ ekam

vā M. P. 353³ bhāvanāya Mb.—⁹ kimaṅga (pa)nāham M (C=A.B).—¹⁴ -mantañ-ca Ān.MB; —acchādesi wanting in B at the second place.—¹⁶ -nāgarikasutt- A.

53.

The beginning, as far as p. 354, l. 23, recurs at SN. XXXIV. 241 (B). P. 353¹⁸ Kappila-, Kappila- Ma.—¹⁹ Kapil- A at first several times, Kappilavatthuvāsinaṃ changed to Kāpi- M. —²⁴ Kappilavatthuvā, -ve changed to Kāpi- M.—²⁶ -kāritaṃ hoti M. P. 354^{3,13} yena navam B.—^{5,10} -santharisanthataṃ M, cf. Vin. i, p. 227, -santharim wanting in B at the second place.—⁶ -maṇim DN. 16, ed. Child. p. 11, DN. 32 agrees with the rest; —upaṭṭhāp- M, also at l. 11.—¹⁸ -kkhitvā M.—²² Sakye MB.—²⁵ paṭipado M, A once, pā- and pa- C; —piṭṭhim C, piṭṭhi M (-im-me AB, cf. Pali Misc. p. 55); —āgilā- MB, also Vin. ii, pp. 200-1, Jāt. i, p. 491 (ag- A, C four times, AN. constantly at three places).—³¹ Sakkaṃ MC. P. 355⁸ yatodhi- A here.—²⁵ yatrā M.—²⁹ -niyehi Mb. P. 356⁶ hiriyati C, hīriy- M.—⁸ ottappi-, ottappati M, cf. pp. 43, 253.—^{11,2} sātham sabyañjanaṃ A, cf. p. 213.—²⁰ -gato hoti Mb.—²³ ābhic- C, ZZ partly. P. 357⁴ -nibbid- A, cf. p. 104.—¹⁰ -tundena A.—²⁷ abhin- C, also AN. VIII. ii. 1. P. 358³ pi kho Mb here.—¹¹ pi kho M here and further on.—²⁷ kho pan' esā M.—²⁸ This stanza is also found in the other three Nikāyas.—³¹ no for the second na M; in DN. the same remark is twice subjoined to the verse, once with na at the three places. P. 359⁴ Sekhapaṭipadāsuttaṃ M.

54.

P. 359¹⁰ -gahetvā A, cf. p. 79.—¹² -nivāsana- M; -pāpurano A; -upāhano M (C agrees with A in these three cases).—¹⁸ -jjanti M. P. 360¹⁷ supohi M.—²⁵ -ndādosam M throughout (C=A). P. 361⁷ anuvicca pi A here, -viccāpi M, maṃ is partly added by M or Mb, -vijja Aa once (cf. n. on p. 379, l. 3), -vijjāpi Ma once, C quotes -vicca viññū three times (pi being supplied in the comment), -vicca pi ca viññū once; cf. pp. 440-1. AN. has -vicca viññū constantly.—¹⁰ ye va for ye ca A. P. 362²⁹ giddhiloḥhā paṭiviratassa for agiddh- M. P. 363³⁴ -mānassa A. P. 364² avibhattā M.—¹² -dubbala- M.—¹³ -ghātasūnaṃ M.—¹⁴ sunikk- M; -kanta C, A here.—¹⁵ nimmaṃsa A (-sam MC, no doubt the reading of Bu. here, cf. p. 58); —ccubh- Ma, -ccumbh- Mb, uccumbh- C.—¹⁷ palehanto M.—²⁰ eva pana M.—²⁸ kākā and kākā Ab, kaṅkh- Ma.—²⁹ (*uddāyeyya) ubbādaheyya A, uyya (sic) C, dayeyya M.—³⁰ visajeyyūṃ M (C=A). P. 365²

-nibbajjetvā A here and at p. 367.—⁷ khippam-eva na M.—⁸ bāhum M.—⁹ Mb here repeats aññataram vā; — dābeyya A here.—¹⁷ aṅgārakānaṃ A; — vigatadhū- M.—²⁴ nigacchissāmi M.—³¹ paṭipasseyya M.—³⁶ yācitvā ca M. P. 366¹ yānaṃ vā voropeyya A, y. oro peyya M (y. poroseyyan-ti purisānucchavikaṃ yānaṃ C).—² -kkhito M.—⁵ eva sāni passeyyuṃ A, omitting tattha . . hareyyuṃ.—¹⁴ tatrāssa Mb.—¹⁵ na vāssa A; — kāni A, except at l. 29.—³² mūlato va Mb.—³³ amuko for asu M. P. 367²⁶ ko ahaṃ M.—²⁸ ahaṃ MC.—³¹ -imhā Ma.—³³ vas- for ṭhap- M throughout. P. 368⁶ -pess- A here; — ājānesi AMb.—¹² evam-eva kho bhante Bh. M.—¹⁶ Potalisu- A, -liya- and -lika- C.

55.

P. 368¹⁸ -bhaṇḍ- for -bhacc- A, here -ṇḍakassa.—²⁴ -kataṃ M, -taṃ and -taṃ C.—²⁵ Bhagavantam for bhante M.—²⁷ bhante om. M.—³⁰ vādānupāto AZZ mostly (Bu. reads -vādo in this Nikāya, -pāto in AN.). P. 369⁴ -vādino asatā abbhūtena abbhā-eikkhanti tihi M, cf. p. 482.—²⁴ mayam A, also AN. III. xiii. 1, mayham Ma.—²⁸ agadh- M, Aa once; anajjhāp- M, A once, cf. p. 162. P. 370¹⁴ ca A here.—²⁶ nu kho so M here.—³³ vihesavā A. P. 371⁵ so gahapati ev- M here.

56.

P. 372⁴ -jjanti M.—⁸ paññap- M or Mb mostly, A partly.—¹¹ kammakamm-, daṇḍadaṇḍ- M.—²² -setthānaṃ A.—³⁴ iti for itiha A here, M at both places. P. 373³⁰ mahatiyā M; — bāla-kiriyaṃ M, Mb adds parisāya (C=A).—³⁴ divasassāti Mb.—³⁵ ahū A partly. P. 374²⁵ paṭiṭṭhahissati M; cf. p. 228.—²⁶ -lomakaṃ A.—³⁰ -kāro M.—³¹ kaṇṇe gahetvā wanting in A here.—³⁵ phālaṃ A, thālaṃ M, cf. p. 229; — nicchod- A, niccot- Ma, niccot- Mb, cf. ib. P. 375² sāṇa- M.—³ -dhopikaṃ A; — kīla-jātaṃ M.—⁴ mañña A, -dhovikamañña Ma, -kañ-ñeva Mb.—⁶ -pissā-AM here.—¹¹ me bhante A, also M except once or twice (mētaṃ C); — ruccati A here, in the sequel rucca, except ruccam once, rucci M throughout; na kho mētaṃ bhante ruccati (ruccāti? ruccatīti?) bhante etaṃ mayham na ruccati C.—¹³ āvaṭṭanimāyaṃ MC. A here, cf. p. 383.—¹⁶ kho pan' etaṃ A here. P. 376³ nu-v-idha AC (but explained by nu kho idha).—⁴ kho idha A, kho gaha- Ma.—⁵ kho pana M, cf. p. 373, l. 35.—²² -teyyāmi M or Ma, A once.—²³ idhāssa Mb.—²⁸ amu Mb.—²⁹ manasikarohi for the second gahapati M, cf. p. 232; — kho taṃ M at two places. P. 377¹ cātuyama- A (in Jaina Māgadhi cāujjāma); cf. DN. 2, Grimblot p. 126.—¹⁻² sabbavārito M.—² yutto for -yuto

M (C=A); —vuto for -dhuto A (C=M); -puṭṭho A (C=M).
³-kkanto M.—⁴(*kaṃ) kiṃ AM.—²³ekaṃ M.—²⁷timsatim-pi A.
 —^{27,28}pi bhante M. P. 378¹³ Cf. Mil. p. 130.—¹⁵M places
 me before bhante.—²⁰me bhante M here, further on sutam-
 etaṃ bh. (C=A).—²⁹pañhā- Mb; —evamāhaṃ M; —paccani-
 kaṃ M (C=A, also DN. 23).—³⁰imaññissaṃ A, avamaññ- M
 (amaññissaṃ C, also DN. 23). P. 379³ Cf. Vin. i, p. 236; AN.
 VIII. ii. 2 (B); —(-vicca- AMC, explained by anuviditvā; -vijja-
 Vin., which may perhaps be the correct form, though scarcely
 ever met with in MSS., cf. p. 361).—⁴pāhaṃ M.—⁸mayhaṃ bh.
 A, tamahaṃ bh. Ma, mamaṃ hi Vin. (maṃ hi MbB).—⁹Upāli
 M.—¹⁰-kattaṃ upagato MB, Vin.—¹⁷piṇḍapātaṃ M, Vin.—²³
 nāññesaṃ M mostly.—³³anup- AM (ā- C, ā- and a- ZZ); -pub-
 biṃ A. P. 380¹⁸-vaṭadvār- AM, except Mb here and A once
 (anāvataṇ- ti C).—²⁴vo for te M throughout.—²⁵piṇḍapātena M
 here. P. 381⁷ handa cāhaṃ A.—²¹paṭivatt- A.—²⁵me bhante
 AM here. P. 382²⁶ paṭisunitvā M.—³¹-sālāyan- ti C.—³⁵te
 om. M. P. 383¹ majjhima- AMa.—³tattha sāmāṃ nis- M, cf.
 l. 18.—¹³va om. M.—¹⁹-vijjanti M.—²³pi for si M.—²⁴-mutto
 Ma (C=AMb).—²⁵aṇḍakābhār- A (C=M).—²⁶akkhikāh- A.—²⁷
 uddhatehi M; —akkhehi M.—³⁰kho si A.—^{32,3}kalyāṇi . . māyā
 om. M.—³³sabbe ce pi instead of piyā Ma.—³⁶pi 'ssa M, sabbe-
 sam p' assa AN. IV. xx. 3. P. 384⁵-eyyūṃ M.—¹¹vuddhassa
 M; —daharī M.—²⁰makkaṭṭisāvikāṃ M.—³⁰āness- A here.—
³⁵-bandha- M. P. 385⁷ raṅgaajāta- A (-jātaṃ MC); —rajitaṃ
 M.—³-maṭṭaṃ C, ZZ partly.—³²sarajakā A, parājikā Mb.—³³
 tassa AM (kassa C, Bu.). P. 386¹ tenāñj- Mb.—²suṇāhi AaC.
 —⁴anigh- C; —buddh- A, suddh- Ma (C=Mb).—⁵vesant- Ma,
 vesamant- Mb (C=A).—⁷(*-sārīrassa) -sarīr- M, antamasar- A.
 —⁹kalassa for kusalassa A.—¹⁰pabhāsakassa changed to -sayassa
 M, -bhassarassa C.—¹¹-cchindassa M.—¹²nisaṅgassa Ma; —-ppat-
 tassa A (C=M).—¹³khemakar- M; —devassa AM (vedassa C, Bu.).
 —^{14,15}muttassa at both places is certainly an error, but AM
 agree and C is silent.—¹⁶-mantassa M; —gonassa A (C=M); —
 mauddhajassa A.—¹⁸-puttassa A (-pattassa MC).—²⁴saṃugg-
 M.—²⁵(*pavivittassa) pavitt- A, avivatt- M.—²⁸āsaṃyamassa M.
 —³³(*saṃnūlā) saṃnūlā M, saṃnūgā A, sālā or saṃlā changed
 to saṃrūlā C. The passage is repeatedly quoted with the
 readings saṃrūlā, sabbūlā. DN. 21 in a phrase nearly identical
 has saṃyūlā. P. 387² vicittāṃ M (C=A).—⁶uggacch- AM
 (-ūch- CZZ).—⁷Upālivādasutt. chaṭṭhamā A.

57.

P. 387¹⁵ -ro viya phalikaṃcitvā A, -ro va paliguṇṭhitvā
 changed to -kuṇṭhitvā M (-ro va palikuṇṭhitvā C).—^{18,24}-nikkhit-

tañ bhojanam bhuñj- Mb, -nikkhiṇṇam Ma, at the latter place with bhakkhasam added, cf. nikkhiṇṇam bhakkhasam (-ayam, -āsam) DN. 24 (C=A).—¹⁹ -dinnañ A mostly (C=M).—²⁷ pucchāti Ma here, further on M; — ca kho te A here. 388¹ -rakappañ A, Ma here (-rāk- C).—²⁰ A for ayam substitutes, evaṃ pasanno 'ham-bhante Bhagavati pahoti Bhagavā tathā dhammāñ desetum yathā ahañ-c' ev' imaṃ kukkuravataṃ pajaheyyaṃ ahañ-ca (cf. p. 389, ll. 14-16).—³¹⁻² gokappañ Ma, gvākappañ and gvappañ Mb, gokappañ-ti gavākappañ (sic) C. P. 389¹⁷ suṇohi M.—²⁶ akaṇhaasukk- M, A here; — kammañ om. M (a parallel text quoted in Atthasālinī seems to confirm the reading of A). P. 390² etaṃ M partly.—³ pāhañ M. P. 391⁴ yañ-idañ M.—¹⁴ pana om. A.—^{26.33} At SN. XII. 7 parivutthaparivāsañ is added before āradhacittā.—³² mañ wanting in MZ, in A partly, cf. pp. 494. 512; the omission was occasioned by ll. 25, 30.

58.

P. 392¹⁶ -ggacchati M, also SN. XII. 9 (meaning -ñchati?), -echissati AN. VII. vi. 4.—¹⁸ kathaṃ SN. l. c. —²¹ sace pana te AM here, cf. p. 394, l. 15.—²⁷ -kāraṇam AaMa here. P. 393⁶ sakkhati M.—⁷ oggil- for ogil- M (n' eva sakkhiti ogilitum n' eva s. uggilitum SN. l. c., cf. Mil. p. 5).—⁸ ayas- M.—¹⁸ parisam ulloketvā M.—³⁵ khv-ettha M, kh' etta C.—³⁶ tañ for evaṃ M. P. 394¹⁵ puṭṭho samāno A here. P. 395¹ yañ for sacāyañ Ma; — daharo for kumāro M.—² dhāt- . . anvāya om. M.—³ āhār- AaMa partly.—⁴ ahañ om. M.—⁶ -gulī A (-liñ also AN. V. i. 7 in a similar passage).—¹⁰ na T. tañ A.—¹¹ atthas- A here; — sace for sā ca A here.—¹⁷ T. tañ vācam na bh. A.—¹⁹ yā ca A here.—²⁰ kho om. M.—²⁵ abhis- is repeated in A here.—²⁹ evaṃ for v' etaṃ A, further on c' etaṃ AaMa. P. 396³ saññato A, paññato M (saññato C).—¹⁰ -viditā for -viddhā M here (C=A).

59.

Identical with SN. XXXV. 17 (B). P. 396²⁵ Pañcaṅg- A except here, once Pañcakam (BC=M); — dhapati M.—²⁹ thapati for gahapati A, also at sutta 78 (at sutta 127 A agrees with MB). P. 397²⁴ nāsakkhi for na panās- M, na pana as- B.—³⁰ B places ahosi after saddhim at l. 31.—³²⁻³ evaṃ . . avoca om. B.—³⁴ Ud. bhikkhuno B.—³⁵ -tañ-ca pan' Ānanda p. U. bhikkhu B.—³⁶ -tino B; — dve v' imānanda A (C=M); dve pi mayānanda v. v. B, and so further on. P. 398¹ M before pañca inserts, cata-so pi v. v. m. p. (C=AB).—³ atthārasa MC, -rasāpi B (-dasa MN. DN. always, and only there).—⁴⁻⁵ -satam pi ve- M, -satam-pi

mayā ve- B.—⁵ -danā vuttā M; — evaṃ hi M here; — pariyāyena des- M here, B once.—⁸ -maññiss- in B precedes -jāñiss.—¹⁶ passantā M.—¹⁷ pañc' ime B (C=AM).—²⁵ ye . . vadeyyuṃ B.—²⁶ idaṃ nesāhaṃ nā- B.—²⁸ c' eva paṇ- Ma, B here. P. 400¹⁷ paññap- M.—²⁰⁻¹ yathā yath' āvuso for api c' āv. y. y. B.—²¹ yahi yahi Ma, yaṃhi yaṃhi AB.

60.

P. 400²⁷ Sālaṃ M. P. 401²¹ pana om. A (C=M).—²⁴ kho for vo A.—²⁶ -dinno AM partly.—³² paralok- AM partly. P. 402¹⁸ -bbijjivā M.—³¹ saññāp- M; — -paññatti M (C=A).—³² tāya pana M partly.—³³ pañāssa Mb.—³⁶ paraṃ and aparaṃ vama- Ma mostly; — evaṃ -ass' ime MC, A once. ev' ass' ime A here. P. 403⁶ tesāṃ A here.—⁷ sacca- A mostly.—¹⁵ -latthānaṃ AM partly. P. 404¹¹ At p. 403, l. 6 the phrase 'hotu nesam...' is correct, but here we should expect something like 'hotu itaresam (tesam?)' or 'mā hotu'.—²² The following text recurs at several places, cf. p. 516 and Grimblot p. 119; — karoto for karato ZZ occasionally here, not at l. 26; — chindāpayato M here, A at p. 405, l. 2.—²³ pacāpayato M here; — socayato wanting in A partly. socayato socāpayato M; — kilamato kilamāpayato M.—²⁷ puthaviyā SN.; — ekaṃ M at both places.—³³ yajāpento M, yājāpento A once.—³⁴ saccavādena M here, afterwards -vācena. P. 407²⁴ DN. 2 after visujjhanti adds, na tthi attakāre na tthi parakāre na tthi purisakāre.—²⁵ -sathāmo MZZ (-satth- C, A constantly).—²⁷ chasv- evā- M, ZZ almost always (C=A).—³⁰⁻¹ sahetupaccayā A (SN. XXI. 60 agrees with M).—³³ na om. M.—³⁴⁻⁵ savasā sabalā saviriyā M. P. 408¹³ hetūti M. P. 410⁸ arūpā M (C=A).—²³ arūpino Ma; — apannakadhamme tatrū- M.—²⁷ saññamayā A (C=M).—²⁸ dissanti M.—²⁹ (Cf. p. 110) dappādānaṃ A; satthādānaṃ AM; vivādāṃ A, -dā M; tvaṃ- tvaṃ M, tvaṃtvaṃ A.—³⁰ pesuññaṃ musāvādaṃ A. P. 411²⁰ sarāg- and asarāg- Mb (C=AMa).—²⁸ Cf. p. 341.—³⁵ na attap- M. P. 412⁵ -suttante M, cf. p. 521. P. 413²⁵ evaṃ -eva kho M.—²⁸ -petāṃ AM, cf. p. 290.—²⁹ Sāleyyasuttaṃ M.

61.

P. 414⁴ yena M.—¹⁰ udakādān- Ma, Aa partly, also C with the remark, udakā(dhā)ne ti pi pūtho.—¹³ parittakāṃ AM here.—²⁹ urulhāvā M (borrowed from Jāt. 547, it seems), ubbūlhāvā ti abhivaḍḍhito ārohasampanno C.—³⁰ so wanting in M, in AM at p. 450 (the omission seems due to p. 415, l. 3, etc.). P. 415⁹ yathā A.—¹⁵ kañci A (C=M).—¹⁷ pāpaṃ kammaṃ A (C=M).

—¹⁸ te om. A (C=M); — ssāmi (sic) for hassā pi A, hasāya pi davakamyatāya pi Ma, the whole of which is cancelled by the corrector; C paraphrases, tasmā tayā hassā pi davakamyatāya pi musā na bhaṇitabbam.—²² kātabbam A here.—²⁵ ahosi M, once corrected.—³⁵ undrayam Mb, M here, cf. p. 271.—³⁶ samsakkam M or Mb. P. 416¹⁴⁻¹⁶ samvatti A.—²⁰⁻¹ pi samvattati M.—²³ -pavacchayyāsi and other corrupt readings M, no doubt meaning -paveccheyyāsi (C=A). P. 417⁴⁻⁵ samvattati A, pi samvattati M. P. 418¹⁴ -kattabbam M here.—¹⁸ dhāya pi M.—³⁵ dhāya pi AM, also at p. 419. P. 419²¹ samvattati AM.—²⁷ evarūpaṃ pana te R. -kammam M. P. 420³ -eva M once, Ma once.—⁸ -dhiss- A almost throughout.—¹⁸ -tiha te M (C=A).—¹⁹ -ssāmi M.—²¹ -ssāmiti AM.—²³ te for vo M (C=A; cf. p. 415, l. 18).

62.

P. 421³ Rāhula wanting in A here.—¹³ paṭivattitvā A (C=M).—¹⁷ -tṭhapentaṃ M.—¹⁸ -pānasati A, likewise at p. 425, also M or Ma (-satin-ti C).—¹⁹ bhāvanā bhāvītā M here.—²⁷ (kiñci AMC, cf. p. 185, l. 16). P. 422¹⁸ yena parichiyati A, yena ca jirati M, cf. p. 188, l. 7; — yena cuparidahati M.—¹⁹ -khāyitaṃ A, asitaṃ pitaṃ khāyitaṃ Mb, cf. l. c. and p. 423, l. 8.—³⁰ koṭṭhā. M.—³¹ iti om. M, iti cā yaṃ A, cf. p. 188, l. 30. P. 423⁷ -achiddaṃ Mb, -achindaṃ Ma.—⁸ asitaṃ etc. AM at the first place, Mb at the next two.—⁹ -sāyitakhāyitaṃ AM here.—¹⁰ -bhāgaṃ M, -bhāge A (-bhāgā C, also A at sutta 140).—¹¹ M after -gataṃ adds, aghaṃ aghagataṃ vivaro vivaragataṃ asaṃphūṭaṃ maṃsalohitehi (wanting in A also at sutta 140).—¹⁶ cittaṃ nibbin- M here.—³² dhopanti A, Ab at the first place. P. 424³ Cf. Mil. p. 385, l. 1, where this passage seems to be quoted inaccurately from memory.—⁶ dahati M.—²¹ uppannuppannā Mil. p. 388, l. 17.—²⁸ byābādho Mb. P. 425³ M repeats ānāp-.. bhāvehi, cf. p. 421.—⁹ sato va pass- M, cf. p. 56. P. 426¹ assāsā te M.—⁵ -Rāhulasuttaṃ M.

63.

P. 426⁸ Māluka- M always; -lunka- A mostly (in the next sutta throughout), otherwise -lukya- often, -lukkha-, -lukka-, -lukkā- partly, many of the latter cases being changed to -lukyā- (so has AN.IV.xxvi.4 throughout, at the first place corr. to -lunkyā-); -lunkya- C mostly, -lunka- partly (Mālunkyā- SN.XXXIV.94 throughout; cf. Mil. p. 144, where only M reads -lukyā-).—¹⁰ ti for iti M.—¹⁸ -kkhamati M. P. 428^{28,31} ti vā without ti A, at l. 36 and p. 430, l. 6 AM. P. 429¹ etaṃ for

eva tañ M.—³ (gāḥap- AMC, gāḥūp- A at sutta 105).—¹⁷ amukasmim M.—²² saṇhassa M (saṇhassāti veṇuvilivassa C).—²³ maruvā AM (-vāya C; cf. Jāt. ii, p. 115).—²⁵ kaccam C, kuṇḍam changed to kuṇḍam A.—²⁸ (*vājitam) vācitam A, vākhittam M.—³² gavāssa A, migassa M;— bheravassa for roru- M (C=A).—³³ simhādassāti M (C=A, explained by makkatassa).—³⁵ velakappañ M.—³⁶ nārāci M, nārappañ A;— kamañcira- changed to kaṇavīra- M. P. 430¹ etañ for eva tañ M here, at 1, 6 ev' etañ.—¹⁰ abhaviṣsa evaṃ M.—¹² ti vā M here and at the parallel places, except 1 26.—^{27.35} vā om. A. P. 431²⁴ n' etañ ādi- M.—²⁵ -cariyakam MC (-yikam AZZ almost always).—³³ etañ at the second place wanting in M.—³⁵ tiha tvañ Mā- M. P. 432¹ dhārehi Ma.—² me om. A;— katham without dhār- Ma.—⁵ -Māluṃka-ovādasuttantañ A, -Māluṃkyovādasuttañ M, Māluṃkyasuttañ without cūḷa C (-ovāda- was in AM wrongly repeated from the names of the preceding suttas; cf. the title of sutta 64).

64.

P. 432²⁶ nu kho C;— tvañ om. A. P. 433¹ pañāssa, evāssa Mb.—⁶ silan-ti A.—¹⁹ sunāhi M. P. 434¹² pahiyissati A (C=M).—²⁸ dākhiti and dakkhiti A, dakkhati M. P. 435^{12.20} gacchissāmiti M and Mb.—^{16.24} nādhimuccati and adhim- M (which I ought to have adopted, cf. p. 186).—²⁸ -pahānāya AM (-nā C).—³⁶ patihāp- and -ḥap- M (C=A, also AN. IX. iv. 5). P. 436³ thito C, A once, also AN. I. c.—³⁰ (viññānagatañ AM, wanting here in AN. I. c., perhaps rightly). P. 437⁴ ayam pi M.—⁹ ekacce bhikkhū M at both places.—¹⁰ kho panesāhañ M, also AN. V. iv. 1.—¹³ -lūkyaputtasuttañ M.

65.

P. 437¹⁸ ekāsanañ bh- AMa partly (-sana- C).—²⁹ evaṃ-pi ca A here. P. 438¹ tvañ om. M;— -māno ekāsano yāp- M.—¹⁶ karaṇīyañ for karīyati M.—¹⁸ dosakañ M (C=A, explained by etañ okāsañ etañ aparādhañ).—²⁶ pavedemi for -desim M or Mb.—³⁴ -pūri- Mb or M. P. 439¹⁴ bhikkhu for satthu M here.—²⁵ idhāssa Mb.—²⁶ A after -mutto adds, dhammānusāri saddhānusāri.—^{27.33} nu kho so M.—^{30.5} idh' assa.. Bhaddāli om. A. P. 440²¹ nāma 'hañ M.—²⁵ -viccāpi, -vicca pi M, cf. p. 361.—²⁶ attanā M (C=A).—²⁹ attā pi attānañ upavadito ti attanā pi attānañ upavadito, ayam-eva vā pāṭho C.—³¹ evañ-h' idañ M. P. 442²⁴ pasayha pasayha M (C=A).—²⁸ aññenāññam Mb.—³⁰ netthārañ M mostly, A once (nitth- C, cf. Vin. i, p. 49, etc.). P. 443² yatha -y-idañ M.—³ (*vūpasamm-) vūpasameyyāti AM;—

kho evaṃ M.—⁵ vūpasamati M (C=A).—^{8.13} M places na after katham.—²² abhiphā- for adhiccā- A (C=M). P. 445² yena M.—³ honti wanting in A, also SN. XV. 13.—⁹ yadā for yato ca kho A here (C=M, also Vin. iii, p. 9).—¹⁵ atha kho M here.—²¹ -ññutam C, ZZ mostly.—²⁶ appakam M.—²⁷ desemi Mb (-sesim AMac).—²⁸ tam sarasi Bh. M; — bhante ti A.—³¹ es' eva pacc-Mb.—³⁴ sabbam cetaso M. cf. p. 325.—³⁵ te pana aham A. P. 446⁵ deva for yeva A.—¹⁸ khurakāse M, mukkāso A (kburakāye C); — davatte for ravatthe M (C=A).—¹⁹ sākhallo C.—²³ yato kho M.—²⁵ pana for tam -enam A here.—²⁶ pāṇiyaṃ -ca for vali-y-M (C is silent).—²⁸ rājabhogo Mb (C=AMa).

66.

P. 447¹⁴ yenāññ- Mb.—²⁰ etaṃ M.—²³ bahūnam M always. P. 448⁹ ahud-eva M at both places.—¹⁵ -imha A here.—²⁰ -sañ-khātam tassa M.—²⁸ -timisāyāti C.—²⁹ kaṇṭakāvātam changed to -vātam M.—³⁴ dhopetantanti A (meaning penti?).—³⁵ abbhū M (cf. Vin. ii, p. 115). P. 449¹ māri blikkhussa om. Mac (added and again cancelled in Mb). ātu māri mātu māriti ettha ātūti pitā, (add mātūti) mātā; idaṃ vuttam hoti: yassa pitā vā mātā vā atthi . . so evaṃ rattim piṇḍāya na carati, tuyham pana mātāpitaro matā maññe, tena evaṃ carasīti. The text no doubt purports to make the woman speak a sort of patois, of which the last word carasā may be another remnant.—² kantanena M, cf. p. 244; — kucchim AMb.—³ -kanto M; — dvedhā for tv-eva yā Ab, tv-eva varam yam M.—⁴ carasīti M.—¹² adhisallekh-M, avisallikh- A (adhisallikh- C, also AN. III. ix. 11).—¹⁴ -tṭhap-C. AM partly.—¹⁶ thullo A (C=M); — kaṇṭaro C. kaṇṭaro M.—¹⁷ bandhā M.—¹⁸ bandhanam A.—²¹ abalavam Mb here.—²⁸ sammā nu M, A here. P. 450⁶ parādāvuttā, paradayuttā A partly, paraddattavuttā M, parannavuttā C.—⁹ urulhavā M, cf. p. 414.—¹⁰ varattehi M, also SN. XXI. 78.—³⁴ daliddo M.—³⁶ kaṇṭopik-Mb, khaṇṭep- Ma here, khaṇṭop-, khaṇṭop-, vajep-, mañjep- A, kaṭop-, caṭop- Ca (khaṭop- Ma at three places, Cb twice, also Payogasiddhi: adhisayito kh—am bhavam, adhisayitā kh—ā bhotā). P. 451¹ -sampadāpanam, -samādāpanam, -samadāpakam, -samādāpakam A, -samavāpakam, -samāpakam, -samavāpakam C (-samavāpakam M).—⁵ ārogyam, ar- M; — assa MC, A here, at p. 452 M. P. 452¹ anek- M at the first two places; — vayo A (C=M).—³ bhariya- M, A partly. P. 453²⁰ idh' Udāyi A here.—²⁶ divasant- A, divasam sant- M.—²⁷ pāṭeyya A. P. 454¹⁶ idha A here.—²⁴ -bodhisukham Ma (C=AMb).—²⁷ imam for the acc. idaṃ A.—²⁸ (ya -d-eva according to Bu.). P. 455⁴ na iñj- A, anejasmim C. P. 456¹² Laṭukothāmasutt. chaṭṭhamam A.

67.

P. 456¹⁴ āmalaka- Mb.—²⁰ pana te A.—²¹ macchā-, macche- AN., macchaṃ vilopenti M (C=A).—²³ te te A.—²⁷ satthā āy- M. P. 457¹⁶ addasaṃsu M.—¹⁷ v' āgacchante M.—³⁰ evaṃ-eva kho M here.—³³ tesāṃ taṃ Bh. Mb. P. 458¹⁰ evaṃ-eva M here.—³³ dassanāya alabbhantānaṃ for apassantānaṃ Ma here. P. 459⁶ upatṭhahatha A, utṭheth' M.—⁷ Sakyehi Ma, Sākyehi Mb.—¹⁴ -saṅgho -mito M.—¹⁹⁻²⁰ diṭṭhadhammasukhavihāraṇ-ṭi for na kho te . . uppādetabban-ṭi M.—²⁶ cāpi for vā hi M.—²⁸ cāti AM.—³⁰ The parallel text AN. IV. xiii. 2 has orohantassa (C=AM) and other variations.—³¹ ummi- M.—³² susukārabhayaṃ Mb. P. 460⁵ jarāmarañhi A, cf. p. 8, l. 30.—^{10.11} -lokitabbaṃ M.—¹¹ pasāritabbaṃ AM (-re- AN. l. c.).—¹⁴ pi wanting in M at both places (AN.=A).—¹⁵ evaṃ for amhe M, wanting in AN.—²⁷ khāyit- AMa partly.—³⁰ te before na wanting in A partly, in AN. throughout except after vikāle. P. 461²⁻⁵ na icchāma na taṃ . . yaṃ icchāma taṃ M (AN.=A).—⁵ pivāma M, AN.—¹³ tatra 'me mukhā- AN. (we cannot stand here, cf. no at l. 11; ime was used in the same sense at p. 460, l. 14); — kārenṭi M (AN.=A).—³¹ kho pana me kule AN.—³² AN. after kātun-ṭi inserts an additional passage.—³⁵ pañcaṇṇaṃ kāmagaṇṇaṃ -etaṃ M (CZZ=A). P. 462⁸ vācāya arakkhiteṇa cittaṇa anup- AN., also SN. XIX. 10.—¹¹ -ddhaṃsena AM, also SN. l. c. (-stena C, AN.).—²¹ Catubhayaṣu- Ma.

68.

P. 462²⁶⁻⁷ Kimilo M.—²⁷ Bhaggu A; — Koṇḍañño M. P. 463^{3.7} bhikkhū kulaputtā A.—¹¹ ca for va A, wanting in M.—¹³ Anuruddha M at the first three places.—²⁵ n' āj- M.—²⁶ jarāmar- A.—³² kiṃ maññasi karaṇiyaṇ-ṭi M.—³⁴ ca for vā M, also at p. 464, l. 3 (C=A); — tassābh- M. P. 464¹ aratī A; — nandī A, nandi Ma (C=Mb).—⁵ aññaṃ vā A here.—¹¹ te for vo M.—¹³ saddarā Mb.—²⁰ kho om. M.—²⁷ pahīnā te Mb. P. 465¹ -mūlikā M.—⁴ dbāriss- M.—⁹ tadatthāya M.—¹⁴ panāssa Mb.—¹⁵ ti for iti Ma.—¹⁸ A in one case adds bhāvaṇ- ca after cāgaṇ- ca, in another substitutes it for the latter. P. 468³² Naḷakāp- A, Naḷap- M, Naḷakap- and Naḷap- C (called Naḷap- in the com. on sutta 38).

69.

P. 469³ Goliyān- M; — araṇṇ- Ma, A or Aa partly; — paraddhasam Ma, padasam- Mb (C=A).—⁷ -kena h' āvuso A here.—¹¹ imassa A at the first three places.—¹² agāravo hoti M.—¹³ ti

tassa M.—¹⁶ -kena A here.—²⁰ M places na before hoti.—²²⁻³ āsanakusalo na hoti for abhisam... jānāti M.—²⁵ M adds. Āraññaken' āvuso bh. s. s. vih. abhisamācāriko pi dhammo jānitabbo. Sace āv. ār. bh. s. s. viharanto abhisamācārikaṃ pi dhammaṃ na jānāti tassa bh. v.: kim-pan' imass'... yo ayam-āyasmā abhisamācārikaṃ pi (dhammaṃ) na jānātīti tassa bh. v., tasmā ār. bh. s. s. vih. abhisamācāro (sic) pi dhammo jānitabbo. P. 470⁵ vikāle car- M.—⁶ -caratīti 'ssa A here.—²⁵ subbac- AM, cf. p. 43. P. 472⁷ sampāyāti A partly.—¹³ aruppā M.—²⁸ (*p' atthāya) matthāya or vatthāya Aa, c' atthāya Ab, yass' atthāya M.—²⁹ tam-attham M. P. 473⁴ Gulesāni- and Golissāni- C, Golisāni- M.

70.

P. 473⁸ -bhojanaṃ M; — aññatr' eva kho M.—¹⁸ -girimhi M. P. 474²² satthā āy- M. P. 475¹⁶ vedayato Mb.—³¹⁻² evāhaṃ M.—³⁵ phasitaṃ Ma. P. 477⁴⁻⁵ na panāhaṃ... vadāmi om. M.—⁵ nāpp- A here.—²⁷ phussitvā, phusitvā M.—³⁰ na om. AM.—³⁵ na om. M. P. 478¹ nāhaṃ Mb.—² na om. M.—⁶ te na kā- A. ²² vovariṭā A, ocar- C.—³¹ na om. M. P. 479⁶⁻²⁰ na om. M.—⁷⁻²¹ ekacce āsavā Mb; — parikkhīṇā M.—⁹ seyyathidāṃ is wanting in a similar context at SN. LV. 24.—³⁶ anupubbasiikkhā ti karanatthe paccattavacanāṃ, parato padadvaye pi es' eva nayo C. P. 480⁸ tūlayitvā AC —⁹ parama- AC.—¹⁰ -vijjhā A, also SN. XLVII. 53 (-vijjha ZZ mostly).—¹⁹ -pann' attha Ma.—²⁰ c' A.—²⁵ (*uddisissāmi) uddiṭṭhissāmi A, uddiṭṭhassāpi without vo M; — me nan-ti A; — keci M.—²⁶ kassaci for ke ca M.—²⁸ pāyaṃ M; — -vidhaṃ A, -viyaṃ Ma, -viyā MbC.—³² pariyoḡāya= -gāhitvā C; — vattayato Ma.—³⁵ khulhaniyaṃ changed to ruḷh- M (C=A). P. 481³ atṭhi M, ZZ once or twice; — (avasissatu AMZZ, only AN. has -sussatu occasionally. In several later texts, as Jāt. i, pp. 71, 110, this phrase is quoted, invariably with the reading upasussatu sarīre, and generally with avasussatu for -sissatu, cf. Bālāv. p. 5. (Comp. Lal. Vist. p. 326: Saṃcushka (for -aṃ) māṃsa-rudhira(n) carmasnāyavasthikāc ca avaḡishṭā:).

71.

P. 481²⁴ etha for etu A. P. 482¹³ -nupāto A, cf. p. 368.—¹⁸ māṃ asatā M.—¹⁹ -vādi A.—²⁴ mamaṃ A here.—²⁷ yāvad-eva A, cf. p. 207.—³⁴ The omission of yāvad-e āk- at this place is noticed by Bu., it is also wanting at SN. XV. 9, comp. however p. 496, l. 18. P. 483⁷ antakaro Cb, cf. p. 47.—¹⁷ -viko AMb here.—¹⁸ ito kho V. ekanavute kappe M

(borrowed from DN. 14, cf. Pali Misc. p. 79).—¹⁹ abhijānāmi na kiñci ājivikā M.—²² sante wanting in AM here.—²⁶ -vaccha-suttaṃ C.

72.

P. 484⁸ kiṃ nu kho for kiṃ pana M or Mb. P. 485²⁹ -gabaṇaṃ AM; — -kantāro Mb. P. 486¹² etaṃ kho M.—¹⁸ -matthitānaṃ Mb (-math- AC).—¹⁹ -aṃkāra- M (C=A. also ZZ with only one exception).—²² uppajji- AMa (upapajji- Mb, but not throughout, Ab once). P. 487⁶ -bhīro cāyaṃ M.—⁸ aṇṇatra- ayogena A, -āyogena Ma. aṇṇatrāyog- M at sutta 80, aṇṇatra- pāyog- DN. 9 twice, aṇṇatthayogena = aṇṇatthapayogena C (aṇṇatrayogena Mb. AZZ in three cases).—⁹ aṇṇattha-ācar- AC, aṇṇatra-ācar- M. aṇṇattacar-, aṇṇatrācar- Ma and Mb at sutta 80. aṇṇatthācar-, aṇṇatracar- ZZ partly (aṇṇatthācar- AZZ in three cases).—¹⁵ -cheyyu, -cheyyaṃ A partly.—²² nibbutto A here, nibbāto M here.—²⁴ pana om. M.—²⁶ M places dakkhiṇaṃ vā before pacchimāṃ.—²⁸ so om. M.—²⁹ aṇjali A, jalati M.—³³ -bhāvaṃgataṃ M, cf. p. 1. 9.—³⁴ -saṅkhāya vim- and -saṅkha- vim- M.—³⁵ -gaḷho, -gāḷho M (C=A). P. 488²⁸ sālavanarukkho M; — aniccatāya Mb (aniccatā ti aniccatāya C).—^{31, 33} suddhe sāre M, cf. p. 31, l. 37, Vin. iii, p. 10.—³¹ evaṃ evaṃ without idaṃ M. P. 489² evaṃ-eva M.—⁷ -vacchasuttaṃ C.

73.

P. 489¹⁷ desiss- M. P. 490⁹ -bhāvaṃkatā Mb, -mgatā Ma.—¹⁴ sāvako yo M.—²² sāvikā yā M.—³¹ -cārī yo M. P. 491⁶ yo tiṇṇ- M.—¹⁶ yā pañc- M here.—¹⁹ gihīṇi A here (gihī is confirmed by DN. 29, AN. VI, ii, 6, Vin. ii, p. 266).—²⁷ -kāri M here.—²⁸ yā tiṇṇ- M. P. 492¹ abhavissāmsu M, cf. p. 296. P. 493²⁶ gahattha- A. P. 494¹⁰ parivasāmi M; — maṃ om. AM, cf. p. 391, l. 32.—¹⁹ ca me M.—²⁰ tuvaṃ A.—²⁴ yāvad-eva A, cf. p. 207, l. 31.—³² parāmas- M, cf. p. 34, l. 19. P. 495² vā ti for cāti A, cf. p. 34, l. 23. P. 496³⁵ āgacch- M. P. 497¹ gacchitthāti M.—⁴⁻⁵ vandatha evaṃ- ca vadetha paricīṇo M.—¹³ va bhikkhave mayā -gottassa bhikkhuno M.

74.

P. 497²⁶ na kkh- M at the first two places, C has both readings. P. 498¹⁻² bahū hi bahutarā ti ettha hikāro nipāta- mattaṃ, bahū bahutarā ti attho C.—⁵ bahuhi bahutarā for tanūhi

tan- M.—²² sampahamsati M.—²⁵ hi tesam M at both places.—³⁴ imañ-cāham M. P. 499⁸ imehi assa M throughout, A here.—¹⁰⁻²⁵ yā ca Mb or M.—²⁴ tatra M here. P. 500¹ pana AC;—cātuma- M.—²² virāgudh- A, also SN. XXI. 21. P. 501¹ bñjamaṇo M, cf. p. 83.—⁶ pana om. A.—¹⁶ evam-eva kho M.—²¹ Often called Vedanāpariggahasuttaṃ. as Dh. p. 125.

75.

P. 501²² ūsu M, cf. p. 55.—²³ mmāsad- changed to -mmāsadh- M, cf. l. c.—²⁴ -thārak- M (-thar- AZZ). P. 502¹ -iko A here, Māgaṇḍ- M.—⁵ disvā M.—⁶ (*kassa nv-ayam) kassa vayam A, kissa tvam samma M.—⁷ seyyānurūpaṃ M (C=A).—¹³ tassa sā A.—¹⁴ M repeats duddiṭṭhaṃ . . addasāma.—¹⁵ bhūna- and bhūta- A, cf. Mil. p. 314.—¹⁶ tam for rakkhass' etaṃ at the first place A, cf. Vin. ii, p. 186.—¹⁷ tass' eva M.—²³ aguru Ma.—²⁴ -ceyyāmi tam M.—²⁵ va om. AMa (C=Mb); — vadeyyāsi M, -yyāsīti A (-eyya C).—³¹ nisīdi Bhagavā paṇṇatte tiṇ- M. P. 503⁵ anakkhātāṃ yeva akkhāsīti M.—⁶ (*h' idaṃ) hi tam A, hi M.—⁷ atha kho M (C=A). P. 504¹ parivār- A partly.—²⁶ hetthā pāsādā A. Vin. i, p. 15, ii. p. 180 (-sādām MZZ).—³⁴ na-ppih- A partly.—³⁵ yā pāyam M.—³⁶ api dibbaṃ sukhaṃ sam. tiṭṭhati wanting in AM at this place, cf. p. 506. P. 505⁵ paricar- M here.—¹⁷ -cāriya- M, also at p. 508. P. 506⁴ samadhiḡayha AM (-gg- C, ZZ have both readings).—¹¹ ārogo A.—¹⁹ -yam hoti asati na bh. k. loti M. P. 507¹⁹ hi om. M.—²¹ (*-phasse yeva) -phasse ceva M, -phassasevaca or -phassasveca A, -phassasmim yeva C.—²² paccāl- AMaC; -littha A.—²³ kāmo-sso etc. M throughout, A has -tāpo at ll. 25, 27, -lāho at l. 25.—²⁹ -phasse va A, -phassesu ceva M, -phasses' eva ca C.—³⁰ paccāl- Cb.—³³ hi for kho M here.—³⁶ tass' eva for 'ssa M. P. 508⁸ pivaddhanti Ma, parivaddhanti Mb.—¹¹⁻² diṭṭhe vā sute vā A (read -am for -e? cf. l. 17).—²³ vihāsum M.—³¹ According to Bu., who possibly read khema, either khemaṃ is a sandhi form for kheṃo, or khemaṃ-amata is a compound. P. 509² mayā p' etaṃ M.—⁵ te tam Mb. te Ma.—¹⁰ eva-ssu gatt. M.—¹¹ anāmajjāti A, anumajjāti Ma (ano- MbC).—¹⁷ -tṭhakāni M.—¹⁸ tāra-ka- M, A once.—²¹ enaṃ M.—²² telamalik- M; — sāhula- C, sāhulicir- M; — ganheyya for vañc- M.—²² so for asu M. P. 510¹¹ puthujjanagāthā M (C=A).—²⁸ Mb cancels na, it should rather be added after uppādeyya. P. 511¹⁶ uddhaṃ- M.—²³ paluddho M.—²⁵ ce for c' eva Mb here. P. 512¹¹ nassasi sāmāṃ yeva rakkhissasi (sic) M.—¹² idha . . sallā om. M.—²⁵ maṃ om. M, cf. p. 391, l. 32.

76.

P. 513¹² Ghosikār- A here and at sutta 85.—¹³ Milakkhuguh- M (C=A).—¹⁶ -kata- M, -kappa- A here; -sombho M (C=A).—²² uccāsaddā C, A always, uccāsadda- M always (-saddāya DN.).—²⁸ M adds purisakathā after itthik;—sūrā- M always, wanting in A here. surā- AAZ occasionally (sūra- C, Bu.). P. 514³¹⁻² saṃsakkam M.—³² vasanto ca M;—n' ārādheyya AM at the first two places, A further on occasionally. P. 515⁴ Cf. pp. 287, 401-7, also DN. 2 (D. G means Grimblot's edition p. 119 et seq.), SN. XXIII. 5-8 (B).—⁹ cātuma- M.—¹¹ anupigacch- ABD (-pag-MCG, also Jāt. 528, where this passage is quoted, and where anupagacch- occurs in the text at v. 25).—¹⁴ yāva MDG (yāv' AB);—ālahanā M.—¹⁵ bhasm- B, bhass- = bhasm-, ayam-eva vā pāḷi C;—āhūtiyo C.—¹⁶ ānattam-idaṃ dānaṃ nāma B.—¹⁷ bāle ca paṇḍite cāti bālā ca paṇḍitā ca C, cf. p. 518.—²³ abbusitena A (C=M).—²⁴ sāmānāppattā A once, -nām puttā C, M twice;—yo 'haṃ na Ma once.—²⁵ ucchiṣṣāma A.—²⁸ yo cāhaṃ putt- M once;—-vasanaṃ for -sayanaṃ A except here.—³⁰ -gatiko and -gatiyo A.—³³ nibbijjā A, cf. p. 165. l. 14. P. 516⁵ socato socayato kilamato kilamayato Ma, socayato socāpayato kilamato kilamāpayato Mb.—¹⁰ ekam M.—¹³ pacāpento M once.—¹⁵ yajāpento M.—¹⁷ saccavācena M.—²³ kataṃ for kurutaṃ M. P. 517³ parinate, -nato A.—²⁰ animmātā vā A twice, BD once, -mmāpitā G;—isika- and isika- B, isika- G (Bu. mentions isika- and esika-);—tthāyi tthitā D (also elsewhere -tthāyi tthito);—na 'ñjanti AD once.—²¹ -nāmantī BD partly, -nāmanti C, -pāmenti AMG (-nāmanti BD once);—nānā- A, M partly (na aññ-BCD).—²³⁻⁴ sukhe dukkhe jīve for -aṃ -o. are mentioned by grammarians.—²⁴ satta 'me G, M or Mb (not at l. 19);—ime (om. DG) satta A once.—²⁹ yo G, AB once (ye D, AB once; it is evident that the dialect of these heretical or non-Buddhistic programs has but partially been preserved intact).—³⁰ kāci for kañci Gb, kiñci AMGa, B once. keci D (kañci B once);—yeva for tv-eva CD.—³¹ sattha D, AM once;—patanti DG;—DG place the following passage, as far as p. 518, l. 15, after paṭisaṃvedenti at l. 3;—cuddasā G, AM once.—³² satthiṃ- ca AD.—³²⁻³ cha satāni M, A once.—³³ pañca kam- B.—³⁴ kamme kam-mam C;—vaṭṭhi D, AAa once, dviṭṭhi Ga, MaAb once, diṭṭhi =dvāsatthi C (dva- BGb, MMb once).—³⁵ vaṭṭh' or vaddh' CD, AAa once;—abhij. A once.—³⁶ ājīvakasate M, once corr. (ājīvasate ti ājīva(ka)vattasatāni C)—paribbājaka- MCD, B once, wanting in G (-jasate A, B once; paribbājakasate ti paribbājakaṃ paribbajjāvattasatāni C). P. 518¹ vīse, tiṃse =vīsam, tiṃsa C.—² chattiṃsā G, B once, -su, -sam A.—³ nigaṇṭhi- AC (nigaṇṭhigabbhā ti nigaṇṭhimabhijātāgabbhā (sic), uccuvelunālādāyo sandhāya vadati C);—dibbā MB (devā ACDG).—⁴ pesāvā DGB,

pesāvā and posāvā B, pesā (sic) and pisācā A, pisācā M, pisātha Ga (pesācā C); — pavudhā B once, pavuṭṭhitā and pavuḷa A, paṭuvāsatāni D, saphuṭā satta saphuṭasatāni Ma, also G with sab- for saph-. pāsānā satta pāsāpasatāni Mb (pavutā ti gaṇṭhikā C); — satta ca papāta-B.—⁵satta ca at the second place B; — supināsat- AM here; — āsitiṃ B; — -kappino MGa.—⁶yāni om. B; cf. p. 515, l. 17.—⁹-pāciṣ- Ga, -pacayiss- A once.—¹⁰phussa phussā A once, phussam phussam Gb, pussa phussa D, passa thassa and phussa phassa B (phussa phussa MCGa, A once).—¹⁰⁻¹¹-mite -kkhe = -am -am C.—¹¹pariyantakave BD, -kare A once, -kate M (-kate CG, A once; — katapariyanto (sic) C).—¹¹⁻²-e, -e = -āni, -ā C.—¹²okkams- C.—¹³phaleti CBGa, A once, phaleti D (paleti MGB, A once); — evam-eva MDG (-am AB).—¹⁴paṇḍite ca nibbēhiyamānā sukhadukkham phalenṭṭi B. P. 519⁵⁻⁶ va samānā abrahmacariyavāsā om. M, cf. p. 521, l. 18.—⁸pana om. M.—¹⁷daṃs M, das- A here.—²²piṇḍam pi alad- M.—²⁴tena hi A here, tena M; — dātṭho A here.—²⁵-gamin MMB once.—²⁷purisassāpi A.—²⁸tena pucch- M, A once. P. 520⁴ Cf. Pali Misc. p. 68.—⁶sussut-, dussut-, M.—²⁰vim- M.—³⁶-mū- AM mostly; — tattha tattha M. DN. P. 521² ti pi me M (C—A; cf. Grimblot pp. 33, 127).—¹⁸-sikāninava (sic) A; the following two words, br- anass-, are wanting in M.—²¹(²so pana bho) yo pana bho M, yo pana yo bho A.—²³vā āradh- A here and further on.—²⁸⁻³¹so imam .. vitthāretabbam om. M.—³⁵kho pana M or Mb.—³⁶-jāra- M. P. 522¹ yattha M. P. 523¹ -jeyya kāme M.—⁷-sevetum A, paṭisevetum M.—¹⁰-rika- Ma.—²⁰jānanti M.—²²⁻³samitam jānāti: chinnā me hatthapādā ti, udāhu paccavekkhamāno jānāti: ch. me h. ti. Na kho bho Ānanda so puriso satatam samitam jānāti: ch. me h. ti, api ca kho pana paccav- M.—²⁸samitam āṇadassanam na paccupatṭhitam: khīṇā me āsavā ti, api ca kho pana paccav- M.—³⁰kacci for kiva M.—³³yeva for va ye M.—³⁵sadhammokaṇḍasandaka A, saddhammo-khumsanā M.—³⁶param AM; — vambhanā (without dhamma) M, dhammapasādanā A; — āyaten' eva for āyatane ca M; — -desanam M. P. 524¹ ca om. M.—²ca om. M.—⁶caratu A.—⁹-carāyāti M (meaning -cariyāyāti?).—¹⁰chatṭhamam A.

CORRECTIONS AND ADDITIONS.

P. 4¹⁰⁻²¹ read maññi and abhinandī throughout.—19²² nikā-mayamānā.—147³² -atthaṃ.—225³¹ chetvā.—234¹³ yañ-ñad-eva.—247¹⁴ -kummāsaṃ.—258¹ tvaṃ.—259²⁴ yañ-ñad-eva.—282¹⁴ kareyyuṃ.—307² udrabheyyuṃ.—344⁴ jūhanti.—387²⁹ bhāveti.—404³² dadanto; ³³ na-tthi.—429⁶ jānāmi yen' amhi viddho.—432²⁹ upārambhissanti.—434¹⁸ sānusayo.—480³⁴ nāhaṃ.—528² Add, Cf. Lal. Vist. pp. 439-41. ²¹ Add, P. 24⁹ (saraṇag- AM here, AZZ far more frequently than saraṇaṃg-, the almost constant reading of M. Bu. probably read -nag-; saraṇaṃ gato is the perfect of saraṇaṃ gacchati).—535¹⁷ AN. VIII. vii. 7.—536¹⁴ AN. V. xvii. 2; ²¹ Vin. i, pp. 31.—537¹¹ Child. p. 2, l. 8.—538⁸ Add, P. 91²⁷ suddiṭṭhaṃ A here (a frequent error in Singh. MSS., cf. Suttanip. p. 143; it was confounded with suddiṭṭhaṃ = su-udd-, or else influenced by duddiṭṭhaṃ, cf. subbaca for suvaca).—539¹² l. 28.—541⁴¹ Child. p. 14.—551⁸ Add, P. 247¹²⁻³ ācarissāmāti for ārocass- A.—553⁶ Add, Cf. vyaya for vayas at Jāt. iii, p. 95. ³⁵ (P. 281²⁸) Add, The weapon Mataja was, according to Bu., manufactured much in the same manner with Mīmungr, see Saga Thidriks Konungs, ed. Unger, p. 79. The legend is also alluded to in the com. on Jāt. 546, v. 512, but I have not found it told anywhere.—558³⁷ (P. 337) Add, ⁹ yato te mār- M.—561⁴ (P. 365³⁶) Add, (for yācitvā read yāceyya? -itvā may be the consequence of the corruption of the following porosseyyaṃ)—572⁷ (P. 515⁴⁻¹⁶) Add, Comp. Jāt. 491, v. 7.

